Dr. Martin Luther's

Complete Writings,

published by

Dr. Joh. Georg Walch.

Fourteenth volume.

Forewords. - Historical and philological writings.

Interpretation of the Old Testament.

(Conclusion.)

New revised stereotype edition.

ST. LOUIS, MO.
CONCORDIA PUBLISHING HOUSE.
1898.

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Forewords, historical and philological writings.

(The "Passional" with illustrations.)

As a supplement to the sixth volume:

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Interpretations on the prophets Obadiah to Malachi.

Published anew on behalf of the Ministry of the German Evangelical Lutheran Synod of Missouri, Ohio and other States.

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Foreword.

The old edition of Walch contains in its fourteenth volume two main parts, each of which is provided with special pagination. The first part contains Luther's prefaces, as well as historical and philological writings; the second part contains the Latin translation of the Bible, which was published anonymously in Wittenberg in 1529 and is attributed to Luther. It contains the Pentateuch, the Book of Joshua, the Book of Judges, the Books of Kings and the entire New Testament, We have retained the first part, but with the elimination of many pieces that are not by Luther, as will be shown soon, and in the same order as Walch. On the other hand, the second part has been omitted. because it does not belong in our complete German edition, and also has only archaeological interest. The space thus freed has been used by us to accommodate the extremely rich material, which has been brought to light by the finds of recent times, and in our sixth volume. where it actually belongs, could not be included due to lack of space. Thus, the second part of this volume has become a supplement to the sixth volume. We have arranged it with consecutive pagination.

The name of the cursor is the same as the name of the cursor.

Walch has four subsections for Luther's prefaces. The first section contains Luther's prefaces to the German translation of the Bible, arranged according to the sequence of the biblical books. In this section, we have <u>added Luther's</u> "Warning" from the Bible edition of 1545, as well as the "Preface of Jesus Sirach to his Book", which were missing in Walch's edition, and have placed the "Preface to the Revelation of St. John" from 1522 in the text, which Walch, because Luther later suppressed it, had relegated to his preface to the 14th volume. We have given the fourth number a more correct chronology.

In the second subsection, "Luther's Prefaces on Some Interpretations of Biblical Books Prepared by Others," which are also arranged according to the Holy Scriptures, we have made no other change than that we have here (as everywhere in this volume) newly-translated from Latin all the prefaces whose original is Latin.

The third subsection, "Luther's Prefaces on Various Books and Writings Prepared by Others," has already been

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by Walch in chronological order. Here and there we have helped to determine the correct time, e.g. in the first two numbers. However, we had to leave the last two numbers at their previous place. because a transfer was not well thunlich. We have omitted the "Preface on Joh. Walther's Spiritual Songs" because it is duplicated in Walch's work and is therefore already included in our edition in Vol. X. 1422. Likewise, the "Preface on Antonius Corvinus' Büchlein wider des Erasmus Tractat" 2c. is also duplicated in Walch, and is already found in our edition, vol. XVIII, 2006. The "Preface on the Latin and German Begräbnißgesänge" is already printed in the St. Louis edition, vol. X, 1424, and is therefore omitted here. Also the title of several writings had to be changed, because it was either wrong or misleading. For example, Walch's No. 62 title: "Vorrede über the Passionalbüchlein" ("Preface to the Passional Booklet"), which gives the impression that this preface is part of the "Passional Christi und Antichristi" ("Passion of Christ and Antichrist"). However, it should read: "Preface to the Prayer Booklet with the Calendar and Passion, Walch's No. 54 has the title: "Preface to the Harmony of the Passion of Christ", whereby one naturally thinks of a Gospel harmony. However, it should read: "Preface to the Songs of the Passion of Christ.

The "Passional Christi und Antichristi" has been provided with Cranach's <u>pictures</u>, and a detailed introduction according to the Weimar edition has been added.

The preface No. 53a, which forms a whole with the following, has been transferred here from Walch's 21st volume, Col. 181*.

In the fourth subsection, which in Walch has the title: "D. M. Luthers Vorreden über die Sammlungen und Editiones seiner Schriften. nebst den vor den lateinischen und deutschen Wittenbergischen, auch Jenischen, Eislebischen. Altenburgischen und Leipzigischen Theilen befindlichen Vorreden und Zueignungsschriften". we have found it necessary to tidy up sharply. Of the forty-seven numbers Walch has in this section, we have retained only seven; of these, five are by Luther. The sixth piece, Melanchthon's preface to the second part of Luther's Latin writings, is important and deserves a place in a collection of Luther's writings, because it offers a brief biography of Luther; the seventh piece, Amsdorf's preface to the first volume of the Jena German edition (the only preface ever added to this important edition), which also precedes the Latin parts in a Latin translation, is historically valuable and interesting. It should only be noted here that the "Preface of Luther before his farewell", which precedes the second part of the Wittenberg edition and is reprinted in all previous Luther editions (except the Jena edition), is not a preface by Luther, but a conglomerate of his writings, which Walch has already stated several times as a conjecture. The beginning of this so-called preface is, as we have already noted in the 20th volume of the St. Louis edition, Col. 1619, from Luther's writing: "Wider die Antinomer"; then follows a small middle sentence, whose location we have not succeeded in finding; the conclusion, however, is taken from Luther's "Preface to the Urban Rhegius

in this volume Col. 348 ff., 4-9. Therefore, we think Aug. Tittel from Walch. we have rightly omitted this piece. It would be difficult for anyone to agree with us about the other omissions as well. For if we had wanted to follow Walch's path and continue along it, we would have had to exclude, in addition to the forty pieces we have omitted, all of Walch's prefaces and introductions, the Erlangen edition, and the Weimar edition (as far as it has been published). But that would be a strange "collection of Luther's works"!

In the last section of the first main part of this volume, "Luther's Historical and Philological Writings", we have been able to make significant improvements in Luther's Chronikon. We have purged it of Aurifaber's many additions, especially in the New Testament period, and cut off its continuation from 1540 to 1559. The arrangement is clearer and more concise than Walch's, because we have, as was done in the old editions, always brought fifty years out of each page, so that the two facing pages make up a hundred years. This writing, as well as the following "Namenbüchlein" we have newly translated from the Latin and freed from many errors. No. 5 of this section, "Aesop's Fable of the Lion and the Donkey", which was previously given in all editions in the wrong order, is now in the correct order. The only text in this volume that was written in Latin and could not be retranslated by us, because we did not have the original Latin, is "Luthers Bernunftkunst". Des

Refutation of the Münster New Valentinians" 2c., We were forced to reprint it after the translation by

Now we turn to the second main part of this volume, the supplement of the sixth volume, which brings the conclusion of Luther's interpretation of the Old Testament, namely the interpretations on the Obadiah prophets to Malachi. interpretations of the prophets Jonah, Habakkuk and Zechariah were published by Luther himself in German, therefore the old editions do not bring any other relation besides these. We, however, like the Erlangen and Weimar editions, have added to these three prophets the Altenburg manuscript and to the first two also the Zwickau manuscript; why this was not also done for Zechariah can be seen from the first note to the second interpretation of the prophet Zechariah. Luther's interpretation of the prophet Haggai was not available at the time the Wittenberg edition was published. Therefore, Melanchthon wrote a short explanation about this prophet, which was added to the Wittenberg edition, but found no exception in the other editions. We now bring the interpretation of the prophet Haggai according to both the Altenburg and the Zwickau manuscripts after the Weimar edition. In the case of the other prophets, in addition to these two manuscripts, we have only reproduced the text of Micah according to Veit Dietrich's edition, because Luther had approved of it. For the others, the text of the Altenburg manuscript has been used as a basis, but the

deviations of Dietrich are as follows

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find referred to in the notes. We have discussed what led us to this procedure in the first note on the Prophet Joel, Vol. VI, 1414 ff. Only in Malachi do these two manuscripts fail, and we have included this according to the Wittenberg edition.

Now we continue with the critique of the Weimar edition, which we began in the sixth volume. Only occasionally do we touch upon the Erlangen edition, because, given the condition it has in the exeg. opp. tom. XXIV-XXVIII, it gives too much opportunity for justified criticism.

Obadiah according to the Altenburg manuscript, in the Weimar edition vol. XIII, p. 215, line 5 (at the beginning of the introduction) 4th Regum is found, for which 3rd Regum is to be read, because the passage is I Kings 18, 4. - p. 217, line 5 v. u. (v. 5. in Meirich's editing) is to be read furabuntur instead of firmabuntur. The wrong reading is found in all editions. - P. 222, line 27 (v. 20.) we read: pressuros totum terram, for which possessuros totam terram is to be put. In addition, we encounter several insignificant typographical errors. Two verse numbers are missing. In Obadiah according to the Zwickau manuscript, six verse numbers are missing. This has, as one can see from the following, bad consequences, - P. 209, line 8 (v. 2.) is to be read cogitur instead of eoxit. - P. 209, line 19 (v. 3.) Quia Kallas is to be read instead of Qui habitat. - S. 210 the. Remark is made, "The Zwickau manuscript has thus contracted pp. 5-7, and the Hallische manuscript has arranged the individual cues." However, it does not behave this way. The verse number "6." would have preceded "eyn" on p. 210, line 19, and the relevant

number "7." should not have been placed first line 19. but line 16 before emittent te etc., and these words had to be emphasized as a keyword. - The verse number "9." should have been placed p. 211. lines-4 before Timebunt: the verse number "11." should have been p. 211. line 13 before In die: the verse number "13." should have been p. 211, line 24 before Ruinae. - P. 212, line 20 should be read possidebunt instead of possederunt. - P. 212, line 25, the verse number "18." should be inserted before In i8ta and the relevant keyword should be added. Because this was not done, we have here in the text guite incomprehensible things: In Ili ista generali possessione gentium possi [debit] etiam pars domus Jacob, domus Joseph, regnum Israel, First, therefore, the eighteenth verse would have to be inserted as a keyword, instead of possidebit to add: possidebitur, and then, according to the Hallic and Altenburg manuscripts, the text would have to be completed thus: In ista generali possessione gentium possidebitur etiam pars, domus Esau. Domus Jacob i. e. reliquiae salvatae per Christum. Domus Joseph i. e. regnum Israel. - P. 213, line 13 (v. 19.) is wrongly interpointed: [The Christians] "these are such" valles versus occidentem. Possidebunt Philistim. It should read: . . . valles. Versus occidentem possidebunt etc.

Keyword should have been added. The verse

In the interpretation of the prophet Jonah according to the Altenburg manuscript, in the Weimar edition vol. XIII, p. 249, line 34 (Cap. 2, 3.) fidendum is found where diffidendum will have to be read; p. 250, line 32 (Cap. 2, 5.) sententiis instead of conscientiis p. 255, line 28 (Cap. 4, Einl.) dissimilis instead of similis. In the interpretation of Jonah according to the Zwickau manuscript p. 225, line 7 (introduction)

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we find Josia instead of Jonah: p. 226, line 21 habentes instead of labentes; p. 227, line 6 (Cap. 1, 1.) noverit instead of moverit; p. 228, line 23 the word Deus is missing after: alius vir est. - p. 229, line 2 of the notes is propitius instead of perspicuus. - P. 231, line 16 (Cap. 2 at the beginning) is to be read: omnibus instead of nimis; likewise line 26 is to be read digereretur instead of Iterum citat in Matthaeo:" precede it. dealutiretur: likewise line 31 is to be read instead of Si: Sic. - p. 232, line 12 (Cap. 2, 3.) Exaudivit edition contains the interpretation of all minor should be the keyword, not Exaudisti, which soon follows in the Vulgate. - S. 232, Z. 22 (Cap. 2, 4.) according to the Vulgate the keyword should be: Projecisti me, not: Projecisti eum. - P. 234. Z. 8 (Cap. 2, 8.), where the Weimar edition offers: Summa summarum est hujus carminis: opera non iuvant, sanctitas, sanctitas, will be read according to the Hall manuscript; opera non valent, nullius sanctitas, sapientia. The Erlanger has: "Summa summarum est hujus camis opera non . . sanctitas, sa:". - P. 235, line 2 of the notes should be read instead of VI6II8: vicos. - P. 237, line 4 (Cap. 3, 8,) will read instead of Aliam: Illam, - P. 238, Z. 30 (Cap. 4, 3.) is to be read instead of: mors mea et vita mea according to the Vulgate: Mors mea est melior quam vita mea. - There we 22. - In the fourth chapter, the verse number "4." is find: "that does: ferendum". Instead of ferendum, with which the Weimar edition has filled a gap, "wehe" will have to be read. - P. 238, line 32 (Cap. 4, 4.) is to be read according to the Vulgate instead of penitus: bene. This error will have to be attributed to an interrogation of the rewriter. - S. 239, line 20 (Cap. 4, 6.) has the Weimar: foliis habitabis non amplius. - S. 328, line 16 (Cap. 5, 7.) similis, cauda for which (according to Luther's German interpretation) will

read: foliis similis cauli. - S. 239, Z. 27 (Cap. 4, 8.)

is instead of deli

ciens according to the Vulgate: deficient. - P. 240, line 14 (end of the interpretation) offers the Weimar: nonne Ninive plus hic quam Jonas etc.. Instead read: Viri Ninivitae . . .: plus hic quam Jonas etc. These are the first and the last words of the scriptural quotation Matth. 12, 41, which was easy to recognize, since immediately the words:

ΤX

Because the thirteenth volume of the Weimar prophets, we no longer give the number of this volume in the following, but only the page number. In the notes on Micah according to the Altenburg manuscript p. 300, line 2 (middle of the introduction) is to be read aeternum instead of externum; ibid. line 23 Babyloniam instead of externum; line 24 Babyloniorum instead of Assyriam. - p. 301, line 4 is (according to the Vulgate) instead of ducent: to be read ducet. - S. 305, Z. 11 (Cap. 1, 9.) should be read Babylonica instead of Assyriaca - S. 310, Z. 6 (Cap. 2, 4.) should be read eius instead of eis. - In the third chapter the first four verse numbers are missing, and the fifth is incorrectly placed on p. 314, line 28, while it should have been placed already on line only on p. 319, line 20, but should have been placed already on line 17. - The verse number "7." should have been inserted on p. 320, line 22 before ponam, etc. - S. 322, Z. 34 (Cap. 4, 11.) the second non is to be deleted. This is not a printing error, because the Erlanger also reads: non should have read

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"8." should be put and the keyword should be added. - S. 331, Z. 28 (Cap. 6, 5.) should be read should be read placeamus instead of placemus. -S.334, Z.25 (Cap. 6, 8.) in the margin should be instead of "Weish." Sirach should be put. - S. 336, Z. 36 (Cap. 6, 14.) the first non is to be deleted. The Erlanger has noted here: Deleas: non. - S. Rectus non est in hominibus. Here one thinks to not the case. It should read: ut Ozeas supra ait [Cap. 4, 1, sq.]. The following words: Rectus 2c. should have been assigned to the following keyword. On this occasion, we do not want to leave it unmentioned that the editor of the 13th volume of the Weimar edition did not take any special trouble to prove the scriptural passages that occur in the interpretations. As proof of this, we cite the fact that on pages 319 to 343, only five Scripture citations are given in the margin, and of these five, two are incorrect, namely p. 324, line 25 (which we have already mentioned) Weish. 3, 20., and p. 340, Z. 12: Ps. 97, 11. where Ps. 112, 4. should be given. The third passage, p. 327, line 8: Hoc est verbo Dei, gladio spiritus, ut inquit margin, is not a citation, nor would it have been passage, p. 319, line 4: Ps. 19, 5. is also not a citation; neither is the fifth passage, p.339, line 6: 7.; p. 325, line 8: Ps. 90, 1.; p. 325, line 11: Joh. 2 Sam. 23, 6. With these marginal notes, especially the more remote and more difficult to recognize Scriptures should have been cited.

Tales according to the Vulgate the verse number | The author intended to take into account the citations in the 13th volume, p. XXXVI, so that he would be able to prove his assurance: "The Gilgal instead of Gilead - S. 333, Z. 31 (Cap. 6, 8.) scriptural citations, not allusions to scriptural passages, have been proven, only in the case of frequent recurrence of the same passage this was omitted. But this has not been fulfilled. In the case of the passage from Ephesians, there is no direct citation, but Eph. 6, 17. is noted in the margin. In 338, Z. 3 (Cap. 7, 2.) we read: ut Ozeas supra ait: Hosea, as it appears from the Weimar edition, there is an undoubted citation, but nothing given in have to do with a quotation from Hosea; but this is the margin. We have now endeavored to discover the passage in question in Hosea; -first with the help of the Concordance; but in vain. Then we searched Hosea, first in the German Bible, then in paragraph, because they are a part of the next the Vulgate, but without success. So, after much trouble and work and loss of time, we finally had to decide to move on without having solved the problem. But behold, at the next step we took, we realized that this was not a quotation from Hosea, but a part of the next keyword! Thus, on twentyfour pages of the Weimar edition, we find only five scriptural passages in the margin, of which two are incorrect and three are unnecessary. Now one would like to object: Perhaps in this designated space there was no opportunity for the introduction of real scriptural quotations. We answer this by referring to the direct citations, which the Weimar apostolus, where "Eph. 6, 17." is mentioned in the edition itself has made recognizable by a colon. S. 318, Z. 35 should be in the margin: Luc. 24, 47.; p. necessary, because it is well known. The fourth 318, Z. 40: Rom. 1, 16.; p. 322, Z. 24: Hoh. 16, 21.; p. 323, line 7: Ps. 54, 9.; p. 323, line 10: Ps. 137, Foreword.

8, 58.; p. 325, line 18: Joh. 16, 28.; p. 325, line 35: Luc. 1, 17.; p. 327, line 6: Eccl. 11, 2.; p. 327, line 12: Matth. 10, 34.; p. 327, line 35: 1 Cor. 3, 6.; p. 328, line 7: Ps. 72, 16.; p. 329, line 2: 1 Cor. 4, 11.; p. 329, line. 3: 2 Cor. 6, 4. 10.; p. 329, Z. 24: Ps. 14, 3.; p. 329, Z. 25: Ps. 14, 5.; p. 331, Z. 9: 5 Mos. 32, 6.; p. 332, Z. 34: Jer. 7, 5.; p. 333, Z. 12: Matth. 9, 13.; p. 334, Z. 9; Ps. 51, 5.; p. 334, Z. 18; Matth. 6, 3. s.; p. 334, Z. 34: Proverbs 8, 14; p. 335, line 2: Tit. 1, 5; p. 335, line 35: Proverbs 16, 11; p. 336, line 38: Ps. 38, 7; p. 337, line 22: Deut. 32, 32; p. 337, line 30: Isa. 5, 2; p. 338, line 18: Matt. 7, 15; p. 338, line 19: Isa. 5, 20.p. 339, line 1: Ps. 118, 27. p. 339, line 6: Matth. 7, 16. p. 339, line 16: Zeph. 1, 12. p. 340, line 21: Ps. 91, 8. p. 340, line 21: Ps. 54, 9. p. 340, line 35: Proverbs 8, 27. Here we have thirty-six Scripture quotations. Although most of these are only additions to the number of verses, since the chapters are given correctly in the original, and in the case of the Psalms also the change of the counting of the Vulgate to that of our Bible, this work would still have been worthwhile, because it saves the reader from searching. However, not only in the case of direct citations is a scriptural reference very desirable, but also in many other cases, e.g. where it is a historical fact that is referred to (p. 317, line 24, Jer. 32, 7. ff. would have been appropriate), a doctrine, a custom, the correct understanding of a word, or whatever else may occur. If the editor of the 13th volume of the Weimar edition had not let this trouble spoil his work, and had done his best to follow the good example of the Weimar edition, he would have been able to find a solution.

If he had followed the same form that he had in other volumes of the Weimar edition, he would have been spared many an error. This is already shown by the next error, which is found on p. 338, line 11: ut est in Numeris, for which one should read: ut est in Levitico [cap. 27, 28. sq.] Thus, it would not have been inappropriate to explain the words on p. 338, line 32: psalmus, qui est de antichristo by the marginal gloss: Ps. 10.

XΙ

Now we turn to the Zwickau manuscript on Micah. P. 260, line 24 is to be read Babyloniorum instead of Assyriorum. - P. 261, line 8 is to be read Hieremia instead of Ezechiele, and line 9 is to be read Ezechiele instead of Hieremia. - P. 261, Z. 14 in the margin is to be read Luc. 3, 4. instead of Luc. 4, 17. which also offers the Erlanger, because it depends on the word sermones, which is not found in the latter place. - S. 262, Z. 7 the verse number "4." should stand before rumpentur. - S. 262, Z. 10 (Cap. 1, 4.) should be read inimpe-dibiliter instead of impedibiliter. - P. 263, line 2 (Cap. 1, 7.) is to be read with the Altenburg handwriting per instead of in. - S. 264, line 1 (Cap. 1, 8.) has the Weimar edition (as well as the Erlangen): p. 264, line 8 (Cap. 1, 9.) is to be read Babylonica instead of Assyriaca. - p. 264, line 8 should read pavore vicinae captivitatis instead of pavore vicino captivitati. - p. 264, line 11 is to read mali ftatt male. - P. 264, Z. 29 (Cap. 1, 10.) is to read latete, [nolite] palam flere instead of latere, palam flere.... - p. 266, Z. 5 (Cap. 1, 12.) is to be read accipiet instead of incipiet according to the Vulgate - p. 266, Z. 15 (Cap. 1, 13.) is to be read (according to Joshua 19, Lesem instead of Lastum. - S. 267, Z. 19 (Cap. 1, 15.) is (according to the Hand-.

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The text in the Weimar edition is written ieres instead of Such incorrect and therefore quite renderings of Hebrew words useless encountered frequently. - P. 268, line 16 (Cap. 2, 1.) is to be read meditatus est instead of meditamini. Both the Erlanger and the Weimarsche have added medi incorrectly and highlighted it as a keyword, while it belongs to the broader interpretation of Ps. 36, 6. (according to the Vulgate). - P. 268, line 17 is to be read nunguam instead of iniquitas, according to the Altenburg and Hall manuscripts. - S. 268, Z. 26 (Cap. 2, 1.) we are commanded: Huc spectamus omnes clerici ut divites fiamus et bene pasti. It would be inconsistent to put this into Luther's mouth, so we have assumed spectant and fiant instead of spectamus and fiamus in the Hall manuscript. - S. 269, Z. 27 (Cap. 2, 4.) we find Schebed instead of and immediately following adjectivo instead of adverbio. - S. 270, Z. 9 (Cap. 2. 6.) we find the (by false interpunction) unrhymed sentence: "Ecclesia: ubi est adhuc verbum Dei?" When could ever the Church ask like that? It should read, [Coetus Domini est] ecclesia, ubi est adhuc verbum Dei. - S. 271, Z. 33 (Cap. 2, 11.) has the Weimar one in the margin: Hos. 12, 1. (likewise the Erlanger), but it should read Hos. 9, 7. - S. 271, Z. 9 (Cap. 2, 8.) lacks the word adversarius after meus. - On p. 272, line 28 (Cap. 2, 12.) the Weimar version (as well as the Erlanger) says in the margin: "Col. 1, 13." But it should be Col. 1, 23. Obviously, "Col. 1, 13." in the Erlangen edition is a misprint, which the Weimar edition has taken over without looking it up. Since it now repeatedly occurs that the Weimar edition

cited the same inapplicable scriptural has passages in the margins as the Erlangen edition, it is reasonable to assume that the Weimar edition has blindly followed the Erlangen edition, even in the few scriptural passages it has cited, in order to save itself the often great (and yet sometimes unsuccessful) effort of searching, Z.32 (Cap. 2, 12.) should read instead of dabar - S. 273, Z. 12 (Cap. 2, 13.) should read impediunt instead of impendunt. - S. 273, Z. 21 is to be read semper instead of saepe, because our duke and head does not alone often go before us to overcome death 2c., but always. - P. 274, line 16 the verse number "6." should have been placed before Contra. - P. 274, Z. 28 (Cap. 3, 6.) is to be read Ezechiam instead of Hiere-miam. This error would not have remained unnoticed if the passage in Jeremiah had been consulted. For from (Jer. 26, 18.) one would have recognized the correct reading, although the words sicut est in 3. Regum (that is 1 Kings 22, 24.) mislead, since our prophet is confused with Micah, the son of Jemla (1 Kings 22, 9.), who lived about two hundred years before Micah of Maresa. This error, however, is not attributable to Luther, but to the scribe who omitted that the behavior of Zedekiah against Micah of Jemla was cited as an example of how shamefully the prophets were treated. This is shown in the Hall manuscript. - S. 276, Z. 6 (Cap. 3, 6.) is to be read eorum instead of suum. - On p. 276, line 21 (Cap. 3, 7.) ut is to be deleted because it is too much. - On p. 279, line 23 (Cap. 4, 6.) read sit instead of in; in the same line, put a period before si. - P. 279, Z. 29 (Cap. 4, 6.) should be read sic hic ftatt dic, hic 2c. - S. 280, Z. 17 it would have been well ge-.

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XIII

The words without the addition of arx legis are misunderstandable. - S. 280, Z. 22 (Cap. 4, 8.) is to be read: ubinam habitant etiam homines instead of ubi non. For where men do not dwell, the gospel cannot progress and reign. Immediately after it is to be added before locum obscurum: Significat Eder. - S. 282, Z. 12 (Cap. 4, 13.) is to be read: Ferrum, aes, instead of: P. 282, Z. 17 (Cap. 4, 13.) Domino is to be inserted before universae terrae. - S. 282, Z. 25 (Cap. 4, 14.) reads in the original: Sic in- terpre, which the Erlanger and the Weimarsche have added thus: Sic interpretandum. But in this way a contradiction occurs against the following interpretation, that by filia latronis ["warrior woman"] Babylon is to be understood. Therefore. we have assumed interpretatum (that is, so it has been interpreted). Immediately following, to give sense, we have assumed cohaerentia twice instead controversia, according the Altenburg to manuscript. - On p. 283, line 4, belli is to be read instead of bellis. The word is taken from a verse of Virgil (Aen. I. 14), - On p. 283, line 10 (Cap. 4, 14.) in the keyword either judicis or judicum is to be read instead of judicii. - P. 285, Z. 13 (Cap. 5, 3.) Es[aia] 11[, 2.] is to be read instead of x8. 2 -Neither the Erlangen nor the Weimar edition has recognized that p. 287, line 2 (Cap. 5, 6.) quae is a new keyword, but it is there in direct connection with the preceding (ros, quae), which neither gives a right sense, nor is permissible according to grammar. - S. 287, Z. 6 (Cap. 5, 6.) the Weimarsche has as well as the Erlanger in the margin Ps. 103, 16. instead of Ps. 72, 16. Because the

Weimarsche has not looked up, or perhaps also has not found the correct place, so the same expresses its surprise about the correct citation of the place in the Hall manuscript: "et florebunt de civitate [?]." The Weimar edition has added this question mark in the notes p. 286, line 4 v. u., - S. 287, Z. 14 (Cap. 5, 7.) reads: Erit etc. Pecoribus pecorum omnium interibunt, eradicabuntur, sic etiam hoc de spiritu sancto apostoli et patres primi, qui fundamentum posuerunt, sumpti sunt de filiis Israel 2c. What might the editors of the Erlangen and Weimar editions have thought with this sentence, and how would they translate it into German? Here, the scribe of the manuscript has united through wrong writing, the decipherers of the manuscript through wrong reading, and the editors of the manuscript through produce interpunging to this meaningless passage. Instead of Erit etc., according to the Vulgate, the keyword should have been: Et erunt etc. Then follow two word explanations, which Luther often anticipates; one to this verse, the other to the following verse, namely: Gregibus pecorum [i. e.] ovium. At (Gregibus Roth has mistaken, and instead, prompted by the following pecorum, has written: Pecoribus. The decipherers of the manuscript have read omnium out of ovium. which will be found in the manuscript, which has already happened to them once, as we have shown in the interpretation of the prophet Joel (Cap. 1, 18.) according to the Altenburg Hanoschrift, Also there we had (Weim, Ausg. Bd. XIII, p. 93, Z. 20) greges omnium instead of greges ovium. The second word explanation is:

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Interibunt [i. e.] eradicabuntur. Now follows the interpretation: Sic [sc. ut praecedens versus] etiam hoc de spiritu sancto [dictum est]. Apostoli et patres primi etc. - p. 287, line 21 is to be read diripuit instead of diripiunt. - p. 287, line 4 v. u. is to be read sortilegos instead of sacrilegos in the Hall manuscript ... - p. 288, line 3 f. (Cap. 5, 9.) is to be read: tanguam nihil habentes instead of nihil habentes tanguam. - p. 288, Z. 6 (Cap. 5, 9.) is to be read: non egebis quadrigis, non verbo [humano] 2c. The original reads egeb, which is supplemented by the editions, not well, to egebitis. - P. 288, line 25 (Cap. 5, 12.) should be the first stitch word: [Non] ultra, not evellam, which here the Weimar edition has put instead of vetra (probably read from vitra) in the Erlanger; and as the second stitch word after Et should be inserted evellam, whose explanation is destruam. The verse number "13th" should be placed before Et evellam. P. 289, Z. 29 (Cap. 6, 5.) should be read robur or vires instead of verbum. - P. 290, Z. 1 (Cap. 6, 5.) Gilgal is to be read instead of Gilead. -S. 290, Z. 9 we find the words: "cultum, quo praeveniam dominum." appended to v. 5. But it closes the interpretation of the fifth verse with the word oultuiu. The following should have been drawn to the following paragraphs as explanation of the first words of the 6th verse: Quid dignum offeram Domino? This error is all the more disconcerting because on the same page in the Hallic manuscript it is offered: Quid, Heb. quo praeveniam dominum? (The question mark is added by us.) - p. 290, Z. 25 (Cap. 6, 8.) is written as keyword: Judicabo instead of Indicabo. "This is not a typographical error, because also the.

Erlanger reads like this. - S. 291, Z. 7 (Cap. 6, 8.) we read: Non sacerdotum est docere, scribere. Who would like to sign that the priests should neither teach nor write? The context requires that it be added thus: Non [solum] sacerdotum est docere, scribere, oportet [eos] opere adimplere, ideo dicit "facere" etc. - S. 291, Z. 15 (Cap. 6, 8.) is suitably: Secundo eingefcpoben bor: ut diligas misericordiam, which in our original is separated from the preceding only by a comma. - S. 292, line 1 (Cap. 6, 8.) we even read: indamnabile vitium. Which vice is "indamnabile"? If the manuscript is correct, we will probably find indomabile vitium, an indomitable vice, which is also indicated by the similes of the thistle head, which always stands upright, and (in the Altenburg manuscript) of the onion, which always has one skin under the other .-But a few lines later, p. 292-, line 7, it seems as if Luther -for with whose most just interpretation we are dealing here, as in the acrius examinata editio (namely, this is what the Erlangen Exeg. opp., tom. XXV, x. 129), because in the 24th volume p. 4 it says: Res ita se habet, ut . . . commentarius Cygnensis a Rothio descriptus opus γνησώτατον sit aestimandus - really has such an unpardonable statuirt. namely the xenodochia hospitality), against which, however, one has to fight like against the philautia (the selfishness). Of course, such nonsense is far from Luther's mind. Instead of xenodochia, rather $xEvo^{\wedge}la$, (vain honor) is to be read. May now also at least the xenodochia be on Roth's account

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the decipherers of the manuscript and the editors of the same should certainly have objected to this. - P. 294, line 5 (Cap. 6, 16.) is to be read quia instead of quis. - On p. 294, line 6 (Cap. 6, 16.), the word per should be replaced by pater. In the next line, voluptatibus seems to us to be either an auditory or a typographical error on Roth's part, for the Vulgate reads voluntatibus. Therefore, here the Hallic manuscript offers: Voluptatibus, potius: voluntatibus. - S. 294, Z. 17 (Cap. 7, 1.) we read: in Ozea simile verbum 2c. This passage has given almost as much trouble as the above mentioned alleged citation from Hosea (in the Altenburg manuscript Cap. 7, 2.). For instead of in Ozea it is to be read: in Amos [cap. 8, 1. sq]. - S. 295, Z. 29 (Cap. 7, 4.) the word terra is to be inserted at the end of the line. - P. 295, Z. 32 (Cap. 7, 4.) is to be put instead of Aven. - P. 297, line 6 (Cap. 7, 11.) is Psalmus in the text (Erlanger: p8.) and in both editions in the margin: Ps. 104, 9. But instead of it Prov. [8, 29.] is to be read. This passage is guoted here literally. Another thing that speaks against the Psalm passage is that the word lex, which is important here, is not found in it. - S. 298, Z. 25 (Cap. 7, 19.) stands in the original fa, which both the Erlanger and the Weimarsche have (not well) added to faciant. It should be read faciet. The subject to this is God: he will make consciences entirely free. In the faciant reading, the sins would have to be set as the subject. But of these it could hardly be said, "that they shall make consciences wholly free".

In Nahum after the Altenburg hand writing is p. 374, line 27 (Cap. 1, 3.) instead:

non nocentabit to read: non innocentabit. This is confirmed by the Zwickau manuscript. - S. 375, line 14 (Cap. 1, 4.) is to be read adducere instead of abducere. - On p. 376, line 24 (Cap. 1, 8.) the passage Is. 28, 18. is read like this: Flagellum inundans cum transierit, non veniet super nos. The Vulgate reads: Flagellum inundans cum transierit, eritis ei in conculcationem. Luther translated thus, "If a flood comes along, it will crush you." Accordingly, instead of: non veniet super vos. it will read: veniet super vos. It is remarkable that the Zwickau manuscript at the corresponding place (p. 351, Z. 2.) brings exactly the same wording. We can see that both the Altenburg and the Zwickau editions have used one and the same source, in which the scriptural word cited by Luther has been turned into its straight opposite out of misunderstanding. Luther's intention with this quotation was only to prove that the Hebrew expression: "A flood is coming" is also found in other places. - An equally inverted citation is found on p. 377, line 9 [Cap.1, 8.). There Prov. 31, 18. (not ? Proverb. 28, which the Weimar one offers): non extinguetur in nocte lucerna ejus is cited as the scriptural passage with which Luther wanted to prove that "light" in Scripture means as much as well-being. However, this passage does not prove that, but lucerna is there "a light", with which a diligent woman also works at night. Luther did not quote this passage at all, but, as we see from the Zwickau manuscript, Prov. 13, 9: Lucerna impiorum extinguetur. - P. 377, Z. 16 (Cap. 1, 9.) is instead of comminatione To read comminationis, which is likewise

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is confirmed by the Zwickau manuscript. - P. 379, line 4 (Cap. 1, 11.) is to be read structores instead of destructores,

as is evident from Isa. 49, 17. - S. 390, line 28 (Cap. 3, 11.) is to be read instead of venite: vomite, as Jer. 25, 27. proves. - In Nahum according to the Zwickau manuscript there are only a few errors. S. 351, Z. 6 (Cap. 1, 8.) is in the original in prover, which the Weimar edition has added thus: in prover [bio], but in the margin (as well as the Erlangen) has cited Jes. 57, 20, We think that it should be read in proverbiis, namely Prov. 10, 25, which the Altenburg manuscript also offers. Against the passage of Isaiah speaks especially that pertransire does not stand in the same, what is important here. - S. 352, Z. 9 (Cap. 1, 10.) is instead of the second sicut to read sic. S. 355, Z. 26 (at the end of the first chapter) is instead of Esa. 5. is to be read Esa. 25, 8. - p. 358, line 15 (Cap. 2, 6.) is to be read regia [the royal castle] instead of regio. This is not a misprint, for the Erlanger also reads this way. - On the same page, the Hall manuscript reads irrigua instead of arrigua. - S. 363, Z. 12 (Cap. 3, 4.) is instead of Esa. 51. is to be read Esa. 52. and in the following line instead of 3. reg. 27 read 3. reg. 21, 25. - p. 365, line 3 (Cap. 3, 8.) reads guae habitat. The marginal gloss to this (in the notes, line 8 v. o.) reads in the Weimar: vel quaesita est instead of: quae sita est. This is not a printing error, because the Erlangen also reads this way.

We have determined the time when Luther's interpretation of the prophet Habakkuk first appeared more precisely than has been done so far. See the first note to this writing. - In the interpretation of this prophet according to the Altenburg manuscript, in the Wei

The following errors have been corrected by us in the first edition of St. Mark's: p. 424, line 24 (Cap. 1, 2.) we have put mihi instead of mea. - On p. 426, line 23 (Cap. 1, 5.) we have accepted the remark of the Erlanger that quod daselbst mangele as correct. The Weimar one, however, which thought it could be done without this quod, had it printed that way: Hic *est* me mo- yet, and thereby burdened Luther with a completely inconsistent conclusion. - S. 429, line 7, (Cap. 1, 12.) is to be read autem instead of antea. - On p. 432, line 26 (Cap. 2, 2.) Gabrielem is to be read instead of Michaelem.

Michaelem. P. 444, line 40 (Cap. 3, 8.) is to be read flumen. instead of lumen. The latter is not a printing error, because also the Erlanger reads so. - In the interpretation of Habakkuk according to the Zwickau manuscript we note the following: S. 396, Z. 20 (Cap. 1, 1.) is to be read Hieronymus instead of Hieremias. - P. 397, line 21 (Cap. 1, 4.) is to be read instead of: non prodit: pro- pterea prodit. By mistake, the scribe has confused the first place in this verse: non prodit judicium ad finem with the second: propterea prodit judicium tortuosum, which could easily have happened in the hurry of scribbling. The editors, however, should have corrected this error, which offers the exact opposite of the correct meaning. - S. 400, Z. 7 (Cap. 1, 9.) the Weimar already has the verse number "10.", while it should only be Z. 13. - S. 400, Z. 21 (Cap. 1, 10.) is to be read munita instead of immunita. - On p. 404, line 31 (Cap. 2, 3.) the verse number "3." is to be placed before quoniam, while on p. 405, line 5 is to be deleted. In addition, there is a very confusing interpunstion in the quoted passage. - On p. 407, line 8 (Cap. 2, 6.) 6i is to be read instead of tidi. - P. 408, line 3 v. u. in the notes (Cap. 2, 10.) is instead of

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Philistaei to read Philautias. - S. 411, line 10 v. u. Z. 5 is to be read prope (Vulg. juxta) instead of in the notes (Cap. 2, 16.) is to be read Babylonius proper. This is not a typographical error, for the jactantia: ibi cessabit sculptilium jactantia. - S. 412, this addition, the sentence is meaningless. - Ibid. ignorabit: Z. 25 instead of confidentiam to read 55, 24. Vulg.: dimidiant). - P. 460, Z. 4 stands the conscientiam; Z. 26 instead of aptius to read captis. - S. 413, Z. 1 (Cap. 3, 2.) is instead of exhibenda To read exhibita; Z. 2 instead of specialius to read specialia. - S. 413, Z. 22 (Cap. 3, 2.) is to be read consumptum instead of sepultum according to the Vulgate. - S. 414, line ab alto. - S. 415, line 30 (Cap. 3, 6.) is to be read according to the Vulgate fugiamus Israelem instead of fugere Israel. - p. 416, line 31 (Cap. 3, 7.) is to be read XXXXX instead of Ragas - p. 417, line 30 (Cap. 3, 9.) is to be read regnum instead of to read tuis; instead of Seon to read Og. - P. 418, Z. 10 (Cap. 3, 9.) is instead of "'statio' cumillis" to read zik: (sentio cum illis). - S. 418, Z. 26 (Cap. 3. 10.) is to be read instead of "they": themselves. -On p. 418, line 34 (Cap. 3, 10.) instead of sublimis read sublimia. - On p. 419, line 32 (Cap. 3, 13.) read Assyrio instead of Aegyptio.

In Zephaniah according to the Altenburg manuscript, p. 489, line 18 (Cap. 1, 13.) is to be read allevarentur instead of elevarentur (Vulg. Ps. 73, 18.). - On p. 498, line 12 (Cap. 2, 14.) Babylonios is to be read instead of Assyrios. - p. 501, line 19 (Cap. 3, 4.) is to be read justiciarius instead of judiciarius. - In the Zwickau manuscript on Zephaniah, p. 454, line 5 (Cap. 1, 14.) the verse number "14." is to be put, not first line 17: - Ibid.

instead of Assyrius, - S. 412, line 12 (Cap. 2, 20.) Erlangen edition also reads this way, - Ibid, Z. 6, a is to be read instead of: ibi cessabunt sculptilia solum is to be inserted after the first non. Without Z. 24 (Cap. 3, 1.) is instead of ignoravit to read Z. 8 is to be read dimidiant instead of divinant (Ps. verse number "16." but should be placed before Clangoris only Z. 5. Similarly, line 11 contains the verse number "17.", but it should not be placed before Et tribulabo until line 12. - S. 461, line 1 (Cap. 1, 17.) must, in order to make sense, be followed by a dot after facient and then by Sanguis. 10 (Cap. 3, 3.) is to be read ab austro instead of Similarly, in line 19, evadere is to be inserted after iustitiis. - p. 466. line 2. the verse number (Cap. 2.) should be "12.", not first line 12. -- p. 467, line 7 (Cap. 2, 15.) is in the original: glo Ninive, which both the Erlanger and the Weimarsche have rendered by gloria Ninive. But it should be read regum. - P. 418, Z. 6 (Cap. 3, 9.) is instead of meis gloriosa. - P. 468, line 15 (Cap. 3, 2.) should be read non instead of suo. The verse number "2." should have been placed Z. 14. - S. 470, Z. 1 (Cap. 3, 5.) we read: sed perrumpet Christus et agnoscent iniquitatem ignominiae ut de domino: 2c. It should read, as the Altenburg and Hall manuscripts attest: sed perrump et Christus. Etnon agnoscet iniquitatem ignominiae. Ut de Domino [dictum est]: re. - p. 471, line 2 (Cap. 3, 7.) a quae is to be inserted after xroptor: propter quae te visitavi. - Similarly, p. 472, line 3 (Cap. 3, 8.) after scriptura the word ntitnr is to be inserted.-Similarly, p. 473, line 29 (Cap. 3, 10.) after externus: cultus. - Idid. Z. 31, instead of filia dispersionis "filia (Erlanger: disper[sorum]") according to the Vulgate is to be inserted

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read Filii dispersorum. - S. 474, line 7 (Cap. 3, 11.) will be read ernt instead of erit. - P. 474, lines 18 f. (Cap. 3, 12.) is wrongly interpointed: et reliquias Israel, adipem populi, tollam electos et magnos It should be: et reliquias Israel. Adipem populi tollam, electos et magnos 2c. - S. 475, Z. 31 (Cap. 3, 15.) is to be added after fert either inimicos, or it must be read in Z. 32 castigari instead of castigare. - p. 476, line 9 (Cap. 3, 16.) is to be resolved by praesentem in the original, which the Hall manuscript offers, not by patrem, as it was done in the Erlanger and in the Weimar edition. -P. 477, line 3 (Cap. 3, 17.) is to be read in domino instead of in mundo. Likewise, line 11 should be read sua instead of sui. Z. 14 is to be read exultabit instead of exaltabit according to the Altenburg and Hall manuscripts. - P. 477, line 23 (Cap. 3, 18.) is to be read fecit instead of facit. p. 478, line 1 (Cap. 3, 18.) is to be read Aravissima instead of rarissima. - P. 479, Z. 20 (Cap. 3, 20.) is to be read universalem instead of vilem according to the Altenburg manuscript. - In addition, we have inserted several keywords that are necessary but missing in the editions.

In the interpretation of the prophet Haggai according to the Altenburg manuscript, p. 533, line 19 (in the second part of the preface) is to be read tantnm instead of landein, because the word of God is not "also finally" received by the weak, oppressed and poor, but "also only" by them. The reading landein will be based on a hearing error. - P. 538, Z. 24 f. (Cap. 1, 13.) is continued after the saying: "If God is for us, who may be against us?": nonminus nobis nocere poterit hostis quicunque

quam ut deo non potest nocere. We have assumed instead: multo minus nobis nocere poterit hostis quisquam, ut Deo 2c. - S. 539, Z. 12 f. (Cap. 2, 1.) we are commanded: Videtur discrepantia esse, in octo scii, dierum distantia. This seems to us to make no sense, so we have assumed (according to the Hall manuscript, which offers: Supra dictum): Videtur discrepantia esse in dicto, scil. etc. - p. 541, Z. 42 (Cap. 2, 9.) instead of exivit, according to the Vulgate, is to be read exibit..- p. 544, Z. 5 (Cap. 2, 19.) instead of mense primo is to be read mense sexto die primo. -Furthermore, in this relation, as usual, a whole number of verse numbers are missing in the Weimar edition. - In the Zwickau manuscript p. 512, line 14, we seem to be missing a non: "Thus the promise by which he [Cyrus] gave them permission [to rebuild Jerusalem] does not seem to have been kept, because nothing was accomplished except that they returned to Judea." - S. 513, Z. 31 (Cap. 1, 2.) is to be read volunt instead of vult. In the original it is only v. d., which the editions have wrongly resolved by vult dicere instead of volunt dicere. Already the biblical text shows that these are not words of God or the prophet, but of the people, as is also expressed in the immediately preceding: repetit verba populi. For the same reason I. o. Z. 33 is to be read ut reaedificetur [per nos] templum instead of ut reaedificetis templum. - p. 513, line 4 v. u. is to be read in the Hall manuscript instead of resistere as desistere, and in the following line instead of resistas as desistas. - p. 514, line 19 (Cap. 1, 4.) instead of mala is to be read millia after Ps. 3, 7. p. 520, line 20 (Cap. 2, 1.) instead of conferre is to be read confortare. -

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(according to the context). - Idid. Z. 5 have the significat factis multa non curo, guia sunt minima issues: Repetit eundem sermonem angelus etc. legis. Instead of factis, facitis should be read and But it is to be interpung thus: Repetit eundem thus interpungited: Sic hac similitudine idem sermonem [cap. 1, 13.] : Angelus etc. - p. 522, Z. significat: facitis multa. Non curo, quia sunt minima 7 (Cap. 2, 5.) we read: Tureis dabo ego deus legis. - The verse number "16." and the keyword: gentes, robustior sum illis. Instead of Tureis wel Et nunc ponite should have preceded p. 529. line read Territis (you, who are frightened). In the 14: Repetit idem should have been placed, as in Altenburg manuscript: si timetis. - S. 523, Z. 14 the Altenburg manuscript. But this is already found (Cap. 2, 7.) offers our original: Si textus [scii,] on p. 528, line 24, where it is to be deleted. - S. prophetae] non esset verus. - Ibid. Z. 18 is to be read venerit instead of veniret, for Luther savs: "It follows inevitably that Christ has come, or the prophet is lying, which is impossible." - S. 523, Z 27 (Cap. 2, 7.) the Weimar edition has in the margin "Dan. 7, 27.", but it should be Dan. 9, 25. P. 524, line 7 (Cap. 2, 8.) should be read illa instead of alia. - P. 525, line 21 (Cap. 2, 8.) should read ubi instead of vel. - p. 527, line 11 (Cap. 2 11.) is to be read opus instead of qui, and the comma after festinetis is to be deleted. - On p. 527 line 19, instead of carnem read panem (according to the text of the Bible). - P. 527, Z. 30 f. (Cap. 2 14.) are several impulses. First, we read: "Respondetur sic." It should read: Respondetur: Sic (i.e. Yes]. After that, after negue should be added: pollueretur homo. Instead of the first immundum, immundum should be read; and in the following, instead of immunda, munda should be read, which the Altenburg manuscript confirms "By nature everything is pure" 2c. - S. 529, line 8 (Cap. 2, 15.) will be read credunt instead of credo. Without this or a similar alteration, the sentence is generally very good. P. 547, line 13 (Preface) meaningless: Promisi me adhaerere suis lateribus, hoc non credo. - Ibid. Z. 11

P. 522, Z. 4 will be creavit instead of crevit offers our template: Sic hac similitudine idem 529, Z. 16 we are commanded: Ex damno eorum vultis eorum oculos aperire. Instead of vultis, vult is to be read. Through their harm he wants to open their eyes. - Idid. P. 529, Z. 23 (Cap. 2, 18.) will be read Tam instead of Jam. - S. 529. Z. 29 has the Weimar edition in the margin 5 Mos. 32, 24. but it should be put 5 Mos. 28, 22. - S. 531, Z. 5 we read (in the last line of this interpretation): ne videretur deus penitus Judaeos contempsisse ut Paulum, etc. Such hair-raising sayings should have been eliminated by suitable additions. Here like this: so that it does not seem as if God has completely despised the Jews, (but he has accepted some) like Paul 2c.

The last text that we have shared from the latest discoveries is the interpretation of the prophet Zechariah according to the Altenburg manuscript. Although the Weimar edition has "read the manuscript better in many places" than the Erlangen edition, we have also had the opportunity to make significant improvements in several places to the text of the Weimar edition, which is XX Foreword.

either non is to be deleted or instead of non enim is to be read. Otherwise the sense of the sentence runs completely contrary to the context. - S. 549. Z. 11 (Cap. 1, 2.) is to be read instead of Matth. 22: Luc. 14, 18. 8[^]. - p. 556, line 6 (Cap. 1, 8.) is to be read instead of cum signis verba: cum verbis signa, which also the Zwickau manuscript offers. - S. 560, line 6 (Cap. 1, 12.) is to be read instead of expositionis with the Zwickau manuscript consolationis. - S. 569, Z. 21 (Cap. 2, 5.) is to be read instead of suos: suae; likewise S. 570, Z. 1 instead of Item Zu lesen: Idem and Z. 6 instead of videre to read: videri. - S. 588, Z. 7 (Cap. 4. 6.) instead of propheticis will be read: prophetis. -

On p. 594, line 25 (Cap. 4, 14.) the word splendoris, which is the explanatory word for oloi, is erroneously included in the keyword. - On p. 595, line 4, instead of item, it should be read: idem, as the Zwickau manuscript also indicates. -On p. 596, line 24 (Cap. 5, 2.) instead of hunc should be read: hanc, referring to porticus. - P. 598, Z. 40 (Cap. 5, 7.) instead of auri is to be read: plumbi. -S. 599, line 14 (Cap. 5, 8.) instead of nobis quoque accidet contemptoribus evangelii we have assumed nostris etc., because we do not consider it credible that Luther had joined with the despisers of the Evangelii. - On p. 600, line 21 (Cap. 5, 11.), instead of versionis, read: visionis. -On p. 606, line 3 (Cap. 6, 8), instead of vitro, which makes no sense, nitro should be read. - S. 607, line 12 (Cap. 6, 10.) is to be read instead of arcam (ark): arcum [rainbow], because not the ark but the rainbow was the sign for Noah (Gen. 9, 13.). - S. 608, Z. 35 (Cap. 6, 13.) is to be read in Numeris [cap. 27, 20.] instead of Deuteron. - P. 610, last line of the sixth.

In the first chapter, instead of intricabili, read inextricabili. - On p. 612, line 10 (preface to Cap. 7), instead of *Esaiam*, read Hieremiam (Cap. 39-44). The Weimar edition has the note: "Should Luther look at Esa. 30and the Assyrians instead of stopping at *Ierem*. 39-41? In the margin of the manuscript is Esa. 30." but vet did not dare to change. - S. 614, Z. 41 (Cap. 7, 12.) is to be read instead of Esaia: Hosea 16, 5]. - S. 615, Z. 21 (Cap. 7, 14.) is to be read instead of Genesi: Aggeo (2, 8.). - p. 617, line 1 (Cap. 8, 3.) instead of *templum* is to be read: *in templo*; perhaps versus after templum may have fallen out. In any case, however, what the text offers cannot exist: cum templum adorarent. - S. 621, Z. 12 (Cap. 8, 20.) is to be read instead of Actor. 1 is to be read: Actor. 2, 5. - S. 623, Z. 13 (Cap. 9, 1.) offers instead of Weimar's Kadrach: Hadrach. This is not a misprint, for the Erlanger also reads thus. - S. 630, line 20 (Cap. 9, 12.) will be read with the Erlanger instead of ut. et. - The carelessness in setting the verse numbers, which shows itself throughout the thirteenth volume of the Weimar edition, as we have demonstrated several times, reaches an incredible height in the tenth chapter of Zechariah. Of the twelve verse numbers of this chapter, only one, the verse number "2.", is impeccably placed. Five are not set at all, namely 1. 8. 9. 10. 12. Six are in an incorrect place: 3. 4. 5. 6. 7. 11. The last two are set twice; once in the wrong place, once correctly. Where "12." should stand, we find the verse number "13.", which does not exist. - P. 643, Z. 15 (Cap. 10, 10.) is to be read in the margin§ instead of Joh. 4, 23: Joh. 4, 21. - p. 643, line 23 (Cap. 10, 11.) is instead of sonus according to the Vulgate sonum

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to be read: likewise line 30 to be read instead of Kleine: Assur. - p. 647, line 7 (Cap. 11, 7.) both the Erlangen and the Weimar editions incorporated a citation (namely Cap. 11, 13.), which still belongs to the previous section, into the following keyword (from v. 7.)! - P. 649. line 2 (Cap. 11, 10.) is to be read instead of priorum: piorum. - P. 649, Z. 39 (Cap. 11, 13.) is to be read instead of in Esaia: in Psalmo (103, 14.]; likewise in the following line instead of Hieremiam: Ecclesiasticum [33, 13th]. - S. 653, Z. 32 (Cap. 12, 1.) instead of cogantur will be read cogitent, because it is not permissible that the ungodly are "forced" to destroy the faithful. - S. 654, Z. 33 (Cap. 12, 2.) is instead of Esa. 29 is to be read: Esa. 51, 17; similarly, in line 35, in the margin, instead of Ps. 59, 5. read Ps. 60, 5. - As a curiosity, we mention that p. 656, line 23 (Cap. 12, 5.) in this one line seven necessary commas are missing, for we read: Ita crux sanguis tyranni violentia carceres mala mors persecutio, omnia illa etc- p. 659, line 1 (Cap. 12, 8.) the citation from 2 Sam. 12, 13: Dominus transtulit peccatum, which belongs to the previous section, is highlighted as a keyword. This is nu,r made possible by the fact that the editors (also the Erlanger reads so) in the immediately preceding words: Statim enim subjicit propheta, under the prophet not Nathan, but the prophet Zechariah understood. - S. 664, line 40 (Cap. 13, 4.) is to be read instead of Hieremiae Jesaiae (20, 2.); immediately following in the saying instead of salve to be read: solve. - p. 667, line 36 (Cap. 13, 8.) instead of Et erit according to the Vulgate Et. erunt should have been put as a keyword. - p. 668,

line 3 (Cap. 13, 8.)

is to be read instead of possumus: possemus. - S. 668, Z. 28 (Cap. 13, 9.) is to be read instead of in Ozea: in Joele [3, 5.], because in Hosea such a place is not found. - S. 668, Z. 38 s. (Cap. 13, 9.) is to be read (according to Phil. 4, 6. in the Vulgate) instead of nihili solliciti etc. sed 2c.: nihil solliciti sitis, sed 2c.

We have also been able to make some improvements in the interpretation of the prophet Malachi in the text printed in the editions after the Wittenberg, Cap. 2, 7. (Weim. Ausg. Bd. XIII, p. 686, Z. 18) is to be read instead of perfecti either perplexi or with the Hallic manuscript indocti. For not "the perfect," but those in distress of conscience or unlearned, will inquire and desire the law and the will of God from the priests. - Cap. 2, 8. (Weim. p. 687, Z. 7) is instead of repulistis according to Hof. 4, 6. is to be read: repulisti. -Cap. 3, 2. (p. 694, Z. 12) is to be followed by a question mark instead of a period after moritur. Ibid. Z. 21 the word humana is missing in the Weimar one. - Cap. 3, 3. (p. 695, Z. 14) instead of emendator is to be read emundator, for in the keyword is mundator; in the Vulgate: emundans. Ibid. Z. 22 is to be read instead of omnium according to 2 Tim. 3, 9.: omnibus. - Cap. 3, 5. (p. 696, Z. 24) has the Weimar, probably reprinted from the Erlanger, superabuntur instead of the correct separabuntur in the Wittenberger. - Cap. 3, 6. (p. 697, line 8) is to be read instead of ullus: ullis. A printing error. Similarly, Cap. 3, 8. (p. 698, Z. 4) will have failed due to a printing error tam.-Cap. 3, 9. (p. 698, line 18) will have to read possessione instead of professione according to the context. In the Hall manuscript, the corresponding place is found: si multa

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venerint in domum vestram. - Cap. 3, 13. (p. 699, line 13) is to be read instead of: cap. 3. a principio should be read: Cap. 2. in fine [v. 17.]. In the Hall manuscript it reads: In fine 3. cap.; instead of "3.", "2." should be put. Ibid. Z. 24 will read pullati instead of polluti with the Hallic manuscript. - Cap. 4, 2. (p. 701, line 8) is to be read in mysterio instead of in ministerio, which the old translator already indicated.

has taken? - Moreover, as usual, many verse numbers are missing in the interpretation of this prophet.

So now, with God's help, we have completed the difficult work of translating the prophets, and ask the dear Lord to place His blessing on it and to create some benefit from it, for the sake of Jesus Christ His dear Son, Amen.

St. Louis, on Reformation Day, 1898.

A. F. Hoppe.

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of the

fourteenth part of the complete writings of Luther.

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D. Martin Luther's complete forewords.

I. Luther's Prefaces to the German Bible Translation.

1. Warning D. Mart. Luth.*)

experience such a saying in our shameful, evil time so powerfully as one does not find much of the same in all and which no honest Christian person would consider histories.

For just look at the horrible, terrible nature and evil that avarice drives through the wretched usurer, that even some fine, sensible, brave people are so possessed with this avarice devil and usury devil that they knowingly and with a well-considered mind drive the recognized usury, and thus willingly and with good sense worship the idol Mammon, with great, horrible contempt for divine grace and wrath, and run and walk over it into the hellish fire and damnation seeing and hearing alike.

This same cursed avarice, among all the other evils that it drives, has also set about our work to practice its malice and harm. For after the merciful God has given us His unspeakable grace here in Wittenberg, that we have brought "His" holy Word and the holy Biblia brightly and loudly into the German language, we have (as any reasonable person can well think) done great work (but all by God's grace):

So avarice takes hold, and does to our printers this corrected by ours and mischievousness and trickery, that others print soon after, and so the

St. Paul says: Avarice is the root of all evil. Wel Robbing us of our work and food for their profit, which is a real, great, public robbery, which God will also punish, good. For my part, I have received it for nothing. I have given it for nothing, and I ask nothing in return. Christ, my Lord, has repaid me a hundred thousand times over.

> But I have to complain about the avarice, that the stingy guards and robber reprinters deal unfaithfully with our work. For because they seek only their avarice, they ask little about how rightly or wrongly they print it afterwards. And it has often happened to me that I have read the reprints and found them so falsified that I have not known my own work in many places and have had to improve it again. They make it rips raps; it is money, so [they] nevertheless (if they were otherwise right printers) well know and should have experienced that no diligence can be sufficient for such work as the printing press is, of which give me testimony who has ever tried what diligence belongs to it.

> Therefore, if anyone desires to have this newly improved Biblia for himself or for another library, he is hereby faithfully warned by me to see what and where he buys, and to take care of this printing, which is

hie ausgehet. For I do not intend to live so long that I might run over the books again. Even if I had to live that long, I am now too weak for such work.

And I wish that everyone would consider that no one else is easily as serious about the Biblia as we are here in Wittenberg, as we were the first to be given the grace to bring God's Word back to the day in an unadulterated and well-purified form. We also hope that our descendants will apply the same diligence in their reprinting, since

with our work pure and completely resounding.

And so we have faithfully and abundantly offered and shared it with all Christians without all avarice, benefit and enjoyment (which we can boast of in Christ). And what we have suffered, done, and applied to it, let no one know, for these are the gifts, and He who has wrought these things through us unworthy, wretched, poor instruments 1). To Him alone be glory, praise and thanksgiving forever and ever, amen.

W. XIV, If.

1) In the original: Work tools.

2. preface from the Old Testament. *)

(First published in 1523.)

(1) Some think that the Old Testament was given to the Jewish people alone, and that it is now gone, and only writes about past stories; they think that they have enough in the New Testament, and pretend to look for spiritual meaning in the Old Testament; as Origen, Jerome, and many more have also thought. But Christ says John 5:39: "Search the Scriptures, for they bear witness of me"; and St. Paul instructs Timothy [1 Tim. 4:13] to stop reading the Scriptures; and boasts Rom. 1:2, how the gospel is promised by God in the Scriptures; and in 1 Cor. 15:3 he says that Christ, according to the Scriptures, came from David's blood, died, and rose from death. St. Peter also points us more than once to the Scriptures [2 Petr. 1, 19. 3, 15].

so that they may ever teach us not to despise the Scriptures of the Old Testament, but to to read with all diligence, because they themselves so powerfully establish and prove the New Testament by the Old Testament, and refer to it; as also St. Lucas Apost. 17, 11. writes that those in Thessalonica daily searched the Scriptures to see if it was as Paul taught. As little as the reason and proof of the New Testament is to be despised, so much is the Old Testament to be respected. And what is the New Testament but a public preaching and proclamation of Christ, established by the sayings in the Old Testament and fulfilled by Christ?

In order that those who do not know better may have guidance and instruction to read it usefully, I have written this preface according to my ability, as much as God has given me. Please and faithfully warn every pious Christian not to be offended by the simple speech and story that he will often encounter, but do not doubt how badly it can always be regarded as vain words, works, deeds, and teachings.

2) enhinder - back. In Latin: remittit.

^{*}This preface is found, as we give it, in the last edition of the Bible, which was printed by Hans Lufft in Wittenberg in 1545. Of the complete editions of Luther's works, only the Leipzig edition, vol. XII, p. I and the Erlangen edition, vol. 63, p. 7 have included it. In Latin it is found in the Wittenberg (1549), tom. Ill, lol. I and in the Jena one (1603), tom. Walch and the Erlangen edition, which we have followed, place our writing in the year 1523, whereas the Jena edition, in the table of contents; to the third Latin volume, in the year 1524. In a somewhat modified version, which fits the Latin version of the Bible, it precedes the Latin translation of 1529, which is attributed to Luther, Walch, alte Ausgabe, Bd.

arrogance and feelings, and think of this scripture as and is almost an evangelical book. the highest, noblest sanctuary, as the richest inside.

histories of how such laws have been kept or laws, are certain promises and sayings of grace, that care for the people in their sins. the holy fathers and prophets might be preserved Testament.

were created, and (which is the most important into force, nothing happens. cause of his writing) where sin and death came from, namely through Adam's fall, out of the devil's wickedness, Gen. 3, 4. But soon after, before Moses' law comes, he teaches from where the help should come again to drive away sin and death; namely not through law nor through his own work, because there was no law yet, but through the

The scripture is the judgement and history of the high (Genesis 3:15) and Abraham (Genesis 12:3), so that divine majesty, power and wisdom. For this is the faith from the beginning of Scripture would be scripture that makes fools of all the wise and prudent, thoroughly praised above all works, law and merit. So and is open only to the small and foolish, as Christ the first book of Moses has almost all examples of faith says Matth. 11, 25. Therefore, let go of your and unbelief, and what fruits faith and unbelief bear,

6th After this, in the second book, when the world treasure, which can never be sufficiently filled, so was now full 1) and sunk in blindness, so that it was that you may find the divine wisdom, which God almost no longer known what sin was, or where death presents here so foolishly and badly that He originated, God brings forth Moses with the law, and dampens all arrogance. Here you will find the takes on a special people to enlighten the world again swaddling clothes and the manger, where Christ lies, in them, and to reopen sin through the law. And so he to which the angel also directs the shepherds, Luc. established the people with all kinds of laws, and set 2, 12. Poor and insignificant swaddling clothes they them apart from all other peoples, and had them build are, but precious is the treasure, Christ, who lies a tabernacle, and set up a worship service, and appointed princes and officers, and so provided his 4 Know therefore that this book is a book of the people, both with laws and people, in the most law, which teacheth what ought to be done, and what excellent way, so that they would both be governed ought not to be done, and sheweth examples and physically before the world, and spiritually before God.

In the third book, the priesthood is especially transgressed; even as the New Testament is a prescribed, with its laws and rights, according to which gospel or book of grace, and teacheth where to take the priests are to do and teach the people. There one it, that the law may be fulfilled. But as in the New sees how a priestly office is established only for the Testament, besides the doctrine of grace, many sake of sin, that it should make it known to the people other doctrines are given, which are law and and make atonement before God, so that all its work commandment to govern the flesh, because in this is to deal with sins and sinners. For this reason, the life the Spirit is not made perfect, neither can grace priests are not given any temporal goods, nor are they reign; so also in the Old Testament, besides the commanded or permitted to rule physically, but only to

In the fourth, when the laws have been given, the under the law in the faith of Christ, as we are. But as priests and rulers have been appointed, the tabernacle the main teaching of the New Testament is to and worship have been set up, and everything proclaim grace and peace in Christ through the belonging to the people of God has been prepared, the forgiveness of sins, so the main teaching of the Old work and practice begins, and it is tried how such an Testament is to teach the law, to denounce sin, and order will go and work. That is why the same book to demand good. Know how to wait for this in the Old writes about so many disobediences and plagues of the people, and some laws are explained and 5 And that we first come to Moses' books, increased. For thus it is always found that laws are who teaches in his first book how all creatures \$00n to be given, but when they are to begin and come

^{1) &}quot;full" namely of blindness. In Latin: omnia plena erroribus.

more than a vain hindrance, and does not want to continue anywhere, as the law demands, that this book is a noticeable example, how it is nothing at all to make people pious with laws, but, as St. Paul says, the law only causes sin and wrath [Rom. 4:15].

In the fifth, since the people are now punished for their disobedience, and God had lured them a little with grace, so that they were moved to keep his law with pleasure and love out of benevolence, since he gave them the two kingdoms. Moses repeats the whole law with all the stories they had encountered (without what concerns the priesthood), and thus explains from the beginning everything that both belong to the physical and spiritual government of a people, so that Moses, like a perfect teacher of the law, would do his duty enough everywhere, and would not only give the law, but would also be there when it should be done, and where it was lacking, he would explain it and restore it. But this declaration in the fifth book does not actually keep anything else inside, except faith in God and love for one's neighbor, for that is where all of God's laws lead. That is why Moses, with his transfiguration, fended off all that might spoil the glow of God up to the twentieth chapter, and all that might hinder love up to the end of the book.

(10) It should be noted here, first of all, that Moses so carefully lays down the laws for the people that he leaves no room for them to choose any work or to invent their own worship. For he not only teaches to fear, trust and love God, but also gives so many ways of external worship, with sacrifices, vows, fasting, mortification, etc., that no one needs to choose anything else. He also teaches planting, building, freeing, fighting, governing children, servants and house, buying and selling, borrowing and lending, and everything that is to be done externally and internally, so much so that some statutes are to be considered foolish and futile.

(11) Dear one, why does God do this? Finally, he subjected the people to be his own, and he wanted to be their God; therefore he wanted to govern them so that all their doings would be certain to be right before him.

would be. For if anyone does anything without first receiving the word of God, it is not valid in the sight of God and is lost. For he also decrees in the 5th book, Cap. 4, 2. 12, 32. that they should do nothing to his laws. And Cap. 12, 8, he says that they should not do what they think is right. Also the Psalter and all the prophets cry out that the people do good works that they themselves have chosen and that God has not commanded. For he will not and cannot suffer his own to do anything that he has not commanded, no matter how good it may be. For obedience is the nobility and goodness of all works, who hold fast to the words of God.

Since this life cannot be without outward worship and ways, he has set before them such diverse ways and written them with his commandment, so that if they had to or even wanted to do any outward service to God, they would attack these and not devise their own, so that they would be sure and certain that their work would be in God's word and obedience. Thus they are everywhere prevented from following their own reason and free will, from doing good and living well, and yet enough space, place, time, person, work and manner are determined and provided that they must not complain, nor must they follow the example of other people's services.

13 In addition, it should be noted that the laws are of three kinds. There are some that speak only of temporal goods, as the imperial laws do here. These are mostly set by God for the sake of the wicked, so that they do no harm. Therefore, such laws are only laws of defense, more than doctrinal laws. As when Moses bade that a wife be filled with a bill of divorcement [Deut. 24:1], item, that a man drive his wife with a sacrifice of jealousy [Deut. 5:14], and may take other wives more [Deut. 25:5]; these are all worldly laws. But there are some who teach about outward worship, as stated above.

14. Now over these two go the laws of faith and love, so that all other laws must and should have their measure from faith and love; that they should go where their works thus go,

That they go not contrary to faith and love; but where they go contrary to faith and love, they shall be evil.

Erl. 63, 13-15.

15 Therefore we read that David did not kill Joab the murderer when he deserved to die twice [2 Sam. 3, 27. 20, 10.), and 2 Sam. 14, 11. he vowed to the woman of Thekoa that her son should not die, even if he had strangled his brother: item. Absalom he did not kill either [2 Sam. 14, 21.]. Item, he himself, David, ate of the holy bread of the priests, 1 Sam. 21, 6. Item, Thamar thought that the king would give her to Amnon, her stepbrother, in marriage [2 Sam. 13, 13.]. From these and similar stories it can be seen that the kings, priests and rulers have often taken fresh recourse to the law where faith and love have demanded it: that therefore faith and love should be the master of all laws and have them all in their power. For since all laws are based on faith and love, none of them should no longer apply, nor should there be a law that is contrary to faith or love.

(16) For this reason, the Jews are still today almost very much mistaken, because they keep some of the laws of Moses so strictly and harshly, and let love and peace perish much sooner than they eat or drink with us, or do something like that, and do not see the law's opinion rightly. For this understanding is necessary for all who live under the law, not only for the Jews. For thus also Christ says, Matt. 12:11, that one should break the Sabbath when an ox had fallen into a pit, and help him out, which was only a temporal need and harm. How much more should one break all kinds of laws when necessity demands it, so that nothing else is contrary to faith and love? As Christ says that David did when he ate the holy bread, Marc. 2:25 ff.

017 But what is the matter, that Moses casteth the laws so disorderly one with another? Why does he not put the secular in one heap, the spiritual also in one heap, and faith and love also in one heap? in addition, he sometimes repeats a law so often, and uses the same words so many times, that it is equally tiresome to read and hear. Answer: Moses writes, as it drives itself, that its Bnch a picture and

The example is of the regiment and life. For so it goes, when it goes in the swing, that now this work, now that must be done. And no man can so arrange his life (if it is to be otherwise divine) that he practices this day vainly spiritual, the other vainly worldly law, but God thus governs all laws among themselves, as the stars in the sky and the flowers in the field stand, that man must be ready every hour for each, and do whichever comes first before his hand. Thus the book of Moses is also mixed together.

(18) But that he is so almost impulsive, and often repeats the same thing, is also a sign of his office. For he who is to govern a law-governed people must always stop, always drive, and bluff his way along with the people, as with donkeys. For no law goes out with pleasure and love; it is all forced and compelled. Because Moses is a teacher of the law, he must show with his activity how the laws are forced works, and make the people tired, until they recognize through such activity their sickness and unwillingness to God's law, and seek grace, as

In the third place, this is the right opinion of Moses, that he reveals sin through the law and disgraces all presumption of human ability. For this reason St. Paul calls him a minister of sin, Gal. 3, 19, and his ministry a ministry of death, 2 Cor. 3, 6. And Rom. 3, 20. and Cap. 7, 7. he says: "Through the law comes no more than the knowledge of sin"; and Rom. 3, 20: "Through the work of the law no one becomes righteous before God. For Moses can do no more by the law, neither can he tell us what to do and what not to do, but he does not give us the power and the ability to do and not to do such things, and so he leaves us stuck in sin. If we are stuck in sin, then death comes upon us immediately as a revenge and punishment for sin. Therefore St. Paul calls the sin of death sting [1 Cor. 15:56], that death through sin has all its right and power over us. But where the law would not be, there would be no sin [Rom. 4, 15]. Therefore it is all Mosi's fault, who reproves sin by the law; so death follows sin with force, that Mosi's office is to be found in the law.

is rightly and justly called a ministry of sin and death by St. Paul [2 Cor. 3:6]; for he brings nothing upon us by his lawgiving but sin and death.

(20) Yet such a ministry of sin and death is good and almost necessary. For where God's law is not, all human reason is so blind that it cannot recognize sin [Rom. 3, 20. 7, 8.]. For no human reason knows that unbelief and despairing of God is sin, indeed, it knows nothing of the fact that one should believe and trust in God; therefore, in its blindness it goes stubbornly and never feels such sin; meanwhile, it does good works and leads an outwardly respectable life. Then she thinks that she is well, and that the matter is done; as we see in the heathen and hypocrites, when they live to the best of their ability. Nor does she know that the evil inclination of the flesh and hatred of enemies is sin, but because she sees and feels that all men are so skillful, she considers it natural and a good thing, and thinks it is enough if one only outwardly resists the works. So she goes there and considers her illness as strength, her sin as right, her evil as good, and can go no further.

Behold, to drive out this blindness and hardened presumption is Mose's office. Now he cannot drive it out, he must reveal it and make it known. This he does through the law, teaching that one should fear, trust, believe and love God, and that one should not bear or have any evil desire or hatred toward any man. Because nature hears this, it must be frightened, for it certainly finds neither trust nor faith, neither fear nor love of God; item, neither love nor purity toward one's neighbor, but unbelief, doubt, contempt and hatred of God, and evil will and lust toward one's neighbor. But because it finds such things, death is immediately before its eyes, which will devour such a sinner and devour him into hell.

(22) Behold, this is to bring death upon us through sin, 1) and to kill us through sin. That is, to stir up sin by the law, and to set it before our eyes, and to put all our

The devil's presumption drives him into despondency and trembling and despair, so that he can do no more than cry out with the prophet: I am rejected of God [Is. 49, 14], or as one says in German: Ich bin des Teufels, ich kann nimmermehr selig werden. That means led into hell. This is what St. Paul means in short words, 1 Cor. 15:56: "The sting of death is sin; but the law is the power of sins." As if to say, that the sting of death strangles us, the sin that is found in us makes us guilty of death. 2) But that sin is found in us, and so powerfully gives us to death, makes the law, which reveals and teaches us to know sin, which we did not know before, and were sure of.

(23) Now behold, with what violence Moses performs and executes his office. For in order that he may defile nature to the utmost, he not only gives laws concerning natural and real sins, such as the Ten Commandments, but also makes sin, since there is otherwise no sin by nature, and presses and presses on it with heaps of sins. For unbelief and evil desire is full of sin, and worthy of death. But not to eat leavened bread on Easter [Exodus 12:15], not to eat unclean animals [Leviticus 11:4 ff], not to put a mark on the body [Leviticus 19:28, 21:5], and everything that the Levitical priesthood does with sins is not of the nature of sin and evil. but becomes sin only because it is forbidden by the law, which law may well be abolished. But the ten commandments may not be so, for there is sin, if the commandments were not, or were not known. Just as unbelief among the Gentiles is sin, even though they do not know or consider that it is sin.

24 Thus we see that these and many other laws of Moses were not given for the sole purpose that no one should choose anything of his own to do good and to live well, as was said above, but rather so that sins would only become many and would multiply beyond measure to weigh down the conscience, so that hardened blindness might be recognized.

2) That is: the sin that is guilty of death. In Latin: affert enim secum mortem ceu poenam.

and would have to feel their own inability and insufficiency for good, and thus would be compelled and urged by the law to seek something further than the law and their own ability, namely God's grace, promised in the future Christ. For all the law of God is good and right, even if it means only carrying dung or picking up straws. But he must not be pious, nor of good heart, who does not keep such good law, or keeps it unwillingly. All nature is unable to do otherwise than to keep unwillingly; therefore it must recognize and feel its wickedness here in the good law of God, and sigh and strive for the help of divine grace in Christ.

(25) Therefore, when Christ comes, the law ceases, especially the Levitical law, which makes sin, since otherwise there is no sin of this kind, as has been said. So also the ten commandments cease; not that they should not be kept, nor that they should not be fulfilled, but the ministry of Moses ceases in that it no longer makes sin strong through the ten commandments, and sin is no longer the sting of death. For through Christ sin is forgiven, God is reconciled, and the heart has begun to be devoted to the law, so that it can no longer punish the ministry of Moses and make it sinful, as if it had not kept the commandments and was guilty of death, as it was before grace and before Christ came.

26 St. Paul teaches this in 2 Cor. 3, 14, when he says that the clarity in the face of Moses ceases for the sake of clarity in the face of Jesus Christ. That is, the ministry of Moses, which made us sinful and ashamed with the brightness of the knowledge of our wickedness and worthlessness, no longer harms us, nor does it frighten us with death. For we now have clarity in the face of Christ, that is, the ministry of grace, by which we know Christ, with what righteousness, life and strength we fulfill the law, overcoming death and hell. Just as the three apostles on Mount Thabor saw Moses and Eliam, and yet did not shrink from them because of the lovely clarity in the face of Christ [Matth. 17, 4. Luc. 9, 33.]. But 2 Mos. 34, 30. 33., since Christ was not present, the children of Israel could not see the clarity and shining in

Mosi's face, so he had to put a blanket over it.

(27) For there are three kinds of disciples of the law: the first, who hear the law, and despise it, lead a reprobate life, without fear; to these the law cometh not. And are signified by the calf servants in the wilderness, because of whom Moses cast in pieces the two tables, and brought not the law unto them [Ex. 32:6, 19].

The others, who attack to fulfill it with their own strength, without grace, are meant by those who could not see Mosi's face when he brought the tablets the other time [Ex 34:30]. To these the law comes, but they do not suffer it, therefore they make a covering over it, and lead a hypocritical life with outward works of the law, which nevertheless the law makes everything sins, where the covering is taken off. For the law proves that our ability is nothing without Christ's grace.

The third are those who see Moses clearly without covering. These are the ones who understand the law's opinion, as it is impossible to demand. There sin goes in power [1 Cor. 15:56], there death is mighty, there Goliath's spear is like a weaver's beam, and his sting has six hundred shekels of brass, so that all the children of Israel flee from him; without the one David, Christ our Lord, delivers us from all this. For if Christ's clarity did not come alongside such clarity of Moses, no one could bear such glories of the law, sin and the terror of death. These fall away from all works and presumption, and learn no more from the law, but only to recognize sin and to groan for Christ, which is also the true ministry of Moses and the law, Gal. 3, 24.

30 Moses himself indicated that his ministry and teaching should last until Christ, and then cease, when he says, Deut. 18, 15: "The Lord your God will raise up a prophet for you from among your brothers, like me, and you shall hear him" 2c. This is the noblest saying, and certainly the core in all of Moses, which also the apostles have highly led and strongly used [Joh. 1, 45. 6, 14. Apost. 3, 22. 7, 37..] to affirm the gospel and to abolish the law; and all prophets drew much from it. For

15

Because God here promises another Moses 1) whom |Handlers and witnesses of Moses and his ministry to they are to hear, it forces itself that he would teach bring everyone to Christ through the law. something else than Moses, and Moses hands over his power to him and gives way that they should hear interpretation presented by the Levitical law and the him, then the same prophet cannot teach the law; because Moses has directed this to the highest, and it would be no necessity to raise up another prophet for the sake of the law; therefore it is certainly said of and understanding, from which all that all the the doctrine of grace and Christ.

testament [2 Cor. 3, 14], Christ also called it the new testament [Matth. 26, 28], and therefore it is a testament, that God promised and appointed the people of Israel the land of Canaan, where they would keep it. And also gave it to them, and was confirmed by death and blood of sheep and goats [Ex. 24, 8]. But because such a testament was not based on God's grace, but on man's works, it had to again, because by works the law could not be fulfilled. And there must come an arid testament, which shall not wax old, neither stand upon our doings, but upon ever [Heb. 13:20]. Therefore it is also confirmed by the death and blood of an eternal person, and an said about Mosi's books and ministry.

(32) Now what are the other books of the prophets and of the histories? Answer: Nothing other than what point to Christ personally, and to no one else. Moses is, for they all carry out the ministry of Moses, and prevent the false prophets from leading the people to works, but let them remain in the right ministry of Moses and knowledge of the law. And hold fast that by the right understanding of the law they keep the people in their own immorality, and drive them to Christ, as Moses does. For this reason, they the gospel, by which the old man is put to death and also continue to delete what Moses said about Christ, offered to God, burned and consumed by the fire of and show by both examples: those who are right with love in the Holy Spirit, which is well pleasing in the Moses and those who are wrong with him, and the punishment and reward of both, so that the prophets are nothing else, but

In the last place, I should also indicate the spiritual priesthood of Moses. But it is too much to write, it should have space and time, and be interpreted with a living voice. For Moses is the fountain of all wisdom prophets have known and said has flowed. The New For this reason St. Paul calls Mosis law the old Testament also flows out of it and is founded in it, as we have heard. But to give a small, short handle to those who have grace and understanding to continue to strive for it, let this be my service:

If you want to interpret well and with certainty, take Christ before you, for this is the man to whom everything and completely applies. So make Aaron the high priest, but Christ alone, as the epistle to the Hebrews does [Cap. 7, 15. ff.], which alone is almost grow old and cease, and the promised land was lost sufficient to interpret all the figures of Moses. So it is also certain that Christ Himself is the sacrifice, even the altar, who offered Himself with His own blood, as also the same epistle reports [Cap.7, 27. 13, 10.]. As the word and works of God, that it may endure for the Levitical high priest by such sacrifice took away only the sins that were not sin by nature, so our high priest Christ by his own sacrifice and blood took away eternal land is promised and given. This is what was the real sin, which is sin by nature, and once passed through the veil to God to make atonement for us, so that everything that is written about the high priest you

> (35) But the sons of the high priest, which deal in daily sacrifice, thou shalt point to us Christians, who, sitting before Christ our Father in heaven, dwell here on earth with the body, and are not with him through it, without spiritual faith. The same ministry, as they slay and sacrifice, means nothing else than preaching sight of God, that is, it makes a good, clean, safe conscience before God.

¹⁾ This reading is found in the 1545 edition, likewise in the Weimar Bible (1686) and in Latin. Later editions offer "prophets" instead of "Moses".

This interpretation is found in St. Paul Rom. 12, 1, where he teaches how we should offer our bodies to God as a living, holy, acceptable sacrifice. Which we do (as I said) by constant practice of the Gospel, both with preaching and faith. This is enough for a short instruction to search for Christ and the Gospel in the Old Testament.

(In the first edition of 1523, which contains only the five books of Moses, there is still the following piece:)

Let it be known to those who read this Bible that I have chosen to write the name of God, which the Jews call Tetragrammaton, in capital letters, that is, LORD, and the other, which they call Adonai, in half capital letters, that is, HEART. For among all the names of God, these two alone are attributed to the right, true God in Scripture, but the others are often attributed to angels and saints. I have done this so that one can conclude quite powerfully that Christ is true God, because Jeremiah Cap. 23, 6. calls him LORD, when he says: They will call him LORD, our righteous one. So all more places of the like are to be found.

Hereby I command all my readers to Christ, and ask that they help me to obtain from God the usefulness of this work. For I freely confess that I have undertaken too much, especially to translate the Old Testament. For the Hebrew language lies, unfortunately, too low, that even the Jews themselves know little enough of it, and their glosses and interpretations (which I have tried) are not to be trusted. And beware, if the Bible is to come forth, we who are Christians must do it, as those who have the mind of Christ, without which even the art of language is nothing. Which lack half a lot of the old interpreters, also Jerome, have lacked in many places. But I, although I cannot boast that I have attained everything, may nevertheless say that this German Bible is lighter and more certain in many places than the Latin, that it is true, where the printers do not spoil it with their carelessness (as they are wont to do), the German language certainly has a better Bible here than the Latin language. I refer to the readers.

3. now also the manure will attach to the wheel

And no one will be so rude as not to be master over me here and there, and reproach me here and there. Well, I will let them go. I have thought it through from the beginning, that I would find ten thousand who would criticize my work, before I would find one who would give me the twentieth part. I also wanted to be quite learned, and prove my art deliciously, if I should reprove St. Jerome's Latin Bible, but he should also offer me defiance again, that I should copy him. Now, if someone is so nearly learned about me, let him take the Bible and translate it completely, and then tell me again what he can do. If he does it better, why should one not prefer it to me? I also thought I was learned, and I also know myself to be more learned than all high schools of sophists, by the grace of God; but now I see that I also do not yet know my native German language. I have also not yet read any book or letter in which the right kind of German language would be inside. No one pays any attention to speaking German properly, especially the gentlemen in the law offices, and the lumpen preachers and puppet writers who make themselves believe that they have the power to change the German language, and every day they invent new words for us: beherzigen, behändigen, ersprießlich, erschießlich, 1) and the like. Yes, dear man, it is well heard and learned.

4 Summa, if we all worked together, we would still have enough work to do on the Bible to bring it to light, one with understanding, the other with language. For I, too, have not worked on this alone, but have used it wherever I could find someone. Therefore I ask everyone to leave his blasphemy and the poor people unconfused, but help me where he can. If he will not, let him take the Bible himself and make it his own. For those who only blaspheme and criticize are certainly not so pious and honest that they would like to have a more truthful Bible; for they know that they are not able to do so, but would like to be masters of other people's art, who have never been disciples in their own art. May God complete the work He has begun. Amen.

1) "erschießlich" explains Dietz by: fructuosus, utilis (fruitful, beneficial).

3. preface about the book of Job

with the appendix found in the first printing Anno 1524. *)

- 1 The book of Job deals with this question: whether even the pious suffer misfortune from God? Here Job stands firm and holds that God also torments the pious without cause, only for His praise, as Christ Joh. 9, 3. also testifies of the one who was born of the covenant.
- (2) Against this his friends sit down, and make great and long talk, wanting to keep God right, that he punishes no pious man; but if he punishes, then he must have sinned; and so have a worldly and human thought of God and his righteousness, as if he were like men, and his right like the right of the world is.
- (3) Although Job, too, when he comes into mortal distress, speaks too much against God out of human weakness, and sins in suffering; and yet he insists that he is not guilty of such suffering before others, as is true. But in the end, God judges that Job, in speaking against God in suffering, has spoken wrongly, but that what he held against his friends about his innocence before suffering, he has spoken rightly.
- 4 Thus this book finally leads us to the conclusion that God alone is righteous, and yet one man is righteous against another, even before God. But it is written for our comfort that God allows His great saints to stumble, especially in adversity. For before Job is in fear of death, he praises God over the robbery of his goods and the death of his children. But when death comes to him under
 - 1) "such a" such.

- When a man's eyes go out and God is revealed, his words show what thoughts a man has (be he as holy as he wants to be) against God: how he thinks that God is not God, but a vain judge and an angry tyrant, who drives by force, and asks for no one's good life. This is the highest piece in this book. Only those understand this who also experience and feel what it is to suffer God's wrath and judgment, and to have His grace hidden.
- 5. 2) But the speech of this book is so rich and splendid, as certainly no book in the whole Scripture; and if one should interpret it everywhere from word to word, and not that several times according to the sense (as the Jews and unintelligent interpreters want), no one would understand it. As when he speaks like this or like this: "The thirsty will drink up his goods", that is, the robbers will take it from him. Item: "The children of arrogance have never walked on it," that is, the young lions who walk proudly; and many such things. Item, "light" he calls happiness, "darkness" misfortune 2c. For this reason, I fear that this third part will have to stand in for it and be rebuked by the smart ones, because it is a different book than the Latin Bible has. We let it go. We have taken pains to give a clear speech that is understandable to everyone, with an unadulterated sense and understanding; may someone suffer to do better.

2) This § forms Appendix 1524 mentioned above in the title.

^{*)} In the complete editions of Luther's writings, this preface is found only in Walch and in the Erlanger, vol. 63, p. 25. In the Bible edition of 1524, the preface begins like this: "The Book of Job is not a difficult book because of its meaning, but only because of its language. For he who has written it deals with the question: whether also 2c.

4. preface from the Psalter. *)

1528 or 1529.

- Psalter especially above other books of Scripture. And indeed, the work itself praises its master enough; but we must also prove our praise and thanks by it.
- (2) In years past, almost many legends of the saints, passions, books of examples and histories were circulated, and the world was filled with them, so that the Psalter lav under the bench and in such darkness that one could not understand one Psalm well, and yet it gave off such an excellent noble smell that all pious hearts felt devotion and strength even from the unknown words, and loved the booklet for that reason.
- (3) But I hold that no finer book of examples or legends of the saints has come or may come on earth than the Psalter. And if one should wish that out of all the examples, legends, histories, the best should be read and brought together and presented in the best way, then it would have to be the present Psalter. For here we find not only what one or two saints have done, but what the head of all saints has done, and what all saints still do; how they stand against God, against friends and enemies, how they conduct themselves in all trials and tribulations; above all, that all kinds of divine, salvific teachings and commandments are contained therein.
- 4 And should the Psalter be precious and dear only because it promises so clearly of Christ's death and resurrection, and exemplifies His kingdom and the state and nature of all Christendom, that it might well be a small

- (1) Many holy fathers have praised and loved the The Biblia is called the Biblia, in which everything that is found in the entire Biblia is summarized in the most beautiful and briefest way, and is made and prepared into a fine encyclopedia or manual, so that it seems to me that the Holy Spirit Himself wanted to take the trouble and bring together a brief Bible and book of examples of all of Christendom or all of the saints, so that whoever could not read the entire Biblia would still have almost the entire Summa written down in a small booklet.
 - 5. But above all this is the noble virtue and manner of the Psalter, that other books rumble much about the works of the saints, but say very little about their words; The Psalter is an example of this, in which it shines so well and sweetly when one reads in it, that it not only tells the works of the saints, but also their words, how they spoke and prayed with God, and still speak and pray, that the other legends and examples, where they are held up against the Psalter, hold up to us almost vain dumb saints, but the Psalter imagines real, brave, living saints to us.
 - (6) A mute man is to be considered almost halfdead compared to a speaking man. And there is no more powerful or noble work in man than speech, since man is most distinguished from other animals by speech, more than by form or other works, because even a wooden kaun can have the form of a man by carving, and an animal can see, hear, smell, sing, walk, stand, eat, drink, fast, thirst, suffer hunger, frost and hard lodging, as well as a man.

^{*}The time determination given by us deviates from the usual one so far. Walch, in his preface to the fourteenth volume, p. 4, says: "Lutherus wrote this preface to the German version of the Psalter, which came to light in 1531." The Erlanger, vol. 63, p. 27, has placed under the title: "From the year 1531," and notes: "the present preface first appeared in Latin in the year 1526." We have already stated in the fourth volume of our edition (Col. 1 ff. note) that our writing was written by Luther in German, and assume that the same was already prefixed to the thoroughly improved edition of the "Uebersetzung des Psalters" in 1528. In Olearii autographis Lutheri p. 30, a specially published "Praefatio nova D. M. L. in Psalterium, lat. reddita per Justum Jonam. Witteb. 1529. 8." is cited. It can hardly be doubted that this Praefatio nova is identical with the,

which is printed in the Psalterium Translationis Veteris correctum published by Joh. Lufft in 1529. It is quoted in its first words: Multi ex veteribus et sanctis patribus Psalterium prae omnibus reliquis scripturae libris commendarunt, etc. This is just our preface. We have dealt with it in detail in the fourth volume of our edition 1. above, also indicating the locations in the collections.

Prefaces by D. Martin Luther.

23

(7) Moreover, the Psalter does more than this, that it models for us not bad, common speeches of the saints, but the very best, which they spoke with great earnestness, in the most excellent matter, with God Himself, so that it presents to us not only their word about their works, but also their heart and the thorough treasure of their souls, so that we can see into the reason and source of their words and works, that is, into their heart, what thoughts they had, how their heart stood and held itself, in all kinds of things, trials and hardships. Which the legends or examples, which only boast of the saints' work or miracles, do not do, nor can they do. For I cannot know how his heart stands, though I see or hear many excellent works of one.

8. just as I would much rather hear a saint speak than see his works, so I would much rather see his heart and the treasure in his soul than hear his words. This is what the Psalter gives us most abundantly about the saints, so that we can be sure what their hearts were like and what their words were like toward God and everyone.

(9) For a human heart is like a ship on a wild sea, driven by the storm winds from the four corners of the world. Here fear and worry of future misfortune pushes; there sorrow and sadness of present misfortune sail. Here weaves 1) hope and presumption of future happiness; there blows security and joy in present goods.

(10) Such tempests teach to speak with earnestness, and to open the heart, and to pour out the bottom. For he who is in fear and distress speaks much differently of calamity than he who is in joy; and he who is in joy speaks and sings much differently of joy than he who is in fear. It is not from the heart that a sad man should laugh or a happy man should weep; that is, the reason of his heart is not open and is not out.

(11) Now what is the most in the Psalter, but such earnest speeches in all such tempests?

1) This has Walch and after him the Erlangen edition changed to "weht". But the original offers: "webt"; the German Wittenberg: "webd".

writhing? Where can you find finer words of joy than the Psalms of praise or thanksgiving have? There you see all the saints in the heart, as if in beautiful, joyful girdles, yes, as if in heaven, as its, hearty, joyful flowers are rising up in it from all kinds of beautiful, joyful thoughts towards God for His good deeds. Again, where do you find deeper, more miserable, more pitiful words of sadness than the lament Psalms have? There you look into the heart of all the saints, as into death, yes, as into hell. How dark and gloomy it is there from all kinds of sorrowful sight of the wrath of God! So also, where they speak of fear and hope, they need such words that no painter could paint fear or hope for you, and no Cicero or orator could model it for you.

12. and (as I said) this is the very best thing, that they speak such words against God and with God, which makes that there is twofold earnestness and life in the words. For where one otherwise speaks against men in such matters, it does not go so strongly from the heart, does not burn, live and penetrate so nearly. That is why the Psalter is a booklet of all the saints, and every man, in whatever he is, finds psalms and words in it that rhyme with his own things, and are so even to him as if they were set for his sake alone, that he himself cannot set them better, nor find them better, nor desire them better. Which is good, then, that if such words please a man and rhyme with him, he may be sure that he is in the fellowship of the saints, and has gone to all the saints as he goes, because they all sing a little song with him; especially if he can speak them to God as they have done; which must be done in faith, for they taste nothing to an ungodly man. 2)

(13) Last of all, in the Psalter there is safety and a safe guide, so that one can follow all the saints in it without danger. For other examples and legends, of the dumb saints, bring forth many a work that cannot be done; but they bring forth many more works that are dangerous to do.

²⁾ This has been translated by Justus Jonas: insipidi sunt = they are

and commonly set up souls and mobs, and lead and snatch them away from the fellowship of the saints. But the Psalter keeps thee from the company of the saints, for it teacheth thee to be and to speak alike in joy, fear, hope, and sorrow, as all the saints have been and are.

If you want to see the holy Christian church painted with vivid color and form in a small picture, take the Psalter before you, and you will have a fine, bright, pure mirror that will show you what Christianity is. Yes, you will also find yourself inside, and the right $\gamma \omega$ $\sigma \varepsilon \alpha U \tau \dot{O} V$

(15) Therefore, let us also take care that we give thanks to God for such unspeakable goods, and with diligence and earnestness accept them, use them, and practice them, to praise and honor God, lest with our ingratitude we

and God Himself and all creatures.

We deserve something troublesome for our time. For before, in the time of darkness, what a treasure it would have been, who could have rightly understood one Psalm, and read or heard it in intelligible German, and yet have not had it. But now blessed are the eyes that see, that we see, and the ears that hear, that we hear. And yet, alas, we see that we are like the Jews in the wilderness, who said of the bread of heaven, "Our soul is disgusted with the little food." But we also ought to know that it is written there, how they were afflicted and died, lest we also be so.

16 May the Father of all grace and mercy help us through Jesus Christ our Lord. To whom be praise and thanksgiving, honor and glory for this German Psalter, and for all its innumerable, unspeakable benefits for eternity, Amen, Amen!

5 Preface on the Psalter published in Neuburg on the Danube in 1545. *)

1 Every Christian who wishes to pray and be devout should let the Psalter be his little book, and it would be good for every Christian to practice it and become so proficient in it that he could use it from word to word and always have it in his mouth, as often as something occurs to him to speak or do, so that he could lead and draw a saying from it as a proverb. For it is true that whatever a devout heart may desire to pray, there it finds its psalms and words so plain and sweet that no man, indeed all men, can devise such good ways, words, and devotions. Moreover, he also teaches and comforts in prayer, and is drawn through the Lord's Prayer, and the Lord's Prayer through him, so that one can be understood very finely from the other, and harmonize together.

2 Therefore, not only the previous prayer books should be read, since they contain almost all unchristian lies and Forbid and abolish abuses, even in the best little prayers, where our Lord's suffering is drawn inwardly, and yet is used shamefully not for faith but for temporal use and custom, but also see to it that none of the new little prayers are torn down again. For it has already begun that almost everyone wants to make prayers according to his devotion, also paraphrases of the Psalter, and

Thus, his work will be praised and used in the church and among Christians, just as if the Psalter or the Lord's Prayer were a bad, small thing. And where this is not understood and measured, the Psalter and Our Father will be held in contempt. I let them be good in part, but the Psalter and Our Father should be better, even the best. Whoever learns to pray them correctly has learned to pray far above all prayers, especially because the Psalter has now been comprehensibly translated by God's grace.

^{*}The location of this writing in the editions, also otherwise all necessary information about the same, is already given in the fourth volume of our edition, Col. 2, at the end of the note.

(3) I have heard a story of how a devout person was so fond of the Lord's Prayer that she prayed it with tears of great devotion. Then a bishop of good opinion wanted to improve the devotion, took the Our Father from her, gave her many good devotional prayers; but then she lost all devotion, and had to leave the devotional prayers and accept the Our Father again. If anyone should try a little more earnestly with the Psalter and Our Father, he should soon give up the devotional prayer.

Erl. 63, 34-86.

26

Give leave, and say: Oh it is not the juice, strength, heat and fire that I find in the Psalter, it tastes too cold and hard to me 2c.

4 Our dear Lord, who taught us and gave us the Psalter and the Lord's Prayer, grant us also the spirit of prayer and grace, that we may pray with joy and earnest faith, strongly and without ceasing, for we have need of it; so he has commanded, and so he would have us do. To him be praise, honor and thanksgiving forever and ever, amen.

6. preface to the books of Solomon. *)

1524

- (1) Three books have the name of Solomon. The first is Proverbia, Proverbs, which may be called a book of good works, for in it he teaches how to live well before God and the world.
- (2) And especially he takes the dear youth before him, and he calls them quite fatherly to God's commandments with comforting promises, how it should go well with the pious, and with sorrows, how the wicked must be punished. For the youth itself is inclined to all evil, as an inexperienced people who does not understand the world and the devil's cunning and wickedness, and is much too weak to resist the evil examples and excitements, and is not able to govern itself, but, if it is not drawn before it looks around, is corrupt and lost.

Therefore, it may well and must have teachers and governors who admonish, warn, punish, chastise it, and always keep to God's fear and commandment to ward off the devil, the world and the flesh. As Solomon does in this book with all diligence and abundance, and puts his teachings into proverbs, so that they are the more easily grasped and better kept, so that every man who intends to become pious may well keep such a book for his daily manual or prayer book, and often read it and look at his life in it.

(4) For there must be a way, either to have one's father chastened, or to have one's executioner punished, as one says, If thou escape me, thou shalt not escape the executioner. And it would be good if young people were always made to believe this, so that they would know without a doubt that they would have to suffer either their father's rod or the executioner's sword, just as Solomon always threatens the disobedient with death in this book. For nothing else comes of it, God leaves nothing unpunished. As one sees in experience, that the disobedient bad boys perish so very strangely, and at last come into the hands of the executioner, when they are least careful and safest. The gallows, wheels and raven stones on the road in front of all cities, which God has placed there by the secular regime, are public witnesses and signs of this, to the horror of all who do not want to be drawn with God's word and obey their parents.

Therefore, in this book Solomon calls all those who despise God's commandments "fools" and those who keep God's commandments "wise men. He does not only refer to the youth, whom he intends to teach, but to all classes, from the highest to the lowest. For just as the youth has its own vices, contrary to God's commandment, so

all other classes also have their vices, and they are worse than the vices of youth; as the saying goes, the older, the worse. And again, age does not help any folly.

- (6) And if there be nothing else evil in the other and high classes, as there is avarice, pride, hatred, envy, 2c., yet this certain vice is evil enough, that they desire to be wise and prudent, when they ought not to be, and every man is inclined to do otherwise than he is commanded, and to forbear what he is commanded. For he who is in the spiritual office wants to be prudent and active in the secular office, and here his wisdom is at an end; again, he who is in the secular office has his head too narrow for the rest of the art of governing the spiritual office.
- (7) All the countries, all the cities, all the henchmen are full of such fools, and in this book they are diligently punished, and each one is admonished to wait for the lowering, and to do faithfully and diligently what he is commanded to do. And this is no longer a virtue; for to be obedient and to wait for what he is commanded to do is what wise men are called. The disobedient are called fools, although they do not want to be or be called disobedient or fools.
- (8) The other book is called Koheleth, which we call Ecclesiastes, and it is a book of consolation; for if a man will live obediently to the teaching of the first book, and wait for his command or office, the Teu-

1) Erlanger: none.

The world and his own flesh are so contrary to him that he grows tired and weary of his position, and he regrets everything he has begun, because it will not go on as he would like. Then toil and labor, unwillingness, impatience and grumbling arise, so that a man will let his hands and feet go, and do nothing more. For where the devil cannot resist obedience on the right hand side with forwardness and pleasure, he wants to hinder it on the left hand side with effort and repugnance.

9 As now. Solomon in the first book teaches obedience against the madness and arrogance, so he teaches in this book, against the unwillingness and temptation, to be patient and constant in obedience, and to always wait for the hour with peace and joy. And what he cannot keep nor change, always let it go, it will probably be found.

The third book is a hymn in which Solomon praises God for obedience, as a gift from God. For where God does not keep house and rule himself, there is neither obedience nor peace in any state. But where there is obedience or good government, God dwells there, and kisses and caresses His dear bride with His word, which is the kiss of His mouth. So, where it goes in the land or house according to the two books (as much as it can be), one may well sing this third book, and give thanks to God, who has not only taught us such things, but has also done them himself, amen.

7. preface from the Proverbs of Solomon. *)

1524

(1) Because this book in particular has much to do with fools and wise men, and everywhere praises wisdom and chides foolishness, it is necessary to hear the language and words that he wants to be understood by "fools" and "wise men. Therefore, so that this useful book will be the clearer, I want to strike out some words here recently, as clearly as I can.

(2) This is the way of King David in the Psalter, and especially of King Solomon, and may have been the way of the language in those days, that they are called fools or fools, not those who are called fools in the sight of the world, or who are born fools; but all manner of loose, careless, heedless people, most of them who drive, do, speak, without the word of God, out of their own reasoning and presumption; as

^{*}This preface is found in the Hallische Theile, p. 168; in the Leipzig edition, vol. XII, p. 12 and in the Erlangen edition, vol. 63, p. 38. The following preface follows immediately in the editions just given.

Commonly are the greatest, smartest, most powerful, richest and holiest before the world. Just as Paul calls the Galatians, and Christ the Pharisees and his disciples fools in the Gospel. So that you may know how Solomon does not speak of bad or lowly people when he speaks of fools, but of the best in the world. For Solomon, "wisdom" here means nothing other than God's wisdom, which is taught in God's words and works. That is why he always refers to God's commandment and work. In addition, all proverbs have no other origin than God's word and work, because all people's suggestions are vain and false, and do not come out differently than God wills and does. It is like saying in German: Es ist dir bedacht, aber nicht bescheret. Item: He who is fortunate leads the bride home. And such things do not come from anywhere, because one has seen and had to grasp how people's ideas and hopes are always lacking, and turn out differently than one thinks, and in the end must realize that someone else is driving the little wheel. Some call this God, some call it luck. Therefore, the proverbs in all tongues and languages are true and certain, as those of God.

work, and come from God's work, whether God's word is already not there. Again, "foolishness" is what he calls everything that goes without God's word and work; and a "wise man" who is according to God's word and work; a "fool" who is presumptuous according to his own mind and conceit.

4 From this we see what an excellent, wise and fine man King Solomon is, who has made it so hard for him that, among so many royal affairs, he has taken upon himself the office of a teacher, and especially the most necessary, namely, to teach and train the youth how to act blessedly before God according to the spirit, and wisely before the world with body and good. For therein lies the greatest power to have people on earth, as this King Solomon well saw; whom one cannot have, but draw them in youth. Therefore, this booklet should be presented to the youth in time, and it should be brought into daily use and practice. For the sake of which things, without a doubt, King Solomon has made and written this, as an example to all kings and lords, that they should also take care of the youth. God grant his mercy. Amen.

8. preface from Ecclesiastes.

1 This book is called Koheleth in Hebrew, which is one who speaks publicly in a congregation. For Kahal means a congregation gathered together, which in Greek is called Ekklesia. Of course, the book was not written or compiled by King Solomon himself with his own hand, but was heard from his mouth by others and summarized by the scholars; as they themselves confess at the end when they say [Cap. 12, 11. These words of the wise men are spears and nails, made by the masters of the church, and given by one shepherd," that is, some chosen ones were ordained at that time by kings and people to read these and other books by Solomon, the one shepherd,

to arrange and order them in such a way that not everyone has to make books as he desires; just as there they also complain that there is no end to bookmaking, and forbid others to accept them.

Such people call themselves "masters of the church", so that the books must be accepted and confirmed by their hand and office. For the Jewish people had an external regiment, appointed by God, so that this could be done well, surely and rightly. So also this book of the Proverbs of Solomon is put together by others, and at the back of it some wise men's teachings and sayings are added. Item, the Song of Solomon also stands as a book divided from others.

Solomon's mouth. Therefore, there is no order in these books, but one is mixed into the other, as they have not heard it all at once, nor at one time from him; as must be the nature of such books.

Now this book should have the title that it is written against free will. For it shows that all men's counsels, plans and undertakings are in vain and futile, and always turn out differently than we will and think; so that he may teach us to 1) stand still, and let God alone do all things over, against, and without our knowledge and counsel. Therefore, you must not understand this book as if it reproaches God's creatures when it says: it is all vain and pitiful 2c., because God's creatures are all good, Gen. 1, 31. and 1 Tim. 4, 4.

1) In the original: learn.

It is not that a man should have good courage with his wife and need life, but that the plans and undertakings of men to deal with creatures are all lacking and in vain, if one does not allow oneself to be satisfied with what is present in one's hands, but wants to master and rule them in the future. In this way, it always goes the way of cancer, that one has had no more than wasted care and effort, and still happens what God wants and thinks, not what we want and think. Summa, as Christ says, Matth. 6, 34: "Do not worry about the morrow, for the morrow will have its own worries; it is enough that every day has its evil." This saying is the gloss and content of this book. Worrying for us belongs to God; our worrying is a waste of time and effort.

9. preface to the prophets. *)

1532.

It seems to reason that the prophets are of little use, especially when Master Klügel, who knows the holy scriptures by heart and on the nails, comes upon them; out of the great wealth of his mind, he regards them as vain, lazy, deadly laundry. This means that the history and the work are no longer before the eyes, and only the words or histories are heard. Which is no wonder that even now God's word is despised, although the signs and history, as well as the kingdom of Christ, still stand and walk daily before our eyes. How much more should it be despised if history and deeds were no longer present. Just as the children of Israel despised God and his word, when they still had before their eyes the bread of heaven, the fiery pillar and the light cloud, and both the priesthood and the principality

2 Therefore, we Christians should not be such shameful, unthankful, ungrateful wretches.

but read and use the prophets with seriousness and benefit. First of all, they proclaim and testify to Christ's kingdom, in which we now live, and all believers in Christ have lived until now, and will live until the end of the world.

- (3) And this is a great comfort and strength for us, that we have such powerful and ancient witnesses for our Christian life, by which our Christian faith is greatly comforted, that it is the right standing before God, against all other unrighteous, false, human holiness and cults, which for the sake of their great appearance and the multitudes who cling to them, again also for the sake of the cross and the few who hold to the Christian faith, greatly anger and challenge a weak heart. As in our time, the Turks, the Pabst and other mobs give us great, tremendous annoyances.
- 4. that the prophets are good for us, as St. Peter praises, 1 Petr. 1, 12. that the

^{*}Apart from Walch, this preface is found in the collections only in the Leipziger, vol. XII, p. 13 and in the Erlanger, vol. 63, p. 42. It first appeared in 1532 in the fourth part of the translation of the Old Testament, which has the title: Die Propheten alle deutsch.

The prophets did not reveal to themselves what was revealed to them, but to us they revealed it. For they have thus ministered unto us in their prophecies, that whosoever would be in Christ's kingdom should know, and should walk according to it, that he must first suffer many things, before he come unto glory. That we may be assured of both these things, that the great glory of Christ's kingdom is certainly ours, and that it will come afterward; but that before it comes the cross, shame, misery, contempt, and all kinds of suffering for Christ's sake, so that through impatience or unbelief we may not be despondent, nor despair of the glory to come, which will be so great that even the angels will desire to see it.

(5) Secondly, they show us many and great examples and experience of the first commandment, and they expound it masterfully, both with words and examples, so that they may drive us mightily to the fear of God and to faith, and keep us in it. For after they have prophesied of Christ's kingdom, the other is all vain examples of how God has confirmed His first commandment so severely and harshly; that it is certainly no different to read or hear the prophets, than to read and hear God's preaching and comforting. Comfort the wicked, who are secure and proud, and where the comforting does not help. presses on with punishments, pestilence, destruction, war, until they perish, and thus makes His comforting in the first commandment true. But comfort the godly, who are in all kinds of trouble, and also press on with help and counsel, by all kinds of miracles and signs, against all the power of the devil and the world, and thus also make his comforting in the first commandment true.

With such sermons and examples the dear prophets serve us abundantly. That we should not be angry when we see how surely and proudly the wicked despise God's word, and give nothing at all for His forbearance, as if God Himself were nothing at all. For in the prophets we see how no one has fared well who has despised God's word, even if it were the most powerful emperors and kings, or the most holy and learned people, whom the sun had shone upon. And again, how no one is abandoned who relies on God's consolations and promises.

even if they were the most wretched and poorest sinners and beggars who came to earth; yes, even if they were Habet who was killed and Jonah who was devoured. For the prophets prove to us that God keeps His first commandment, and wants to be a merciful father of the poor and faithful, and none shall be too small nor too despised for Him; again, a wrathful judge over the wicked and proud, and none shall be too great, too mighty, too wise, too holy for Him, be He emperor, pope, Turk and devil to boot.

- (7) And for this reason the dear prophets are useful and necessary for us to read in our time, so that we may be strengthened and comforted with such examples and sermons against unspeakable, innumerable, and, if God wills it, the very last astonishments of the damned world. For how utterly nothing does the Turk consider our Lord Jesus Christ and his kingdom in comparison to himself and his Mahomet! How utterly despised on this side, among us and among the papacy, is the dear poor Gospel and God's Word, compared to the glorious appearance and riches of human commandments and holiness! How surely do the pagans, epicures, and others of their ilk, with their own conceit, go against the holy Scriptures! How very impudently and savagely everyone now lives according to his will, against the bright truth, so now in the day that it seems as if neither God nor Christ were anything, keep silent, that God's first commandment should be so strict.
- (8) But it is said, Wait, wait; what matter if the prophets lie and deceive us with their histories and sermons? Mightier and more powerful kings have perished, and worse men have perished; neither shall they escape. Again, there have been poorer and more miserable people, who nevertheless have been wonderfully helped; we will not be abandoned either. They are not the first ones who have defied and throbbed. Neither are we the first to have suffered and been afflicted. Behold, therefore, let us make use of the prophets, and they shall be fruitfully read.
- (9) But that there is more in it of forbidding and punishing, neither of comforting nor of promising, is

to reckon well the cause. For the wicked are always more than the pious. Therefore, the law must always be practiced much more than the promises, because the wicked are secure without it, and are almost quick to interpret the divine consolations and promises from themselves, and to interpret the pressure and punishment on others, and do not let themselves be turned away from such a wrong sense and false hope in any way. For their rhyme is: Pax et securitas, there is no need [1 Thess. 5, 3]. They stay there, and go along with it to destruction, as St. Paul says there: "Suddenly destruction comes upon them.

Idolatry among the Jews.

(10) Further, because the prophets cry out most about idolatry, it is necessary to know what form their idolatry took. For among us under the papacy many tickle themselves very gently, and think that they are not such idolaters as the children of Israel. That is why they do not pay much attention to the prophets, especially in this piece, as they are not concerned with their punishments for idolatry. They are far too pure and holy to practice idolatry, and it would be ridiculous for them to fear or be frightened by the chastisement and rebuke of idolatry. Just as the people of Israel also did, and would not believe that they were idolatrous, and the prophets' prophecies had to be all lies, and they had to be condemned as heretics. The children of Israel were not such great saints that they worshipped wood and stones, especially the kings, princes, priests and prophets, who were the most idolatrous. But this was their idolatry, that they abandoned the worship that had been established and ordered in Jerusalem (and wherever God wanted it more), and out of their own devotion and conceit, without God's command, they improved, established and organized it elsewhere, and invented other new ways, persons and times for it, which Moses had forbidden them guite severely, especially Deut. 12:4,8, and always pointed them to the place that God had chosen for His tabernacle and dwelling place. Such false devotion was their idolatry. and they thought it was delicious and relied on it,

as if they had done well, when it was all disobedience and apostasy from God and His command.

011 So we read in 1 Kings 12:28, that Jeroboam did not badly set up the two calves, but preached beside them unto the people, saying, Ye shall go up no more unto Jerusalem; but, behold, Israel, here is thy God, which brought thee out of Egypt. He does not say, Behold here, Israel, this is a calf, but: is your GOOD who brought you out of Egypt. Confess freely that the God of Israel is the true God, and that he brought them out of Egypt; but do not run after him to Jerusalem, but find him here in Dan and Bethel 1) among the golden calves. So that the opinion is that one can sacrifice and serve God before the golden calves, as before a holy sign of God, just as one served and sacrificed God before the golden ark in Jerusalem. Behold, this is to forsake the worship of Jerusalem, and to deny God, who commanded such worship, as if He had not commanded it?

012 And so they built upon their own works and devotions, and not upon God pure and alone. With such devotion they then filled the land with idolatry on every mountain, in every ground, under every tree, building altars, sacrificing and burning incense, and yet all had to be called serving God Israel. Whoever said otherwise was a heretic and a false prophet. For this actually means to commit idolatry, to perform a service without God's command, out of one's own devotion. For he wants to be unmastered by us, how to serve him. He wants to teach us and preach to us, his word should be there, it should shine and guide us. Without his word everything is idolatry and vain lies, however devout and beautiful it may be. We have often written about this.

Idolatrous among Christians.

- (13) From this it follows that among us Christians all those are idolatrous, and the prophets' rebuke truly concerns them, who have invented or still hold new worship services,
 - 1) In the original: Berseba. In the Weimar Bible: Bethel.

without God's command and commandment, out of their own devotion and (as they say) good opinion. For in this way they certainly put their trust in their own chosen works, and not only and purely in Jesus Christ. This is what the prophets call adulteresses, who are not content with their husband Christ, but go after others as well, as if Christ alone could not help us without us and our works, or as if he had not only redeemed us, but we also had to do it, knowing full well that we did nothing at all to help him die for us, take our sin upon himself, and bear it on the cross, not only before all the world could know it, but also before we were born: as little, and much less, did the children of Israel do to afflict Egypt and Pharaoh, and to set them free by the death of the first Egyptian birth, which God did alone, and they did nothing everywhere.

014 Yea, they say, the children of Israel served idols with their worship, and not the right God: but we serve the right God in our churches, and the one Lord Jehovah Christ; for we know of no idols. Answer: So said the children of Israel also, and said all together that all their worship was done unto the right God, and would not suffer it to be called serving idols, much less than our ministers would suffer it, and they also struck dead at it, and persecuted all true prophets. For they truly did not want to know about any idols, as the histories well indicate.

15 For so we read in Judges. 17:2 that Micah's mother, when he had taken from her the thousand and hundred pieces of silver and given them back, said to him, "Blessed be my son to the LORD! I have pledged such silver to the Lord," that my son should take it from me and make an idol and an image out of it 2c. Here one hears clearly and certainly that the mother means the right God, to whom she has pledged such silver, that an idol and image would be made out of it. For she does not say, "I have pledged such silver to an idol," but "to the Lord," which word is known among all the Jews, that it means the one true

God is called. Just as the Turk does, and by his worship calls and means the right God, who created heaven and earth. Likewise the Jews, the Tatars, and now all unbelievers. Nevertheless, with them everything is vain idolatry.

Item, the great man Gideon, how strangely he fell. Judges. 8:23, who just as he said to the children of Israel (who wanted him and his children to be their lord), "I will not be your lord, nor will my children be your lord, but the LORD (that is, the true God) shall be your lord," nevertheless took the jewels 1) that they gave him, and yet made them neither image nor altar, but only priestly garments [v. 27], and also wanted to have a worship service in his city out of devotion. The Scripture still says that all Israel committed fornication with it, and that his hall perished because of it. Now the great holy man did not mean an idol, but the right and only God, as the fine, witty words testify, where he says: "The Lord shall rule over you, and not I," 2c., so that he clearly gives the honor to God alone, and confesses and wants to have the right God alone as one God and Lord. Thus we have heard above that King Jeroboam did not call his golden calves idols, but the God of Israel, who had led them out of Egypt, which is the true one God; for no idol had led them out of Egypt. Nor was it his opinion that he wanted to worship idols. but because he feared (as the text says, v. 26, 27) that his people would fall away from him to the king of Judah, where they would worship at Jerusalem alone, he invented a worship of his own, so that he would keep them to himself, and nevertheless meant by this the right God who dwelt at Jerusalem, but it would not be necessary to serve God at Jerusalem alone.

(17) And what may it say? God Himself confesses that the children of Israel did not mean an idol by their worship, but Him alone. For thus he speaks Hos. 2, 16. f.: "Then, says the LORD, you will call me my husband, and you will no longer call me my Baal. For I will call the names of the Baalim

¹⁾ In the original: nevertheless he took the gems 2c.

from their mouths, that such names of Baalim be remembered no more." Here one must confess that it is true that the children of Israel did not mean an idol by their worship, but the one true God, as here in Hosea God clearly says: "You will no longer call me my Baal." Now ever Baal was the greatest, meanest, most glorious worship in the people of Israel. It was still vain idolatry, regardless of the fact that they meant the right God by it.

(18) Therefore, it does not help our clergy to pretend that they do not serve any idols in their churches and foundations, but only God, the true Lord. For you hear here that it is not enough to say or think: I do it in honor of God; I mean the right God; item: I want to serve the one God, because all idolaters also say and mean this. It is not a matter of my opinion or of my own, otherwise they would also be God's servants, who martyred the apostles and Christians, because they also thought (as Christ says Joh. 16, 2.) that they were doing God a service; and St. Paul Rom. 10, 2. gives testimony to the Jews that they are jealous for God, and Apost. 26, 7. says that they hope with worship day and night to come to the promised blessedness.

- (19) But let every man take care that he may be sure that his worship is instituted by the word of God, and not invented or well-meant out of his own devotion. For whoever worships without God's testimony should know that he is not serving the right God, but his own invented idol, that is, his own conceit and false thoughts, and thus the devil himself, and the words of all the prophets go against him. For such a God is nowhere, who wants to establish worship for him out of our own choice and devotion, without his command and word; but there is only One God, who through his word has abundantly established and commanded all kinds of stands and worship, in which he wants to have served him.
- (20) We are to stay with this, and not turn from it to the right or to the left, neither doing more nor less, neither doing worse nor better. Otherwise there will be no end to idolatry, and no distinction can be made between what is right worship and what is idolatry, because they all mean the right God, and all need His right name. To the same one God be thanksgiving and praise, through Jesus Christ, His Son and our Lord, eternally given, amen.

The **preface to the prophet Isaiah** from 1528, which actually belongs here, is already included in our edition, vol. VI, col. 4.

10. preface on the prophet Jeremiah. *)

1532

1 To understand the prophet Jeremiah, it must not take much gloss, if one only looks at the stories that happened among the kings, at which time he preached. For the way things were in the land at that time is also the way his sermons go.

First, the land was full of vice and idolatry, strangled the prophets, and wanted their vice and idolatry unpunished. Therefore, the first part is almost a vain punishment. and lamentation over the wickedness of the Jews, up to the twentieth chapter.

3) On the other hand, he also prophesies the punishment that existed, namely the destruction of Jerusalem and the whole country, and the Babylonian prison, even the punishment of all the Gentiles. And yet, in addition, he comforts and promises a certain, definite time, after such punishment, redemption and return to the land and to Jerusalem 2c.

^{*)} This preface is found in the collections, apart from Walch, only in the Leipzig edition, vol. XII, p. 17 and in the Erlangen edition, vol. 63, p. 59.

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- (4) And this piece is the most distinguished in Jeremiah. For it is for this that Jeremiah is awakened, as the vision of the valiant rod and boiling pots coming from midnight in the first chapter indicates.
- (5) And this was very necessary. Because such a terrible plague was to come upon the people, so that they would be torn apart and led away from their land, the pious hearts, as Daniel and many others, would have had to despair of God and all His promises, as they could not have thought otherwise than that it was all over with them, and that they would be utterly rejected by God, that no Christ would ever come, but God would have withdrawn His promise in great wrath because of the sin of the people. Therefore Jeremiah had to be there and proclaim the punishment and the wrath so that they would not last forever, but for a certain time, as seventy years, and after that they would come again to grace.
- (6) Whatever promise he had to comfort himself with and maintain himself with, he otherwise did not have much comfort nor good days. For he was a miserable, afflicted prophet, who lived in miserable, evil times, and also led an excellently difficult preaching ministry, when he had to scold evil, stiffnecked people for over forty years, until he was imprisoned, and yet was able to create little benefit, but saw that the longer they got the angrier, and always wanted to kill him, and caused him much trouble.
- (7) Moreover, he had to experience and see with his eyes the destruction of the land and the imprisonment of the people, and much great sorrow and bloodshed. Without what he then had to preach and suffer in Egypt. For it is believed that he was stoned by the Jews in Egypt.
- 8) Third, like other prophets, he prophesies about Christ and his kingdom, especially in the 23rd and 31st chapters, where he prophesies very clearly about the person of Christ, about his kingdom, about the New Testament, and about the end of the Old Testament. But these three pieces do not follow one another in order, and are not separated from one another in the
- 1) "can", which is missing in the original, is inserted after the Weimar Bible.

The first chapter often contains something in the following chapter that was not done before. Yes, in the first chapter there is often something in the following chapter that has happened before, neither that in the previous chapter, so that it looks as if Jeremiah did not put such books together himself, but rather that they were composed piecemeal from his speech and written down in the book. Therefore one must not turn to order, and not let disorder hinder.

W. XIV, 48-51.

- (9) We learn from Jeremiah, among other things, that the closer the punishment, the angrier the people become, and the more they are preached to, the more they despise it, and that when God wants to punish, he takes hold of them and makes them stubborn, so that they may perish without mercy and not atone for God's wrath with any repentance. Thus the people of Sodom not only despised the pious Lot, but, because he taught them, they also afflicted him, and yet their plague was at the door. Pharaoh, when he was about to be drowned in the Red Sea, had to torture the children of Israel twice as much as before. And Jerusalem also had to crucify God's Son, since her final destruction was coming.
- (10) This is also the case now everywhere. Now that the end of the world is approaching, people are raging and raging against God in the most terrible way, blaspheming and condemning God's word, which they know to be God's word and the truth. In addition, so many terrible signs and wonders appear, both in the sky and almost in all creatures, which threaten them terribly, and is also such an evil, miserable time, and even worse than Jeremiah's
- 11. but it will and must be so, that they become sure and sing: Pax, it has no need; and only pursues everything that God wants, and all the threatening of the signs is thrown to the wind, until (as St. Paul says) suddenly the destruction hastens and disturbs them before they become aware of it.
- (12) But Christ will know how to keep His own, for whose sake He makes His word shine in this shameful time, as He kept Daniel and his like at Babylon, for whose sake Jeremiah's prophecy had to shine. To the same dear Lord be praise and thanksgiving, together with the Father and the Holy Spirit, one God above all and forever, amen.

11. preface from the prophets Ezekiel. *)

1532

Ezekiel went with King Jechansa, like Daniel and others, willingly to the prison of Babylon, according to the counsel of Jeremiah, because he always advised them to surrender to the king of Babylon, so they would live and should not resist, otherwise they would perish, Jer. 21:8, 9.

002 Now when they were come to Babylon, as Jeremiah saith, Cap. 24:6, and comforted them kindly, impatience set in, and they repented exceedingly that they had surrendered, because they saw that they that remained at Jerusalem, and had not surrendered, yet held both the city and all things, and hoped to make Jeremiah a liar, and to defend themselves before the king of Babylon, and to remain in the land.

- (3) The false prophets, who always comforted Jerusalem as if Jerusalem would not be won, helped confidently, and Jeremiah had to lie as a heretic and apostate. Thus it came to pass (as it is wont to do) that those at Jerusalem boasted as those who held honestly and firmly to God and the fatherland; but those had surrendered and forsaken God together with the fatherland, as the faithless and treacherous, who could neither trust nor hope in God, but joined their enemies, because of such loose speech of Jeremiah the liar 2c. This bit and embittered those who had surrendered to Babylon, and their prison was now twofold. Oh, how many a woman's curse they must have wished on Jeremiah, whom they had followed, and he had so miserably deceived them.
- 4 Therefore God raised up this prophet Ezekiel at Babylon to comfort the captives and to prophesy against the false prophets at Jerusalem, and to confirm Jeremiah's word. Which he also does honestly, and prophesies much harder and more, how Jerusalem should be destroyed, and the people perish with kings and princes; and yet promises under it the

1) "zu," which is missing in the original, was added by Walch; it is also found in the Weimar Bible (1686).

Return and return to the land of Judah. And this is the most distinguished piece in Ezekiel, which he practiced in his time, and carries on to the twenty-fifth chapter.

5 After this he extends his prophecy to all the other countries around, which were also to be plagued by the king of Babylon, until the thirty-fourth chapter. Then follow four chapters about the spirit and kingdom of Christ. Then about the last tyrant in the kingdom of Christ, Gog and Magog. And at the end he rebuilds Jerusalem and comforts the people that they will come home again. But in the spirit he means the eternal city, the heavenly Jerusalem, of which Revelation also speaks [Cap. 21, 2].

A lesson on how to understand the vision of Ezekiel from the chariot Cap. 1 and 10. 2)

- 6 St. Jerome and others write: That it was forbidden among the Jews, and still is, to read the first and last parts of the prophet Ezekiel before a man is thirty years old, and thus also the first chapter of Moses in the first book.
- 7 There should not be such a prohibition among the Jews, because Isaiah Cap. 29, 11. prophesies that the whole holy scripture is sealed and closed to the unbelieving Jews, as St. Paul 2 Cor. 3, 14. also says that the cover of Moses remains over the scripture as long as they do not believe in Christ.
- (8) This is also proved by the work, for they tear and grind up the Scriptures in their interpretations, as foul swine grind up and turn back a pleasure garden, so that one would wish that they would remain unsworn to the Scriptures. Even though many of our people cling so firmly to the rabbis, and trust them that they
- 2) Instead of this title in Walch's edition, the Weimar Bible has: "Neue Vorrede auf den Propheten Ezekiel" (New Preface to the Prophet Ezekiel), as does the Erlangen edition. Walch says: "that this preface is also to be counted to the years 1531 and 1532". We are not able to give a time determination. The Erlangen edition gives the year 1545 in the Jnhaltsverzeichniß.

^{*)} This preface is also found in the Leipzig edition, vol. XII, p. 18 and in the Erlangen edition, vol. 63, p. 62.

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more than the ancient Jews themselves did.

9. but this vision of Ezekiel in the first part is nothing else, to my mind (another make it better), but a revelation of the kingdom of Christ in faith here on earth, in all four places of the whole world, Ps. 19, 5: In omnem terram [exivit sonus eorum]. For no prophet can be (as St. Peter s2 Petr. 1, 21.] testifies), unless he has the Spirit of Christ. But to interpret all the pieces is too long in a preface. To say briefly: This face is the spiritual chariot of Christ, on which he rides here in the world, that is his whole holy Christianity. There are four beasts, which he calls cherubim (for he sits, rides and drives on cherubim, as the Scriptures often report), each of which has four faces, and stand, like four steeds, in the fours, but inwardly and between the wheels. There are also four fourwheeled horses around the animals, one wheel for each animal, so that they can go to the four places of the world, that is, in front of them, behind them and on both sides, and yet they must not steer.

In the same way, animals walk on round feet toward the four places of the world and are not allowed to steer. Here there is no axle, no saddle, no frame, no lunges, no ladder, no scales, no ropes, no cords, but the spirit within drives it all. Above is the sky, like a horse blanket, and a chair inside for the saddle, on which God, that is, Christ sits.

(11) So the four wheels go together; for all the churches in the four places of the world, that is, in the whole world, have the same, one, united course in faith, hope, love, cross and all spiritual things: Faith, hope, love, cross and all spiritual: being. And they are not made from the outside, by. They are not driven from the outside by the teachings of men, but from within by one spirit, Rom. 8, 9. 1 Cor. 12, 5. Eph. 4, 4. 12. and the four beasts also go with the wheels, or rather the wheels with them, before them, behind them, above them, and on either side. For the apostles, or the ministry of preaching, the word of God, baptism, sacrament, keys, and what belongs to the spiritual regiment of the church, are also one equal and of one accord in all the world. Thus the beasts and the wheels hold together firmly and surely, that there is one

Chariot is, without all outward binding, harnessing or stretching, that everything is four, four animals, four faces of an animal, four feet of an animal, four hands of an animal, four wings of an animal, four wheels, four rims on a wheel. Means, as said, that Christianity, or the kingdom of Christ, should go in faith in the four places, that is, in the whole world.

13) But such a vision meant (as Ezekiel himself shows here, Cap. 8. 9) the end and destruction of the synagogue, or Judaism, that is, the priesthood, worship and church order, given and established to them by Moses, all of which was established no further than Christ's future, as St. Paul Rom. 8, 3. Paul Rom. 8, 3. 2 Cor. 3, 6. and Matth. 11, 13. Christ himself says, and the epistle to the Hebrews abundantly deals with it; at which the Jews have been grievously vexed and offended until this day.

14 And this is to be known specially, against the blindness of the Jews, that all the prophecy, which saith that Israel and Judah shall return into their land, and shall possess the same in the flesh for ever, is fulfilled long since, that the hope of the Jews is utterly vain and lost. For this prophecy has two parts.

015 The first, that Israel and Judah should come again into the land after their captivity, which was done by Cyrum the king and Persia before the birth of Christ, when the Jews came again out of all countries into the land, and into Jerusalem; and out of foreign countries also, as they dwelt, they came yearly unto the feasts of Jerusalem, and drew many nations with them, and to themselves.

16 But that the Jews hope that there will be another, bodily return, when they all return to the land, and raise up Moses with the old nature, they themselves dream, and no letter of it is spoken or signified in the prophets, nor in the Scriptures. It is written that they shall come again out of all the lands whither they are driven, but not all, but some out of all the lands. There is a great difference between all the Jews coming back and coming back from all the countries. To return from all the countries is fulfilled; but to return from all the Jews is never fulfilled.

but the antitype. Just as in Jerusalem, when it was still standing, both before and after the prison, they were not all God's people, but the devil's people, idolatrous murderers, and the worst people on earth.

- 17) The other part and the very best (which the Jews do not want to see nor respect) in the same prophecy is that God promises to create a new thing in the land, and to make a new covenant, not like the old covenant of Moses (which they dream of), as it is clearly written in Jer. 31:33, and in many other places, that they will no longer be two kingdoms, but one kingdom, under their future king David, and will be one kingdom forever, even in the same physical land.
- (18) This piece also is fulfilled. For when Christ came, and found the people gathered together again, both of Israel and Judah, out of all the countries, and the land full, he began the new things, and made the promised new covenant. And this he did, not in a spiritual place, nor in any other fleshly place, but in the same fleshly land of Canaan, and in the same fleshly Jerusalem, as it was promised, whither they were brought again out of all the earth.

019 And when they would not, or ever would not much accept the same covenant, it remained nevertheless an everlasting covenant, not only at Jerusalem, and in the same land, but also departed thence into all the four corners of the earth, and remaineth this day, both at Jerusalem, and in all places. For the place Jerusalem is still there, and Christ is Lord and King there, as in all the world, helping and hearing all who are there, or come there, as in all the world, meanwhile letting Mahomet with his tyranny, and the pope with his jugglery, do what they do; he is and remains Lord over all.

020 That the Jews now stand fast upon the name Israel, and boast that they alone are Israel, but we are Gentiles, is true according to the first part, and according to the old covenant of Moses, which is now long fulfilled. But according to the second part and the new covenant they are no longer Israel, for all things are to be new, and Israel must also become new. And only those are the right Israel, which the new covenant

(founded and started in Jerusalem).

- 21 For according to the old covenant I am not an Israel nor a Jew, but now I boast that I am the son of St. Paul, and an Israel or Benjamin, for he is my father; not the old Paul, but the new Paul, who is the same old Paul, but from the old Paul became a new Paul in Christ, and begat me in Christ through the gospel, that I might be like him according to the new covenant. So all Gentiles who are Christians are true Israelites and new Jews, born of Christ, the noblest Jew. Therefore it all depends on the new covenant, which the Messiah should establish and make all things new, as he has done.
- (22) And this rule is well to be remembered. For where the prophets speak of Israel, that he should return in whole or be gathered together, as Mich. 2, 12. Ezek. 20, 40, and the like, this is certainly spoken of the new covenant and the new Israel, since not one will remain outside the eternal kingdom of Christ. But it is not possible to understand it of the old Israel, because several parts remained in Assyria and Babylon, both dead and alive, and very few returned, as Ezra counted them all.
- 23. but the Jews want to have the Messiah according to the old covenant, and do not respect this new covenant. So they lack both, hovering between heaven and earth. They do not want the new; they cannot have the old. Therefore also the scripture is sealed to them, Isa. 29, 10. 11., and they do not understand a prophet. And sit thus, without government, both bodily and spiritual. They have not the bodily and the earthly (for they have no king, nor lord, nor kingdom, nor principality). They do not have the spiritual either, because they do not want to accept the new covenant and therefore have to remain without priesthood. Summa, they not only despised this new covenant, but also persecuted it, and wanted to destroy it and not live, and have been destroyed with their covenant.
- (24) And though Jerusalem might have remained with all the old substance, yet the new covenant must come and make all things new, to fulfill the Scriptures as it was written.

6i.

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now in Christendom, namely, that in Jernsalem there should have been an apostle, bishop or preacher, as Christ Himself began, who there should have governed the church of Christ, preached the gospel, baptized, administered the sacrament, absolved, bound 2c. If it had not been the high priest Caiphas or another, it would have had to be an apostle, or the descendants of the apostles; as it has happened until now, and must happen, and therefore the eternal kingdom of Christ would also reign in the old Jerusalem, as well as in all the world, as the prophecy had promised and wants to have, and therefore the old kingdom of Moses would have remained there, as a worldly regime.

(25) Just as in all the world the old, temporal, worldly regime remains, and nothing prevents the new, spiritual, eternal regime and kingdom of Christ being established on earth under it and in it, and having its own nature, as we see before our eyes; especially where there are pious kings and princes who suffer such a new, eternal kingdom of Christ in their old regime, or even accept it, promote it and want to be in it as Christians. Otherwise, several kings, princes and lords of the old regime are just as poisonously bitterly hostile to the new covenant and kingdom of Christ, and persecute it and want to destroy it, as the Jews in Jerusalem; they also go to the ground over it, as happened to Rome, and will happen to others. For Christ's new kingdom must remain, because it is promised to be an eternal kingdom, and the old kingdom must perish at last.

26 And it is good to reckon, because God Himself calls such a kingdom a new kingdom, so it must be a much more glorious kingdom, neither the old one has been or still is, and God has been willing to make much a better one, neither the old one is. And if there were no other glory here, this alone is glorious enough beyond all measure, that it should be an eternal kingdom, which does not cease, like the old or worldly kingdom.

27. now these immeasurable, glorious goods are in it, forgiveness of sins, peace with god, safety from eternal death and all evil, fellowship of divine majesty, of all angels and saints, joy and delight in all creatures, even after the body. For this same body, which is now the old body, shall be

also become new together with all creatures, just as the soul has begun to become new in faith.

Therefore the Jews do themselves injustice and harm, because they do not desire the new kingdom through Messiah, but just the previous, old, perishable kingdom, in which silver, gold, goods, power, honor, pleasure and joy are possessed according to mortal flesh, which are of no value at all before God. For if he had promised such a kingdom, he would not have called it a new, different and better kingdom.

(29) And above this world's goods there can be nothing else, nothing new, nothing better, except the spiritual, eternal, blessed goods in heaven, under which there can be no evil or wickedness. But under the earthly, old, temporal bars, even if they were as glorious as the Jews dream of their Messiah, there must be and remain much evil and much evil underneath, least of all the death and end of such goods.

30 Ezekiel also teaches us these two things, that he comforts the people about the return from Babylon, but prophesies much more about the new Israel and kingdom of Christ. This is his face from the chariot, and almost also his temple at the last part of his book.

To teach how to understand the building of Ezekiel in the last nine chapters, from the fortieth to the end of the prophets.

(31) Whoever wants to understand this building of the temple, altar, city and land, as Ezekiel describes here, must take Lyram before him, with its figures and glosses, otherwise he will labor and work in vain. And because we do not know how to put the figure on paper better, we have left it standing, and directed the reader to Lyra; for it is also not possible to design a building on paper, but [one] would have to make a carved pattern.

32 But what it means, the teachers have thought, one otherwise, the other so. But above all the Jews and their kind are to be rejected, who think that it is to be the third temple, which is to be built by their future Messiah, and boast much and much about it.

great glory of it, in their foolish, vain hope, and do not see, the blind and coarse people, that the text cannot suffer such their dreams, as Lyra also mightily reproves. For Ezekiel does not say that this city should be called Jerusalem, nor that it should stand in the place where Jerusalem is situated, which is on the north side of the mountain, and the temple is in the midst of it on the hill of Moriah, and the castle of Zion is on the south side.

033 But this city of Ezekiel shall lie toward the south, and shall be called Dominus ibi, where God is, or God there, that is, where God himself is. And the temple shall not be within, but, as the reckoning gives, about seven good great German miles from the city toward the north. And the city on the high mountain shall have nine good, large, German miles, both in length and breadth, so that the circular wall reaches around and around thirty-six German miles; that may be called a little city, and a little mountain, on which it lies.

(34) Now if a citizen, living at the end of the city at noon, would go to the church or temple, he would have to go sixteen miles, as nine through the city, and then seven to the temple. Such an inconsistent thing the blind Jews do not see, that it cannot be a physical building, much less in the place where Jerusalem is located, as they falsely hope.

35. also a great water shall flow within out of the temple into the dead sea (which the Papists sing of their holy water, as the fools), which rhymeth in no wise with the land of Israel.

(36) The tribes and the land of Israel are also divided and arranged much differently and further, so that the city and the temple are not to be in any tribe of Israel, although Jerusalem was previously in the tribe of Benjamin, as all this and much more is made clear in the text.

The altar should also be eleven cubits high and fourteen cubits wide at the top, so that when the priest climbs the stairs, he has to have one arm seven cubits long, so that he can reach into the middle of the altar and prepare the sacrifices. This would also have to be an even little priest, who would be fifteen or sixteen good, large cubits tall or long.

38 Therefore this building of Ezekiel is not to be understood as a new physical building, but as the chariot in the beginning, so also the building in the end is nothing else, but the kingdom of Christ, the holy church or Christianity here on earth, until the last day.

But how all the pieces are to be interpreted and placed, we want to save until that life, when we will see the whole construction ready and finished. Now, because it is still in progress, and many stones and wood belonging to it are not yet born, let alone carpentered, we cannot see it all. It is enough that we know it is God's house, and his own building, in which we all are.

(40) He who is idle and merry may well see and search much in it, if he wants to understand and rhyme God's Word and the sacraments, with their powers and effects, as the Holy Spirit works through them in Christianity, and the Revelation of John can also help in this.

The **preface on the prophet Daniel** from 1530, together with the interpretation of the eleventh and twelfth chapters of Daniel, is in our edition, vol. VI, Col. 896.

12. preface on the prophet Hosea. *)

1532

Hosea lived and preached (as he himself indicates in the title) in the time of the other and last Jeroboam, king of Israel, at which time also Isaiah lived in Judah, also Amos and Micah; but Hosea was the oldest among them.

- (2) Jeroboam was also a fine and blessed king, who did much in the kingdom of Israel, as the second book of Kings, Cap. 14:23 ff. testifies, but still remained with the old idolatry of his forefathers, the kings of Israel, that indeed there were many excellent men in the people at that time, who nevertheless could not make the people righteous. For the devil had the heartache to cause in this people, that they always killed the prophets, and burned their children to idols, and thus filled the land with blood debts. As he is here in the first chapter, v. 5, Israel 1) therefore mourns.
- (3) It appears that this prophecy of Hosea was not written in full, but that some pieces and sayings were taken from his sermons and put together in a book; but in it one can feel and find so much about how he carried out the two offices abundantly and confidently. First, that he preached hard against idolatry in his time, and punished the people freshly, together with the kings and his princes and priests.
 - 1) In the Weimar: Jesreel; in the Erlanger: Jesrael.

He has certainly eaten death (like the others) and died as a heretic against the priests and as a rebel against the king, because this is a prophetic and apostolic death; so Christ himself had to die. On the other hand, he also prophesied about Christ and his kingdom powerfully and almost comfortingly, as especially the second [v. 19] and thirteenth [v. 14] and fourteenth chapters [v. 7] indicate.

4. But because he uses the word "whore" and "fornication" many times, and in the first chapter "takes a whore-wife," let no one think that he is so lewd, both in words and deeds; for he speaks spiritually, and that same whore-wife has been his true, honest wife, and has begotten true children with her; But the woman and the children had to bear such a shameful name, as a sign and punishment of the idolatrous people, who were full of spiritual fornication (that is, idolatry), as he himself says in the text: "The land runs after fornication from the LORD." Just as Jeremiah wore wooden chains and cups as a sign, and commonly all prophets did something strange as a sign to the people. So here his wife and children must also have whore names, as a sign against the whoreish, idolatrous people. For it is not to be believed that God should call a prophet a fornicator, as some want to interpret Hoseam here.

13. preface from the prophets Joel.**)

1532

1 Joel does not indicate at what time he lived and preached. But the ancients say: he was at the time when Hosea and Amos were; so we leave that alone and do not know how to improve it.

2. but he is a kind and gentle man

He does not scold and punish like the other prophets, but pleads and complains, wanting to make people pious with good, kind words and to protect them from harm and misfortune. But it will have happened to him like other prophets, that one

^{*)} This preface is found in Walch, in the Leipzig edition, vol. XII, p. 42 and in the Erlanger, vol. 63, p. 74.

^{**)} This preface is found in Walch, in the Leipzig edition, vol. XII, p. 43 and in the Erlanger, vol. 63, p. 75.

did not believe his words and took him for a fool.

But he is highly famous in the New Testament, because St. Peter brings him forth, Apost. 2, 16. 17. 2, 16. 17. And Joel must give the first sermon that happened in the Christian church, namely on the day of Pentecost in Jerusalem, when the Holy Spirit was given. Thus St. Paul [Rom. 10, 13.] also beautifully describes the saying: "Whoever calls on the name of the Lord shall be saved," which is also found in Joel Cap. 3, 5.

4 In the first chapter he prophesies the future punishment of the people of Israel, that they should be destroyed and carried away by the Assyrians. And he calls the Assyrians caterpillars, locusts, beetles, and dung. For the Assyrians ate up the kingdom of Israel one by one until they destroyed it. But at the end of the day, King Sanherib lay low before Jerusalem, which Joel recalls in the second chapter, v. 20, when he says

says: "And the one from midnight I will drive far away from you" 2c.

- 5 Secondly, at the end of the second chapter and from then on, he prophesies about the kingdom of Christ and the Holy Spirit, and says about the eternal Jerusalem.
- 6. But that he speaks of the valley of Jehoshaphat, how the Lord will call all the Gentiles there to judgment, which the old fathers understood by the last judgment, and I do not condemn such understanding, but still think that Joel's opinion is: Just as he calls the eternal Jerusalem the Christian Church, so he also calls the same the Valley of Jehoshaphat, because all the world is called to the Christian Church by the Word, and is judged in the same, and punished by the preaching, as they are all sinners before God, as Christ says: "The Spirit of truth will punish the world for sin." For Jehoshaphatthal is called the valley of judgment, just as Hosea in the second chapter, v. 15, calls the Christian church the valley of Achor.

14. preface from the prophets Amos. *)

1532

Amos shows his time, that he lived and preached in the time of Hosea and Isaiah, and preaches against the same vices and idolatry, or false saints, like Hosea does, and also proclaims the Assyrian prison.

(2) He is also vehement, and reproaches the people of Israel almost through the whole book, until the end of the last chapter, where he prophesies of Christ and his kingdom, and pollutes his book with it. That no prophet seems to me to have so little promise and so much reproach and gloom, that he may well be called Amos (that is), a burden, or one who is heavy and vexatious; especially because he is a shepherd, and not of the order of the prophets, as he himself says in the seventh chapter, v. 14, in addition to which he goes from the tribe of Judah of Thekoa into the kingdom of Israel and preaches there as a stranger. Therefore it is also said that the priest

Amaziah (whom he punishes in the seventh chapter, v. 17) had beaten him to death with a rod.

- (3) In the first chapter he is difficult and obscure to see, since he speaks of three and four sins, about which many have committed various crimes and have searched far and wide. But the text (I think) should make it clear that these three and four sins are no more than one sin, for he mentions and accuses only one sin in all cases. For example, against Damascum he mentions only the sin of driving Gilead with iron chariots.
- 4 But he calls such sin three and four, because they neither repent nor acknowledge such sin, but also boast of it, and dwell on it, as if they had done well, as all false saints do. For sin cannot be more grievous, nor greater, nor more grievous.

68-70.

59

for where it wants to be a holy, divine work, and makes the devil to God, and God to the devil. Just as three and four make seven, which is the end of the number in Scripture, when one turns back and begins to count again, both the days and the weeks. 5 It is mentioned twice in the New Testament: first, Apost. 7, 42, where St. Stephen refers to it from the cursed chapter against the Jews, and thus proves that they are God's

Law never have kept from the beginning of Egypt.

6) The other time, when St. James Apost. 15, 16. in the first Concilio of the Apostles leads him out of the last chapter to prove the Christian freedom, that the Gentiles in the New Testament are not obligated to keep Mosi's law, if the Jews themselves have never kept it, and also could not keep it, as St. Peter Apost. 15, 10. And these are the most distinguished two pieces in Amos, and two very good pieces.

15. preface to the prophet ObadJa.*)

1532.

1 Obadiah does not indicate what time he lived, but his prophecy refers to the time of Babylonian imprisonment, for he comforts the people of Judah to come again to Zion.

002 And his prophecy is especially against Edom, or Esau, which had a peculiar everlasting hatred and envy against the people of Israel and Judah; as it is wont to be, when friends are divided against one another, and especially when brethren are divided against one another in hatred and enmity, there is enmity beyond measure.

3 Thus the Edomites were exceedingly hostile to the Jewish people, and had no greater joy than that they should see the prison of the Jews, and praised and mocked them in their mourning and misery. As almost all prophets rebuke the Edomites for such ugly wickedness, so also the 137th Psalm, v. 7, complains about them, saying: "Lord, remember the Edomites in the day of Jerusalem, when they said: Pure abe, pure abe, even to their ground.

4) Because such things are painful to the extent that the miserable and afflicted (who should be comforted) 1) are first of all comforted to their jam. The people mock, laugh, defy and praise, so that the faith in God suffers a great, strong challenge, and is violently provoked to despair and unbelief: Here God sets up a prophet against such vexatious scoffers and tempters, and comforts the afflicted, and strengthens their faith with reproof and rebuke against such hostile Edomites, that is, scoffers of the wretched, and with promise and assurance of future help and salvation. And is indeed a necessary comfort and a useful Obadiah in such an accident.

5 At the end he prophesies of Christ's kingdom, which shall not be at Jerusalem only, but everywhere. For he mixes all nations together, as Ephraim, Benjamin, Galaad, Philistines, Cananites, Zarpath, which cannot be understood of the temporal kingdom of Israel, since such tribes and people had to be distinguished in the land, according to the law of Moses.

6 But that the Jews here interpret Zarpath France, and Sepharad Hispania, I leave aside, and hold nothing of it, but let Zarpath remain the city near Zidon, and Sepharad a city or country in Assyria, since they were captives at Jerusalem, as the text clearly says [v. 20.], "And the captives Jerusalem, which are at Sepharad." But let each one think what he will.

1) In the original: the.

^{*)} This preface is found in Walch, in the Leipzig edition, vol. XII, p. 44 and in the Erlanger, vol. 63, p. 79.

16. preface to the prophet Jonah. *)

Jerome shows that he was the son of the widow at Zarpath near Zidou, who nourished the prophet Eliam in his time, 1 Kings 17:9 and Luc 4:26. They take the reason that he calls himself a son of Amithai, that is, a son of the truthful one, because his mother said to Elijah when he had raised him from death: "Now I know that the words of your mouth are true.

002 Whosoever will, I will not believe it: but his father's name was Amithai, in Latin Verax, in German Wahrhaftig. And was of Gathhepher, which city is in the tribe of Zebulun, Jos. 19:13: for so it is written in the fourteenth chapter, v. 25, in the other book of Kings, "King Jeroboam brought again the border of Israel from Hemath even unto the sea in the plain, according to the word of the LORD God of Israel, which he spake by his servant Jonah the son of Amithai, the prophet of Gathhepher." Also the widow of Zarpath was a vain Gentile, as Christ also reports, Luc. 4, 26. But Jonah confesses here in the first chapter, v. 9, that he was a Hebrew.

3 So now we have that this Jonah has been

1) Some want to hold this prophet Jonah, as In the time of King Jeroboam, whose grandfather was King Jehu, at which time King Uzziah reigned in Judah. At the same time, in the same kingdom of Israel, there were the prophets Hosea, Amos, Joel, in other places and cities. From this it can be seen that this Jonah was an excellent and honorable man in the kingdom of Israel, and that God did great things through him, namely, that through his preaching the king Jeroboam was so blessed and recovered everything that Hazael, the king of Syria, had taken away from the kingdom of Israel.

4 But this is above all (that he did among his people), that he can attack such a great, mighty kingdom in Assyria, and preach so fruitfully among the Gentiles, who could not have done so much with many sermons among his own. As if God wanted to show the saying of Isaiah [Cap. 52, 15]: "He who has not heard, will hear", as an example that all who have the word abundantly despise it, and those who cannot have it, gladly accept it. As Christ himself says, Matt. 21:43, "The kingdom of God is taken from you, and given to the Gentiles who bring forth its fruits."

Another "Preface to the Prophet Jonah" is found in this volume, in the supplement to the sixth volume, before the "Interpretations on the Prophet Jonah."

17. preface from the prophets Micah. *)

1532.

1 The prophet Micah was at the time of Isaiah. He also quotes the words of the same prophet, which are written in the second chapter, so that one can well feel how the prophets, who lived in one time, preached almost one and the same word of Christ.

as if they had been talking to each other about it. berathschlagt.

(2) But of the fine prophets there is one who severely punishes the people because of their idolatry, and the Christ who is to come, and his

^{*}The first three paragraphs of this preface belong to Luther's "Auslegungen über den Propheten Jona", in this volume, in the supplement of the sixth volume, to the interpretation of the first verse. This preface is also found in the Leipzig edition, vol. XII, p. 44 and in the Erlangen edition, vol. 63, p. 80. **) This preface is found in Walch, in the Leipzig edition, vol. XII, p. 45 and in the Erlanger, vol. 63, p. 82.

saying, "If all is lost, Christ will come at the last day and save us from all misfortune.

W. xiv, 72-75.

Kingdom forever. And above all, he is a special prophet in that he so certainly points to and names Bethlehem, the city where Christ was to be born. Therefore he was also highly famous in the Old Testament, as Matth. 2, 6. shows.

3. summa, he reproves, he prophesies, he preaches 2c. But finally this is his opinion, even if everything must go to ruins, Israel and Judah, yet the Christ will come, who will make everything good, just as we now have to punish, rebuke, comfort and preach 2c..

4. he is heavy in the first chapter; that makes the Hebrew Grammatica, and needs much allusiones, as Zaenan for Schaenan, and Achsib and Maresa 2c., which words he shows on evil interpretation, and perverts them. As if I said: Roma, you shall become a room, and well cleared. Wittenberg, thou shalt become a wide mountain 2c. The grammarians will notice this and feel our diligence.

18. preface to the prophet Nahum.*)

1532.

- 1 The prophet Nahum prophesied of the destruction that the Assyrians would do against the people of Israel and Judah. As was done by Salmanasser and Sanherib because of their great sin. But so far that the rest of the pious should be preserved; as happened to Ezechia and his like. Therefore it seems that he was before Isaiah, or about the same time as Isaiah.
- 2 Then he proclaims the destruction of the kingdom of Assyria, especially of the city of Nineveh, which was very righteous in the days of Jonah, but afterward became again full of wickedness, and greatly afflicted the captives of Israel; that Tobias also proclaims a final destruction to their wickedness, saying [Cap. 14:13], "Their wickedness shall bring them to an end." So he consoles after his name (for Nahum is called COII

solator, in German a comforter) the people of God, like their enemies, the Assyrians, shall again be disturbed.

3) At the end of the first chapter 1) it also reads, like Isaiah Cap. 52, 7, of the good preachers who proclaim peace and salvation on the mountains, and is called Judah rejoicing. Although this may be understood from the time of Ezekiel after Sanherib, when Judah was saved and remained before King Sanherib, it is a common prophecy, also concerning Christ, that the good news and the joyful service of God, taught and confirmed by God's word, should remain in Judah, which is why he is called and is a true Nahum.

1) This is: Cap. 2, 1.

19. preface from the prophets Habakkuk.

1526

This preface is found again word for word in Luther's "Auslegungen über den Propheten Habakuk", §§ 12-14, in this volume. The only difference is that there 8 12 begins: "So this Habakkuk is a prophet of comfort" 2c. But here: "This Habakkuk is a prophet of comfort" 2c. Therefore we leave out the preface here. It also appears twice in the Erlanger, vol. 42, p. 12 f. and vol. 63, p. 84 f.

^{*)} This preface is found in Walch, in the Leipzig edition, vol. XII, p. 45 and in the Erlanger, vol. 63, p. 83.

20. preface from the prophets Zephaniah. *)

- 1 Zephaniah was in the time of Jeremiah the prophet, for he prophesied under King Josiah, as Jeremiah's title indicates. Therefore he prophesied the same thing that Jeremiah prophesied, that Jerusalem and Judah should be destroyed and the people led away because of their impenitent evil life.
- (2) He does not name the king of Babylon, who would cause them such distress and imprisonment as Jeremiah does, but he speaks plainly that God would bring such calamity and plague upon them, that he might move them to repentance. For all the prophets have never been able to persuade this people that God was angry with them. They have always relied on the glory that they are and were called God's people. And whoever preached that God was angry with them had to be a false prophet and die, for they would not believe that God would leave His people like this, just as all the heretics are now scolded.
- 1 Zephaniah was in the time of Jeremiah the prophet, | and kill those who teach that the church is wrong and he prophesied under King Josiah, as Jeremiah's title | sinning, and that God will punish them.
 - (3) He prophesied not only against Judah, but also against all the surrounding countries and neighbors, such as the Philistines, Moab, even the Moors and Assyria; for the king of Babylon was to be a rod of God over all the countries.

In the third chapter, he prophesies gloriously and clearly about the joyful and blessed kingdom of Christ, which is to be spread throughout the world. And even though he is a minor prophet, he speaks more about Christ than many other great prophets, even about Jeremiah. So that he might again comfort the people abundantly, so that they would not despair of God in the Babylonian prison and misfortune, as if he had rejected them eternally, but would be sure that after such punishment they would again come to grace, and receive the promised Savior Christ with his glorious kingdom.

21. preface to the prophet Haggai? *)

1 Haggai is the first prophet given to the people after the prison of Babylon, through whose prophecy the temple and the service of God were restored, and Zechariah was given to him as a companion for two months, so that God's word might be believed all the more surely through the mouth of two witnesses. The people were almost in doubt as to whether the temple would be rebuilt.

002 And we observe that it is said of this prophet Daniel in the ninth, v. 25, saying, From the time that the commandment shall go forth, that Jerusalem shall be built again until Christ the Prince, there shall be no more buildings.

seven weeks, and sixty-two weeks" 2c. For even though a command had gone out before through Cyrus the king to build the temple in Jerusalem at his (the king's) expense, it was prevented until the time of Haggai and Zechariah, when God's command went out through their prophecy; then it took place.

(3) And he reproved the people, because they had not cared to prepare the temple and the service of God, but had been diligent only for their goods and houses. Therefore they were also afflicted with precious time and damage to crops, wine, grain and all kinds of cereals, as an example to all the wicked, who have not kept God's word and service.

^{*)} This preface is found in Walch, in the Leipzig edition, vol. XII, p. 46 and in the Erlanger, vol. 63, p. 85. **) This preface is found in Walch, in the Leipzig edition, vol. XII, p. 47 and in the Erlanger, vol. 63, p. 86.

and are always stingy in their sackcloth. To such alone this text applies, since it says: "Their sack shall be empty.

Erl. 83, 87-89.

4 In all histories, where God's servants do not want to be fed, nor do they want to receive his word, he confidently lets them be stingy for themselves and always gather. But in the end he makes the sack full of holes and blows into it so that it sputters and melts away, so that no one knows where it remains. He also wants

with eat, or they shall also not find to eat.

(5) He also prophesies of Christ in the second chapter, v. 8, that he should soon come, a comfort to all the Gentiles. So that he secretly indicates that the kingdom and law of the Jews will come to an end, and all the kingdoms of the world will be destroyed, and Christ will become their subject, which has happened until now, and will continue to happen until the last day, when it will all be fulfilled.

22. preface to the prophet Zechariah.*)

- 11. This prophet was in Babylonian prison, and together with his companion Haggai, he helped to rebuild Jerusalem and the temple, and to bring the scattered people together again, so that regiment and order could be established in the land. He is truly one of the most consoling prophets, for he presents many sweet and comforting visions and gives many sweet and kind words to comfort and strengthen the afflicted and scattered people to begin the building and the regiment, which until then had suffered great and various opposition; this he does until the fifth chapter.
- 2. in the fifth he prophesies, under a vision of the letter and the shekel, of the false teachers that should come afterward among the Jewish people, who would deny Christ; which vision still concerns the Jews today.

In the sixth he prophesies of the gospel of Christ and the spiritual temple to be built in all the world, because the Jews denied him and would not have

In the seventh and eighth, a question arises, to which the prophet answers, comforting and exhorting them once again to build and govern, and thus evoking such a prophecy of his time about rebuilding.

In the ninth he goes into the future time, and prophesies first in the tenth chapter, v. 4, how the great Alexander should win Tyrum, Zidon and the Philistines, so that the whole world would be opened to the future gospel of Christ, and introduces the King Christ in Jerusalem on a donkey.

6th But in the eleventh he prophesied that Christ should be sold of the Jews for thirty pieces of silver, wherefore he would also forsake them, that Jerusalem should be finally destroyed, and the Jews should be hardened and scattered in error, and so the gospel and the kingdom of Christ should come among the Gentiles after the passion of Christ, that he before, as the shepherd, should be slain, and the apostles, as the sheep, should be scattered; for he had to suffer before, and so come into his glory.

7 In the last chapter, when he disturbed Jerusalem, he also refers to the Levitical priesthood with its nature and utensils and feasts, and says: "All spiritual offices will be common to serve God with it, and no longer only of the tribe of Levi, that is, other priests, other feasts, other sacrifices, other worship should come, which could also be practiced by other tribes, even Egypt and all Gentiles. That is, the Old Testament was purely taken away.

Another "Preface to the Prophet Zechariah" is found before Luther's writing: "Der Prophet Zechariah ausgelegt durch Mart. Luther" in this volume.

^{*)} This preface is found in Walch, in the Leipzig edition, vol. XII, p. 47 and in the Erlanger, vol. 63, p. 88.

23. preface to the prophet Malachi. *)

1532

- I. This Malachi the Hebrews hold to have been Ezra; this we leave so well, for we can have nothing certain of him, without which, to take so much from his prophecy, he was not long before Christ's birth, and certainly the last prophet; for he speaks in the third chapter that Christ the Lord should soon come.
- 2. and is a fine prophet, who has beautiful sayings about Christ and the gospel, which he calls a pure sacrifice in all the world. For through the gospel God's grace is praised, which is the true, pure sacrifice of thanksgiving. Item, he prophesies of the future of John the Baptist, as Christ Himself interprets it Matth. 11, 14. and calls John His angel and Eliam, of which Malachi writes.
- (3) He also scolded his people severely for not giving their tithes and other duties to the priests. And if they did give, they gave it with all unfaithfulness, as unhealthy, unfit sheep, and what they themselves did not like, that had to be good for the poor priests and preachers. As it happens, where there is the right word of God and faithful preachers, they must suffer hunger and need; false teachers must always have plenty. Although the priests with

- The people of the world will also be scolded for accepting and sacrificing such sacrifices. That is what the dear miser did.
- 4 But God indicates here that he is very displeased with them, and calls such unfaithfulness and wickedness a disgrace to himself. That is why he forbids them and accepts the Gentiles as his people.
- (5) After this he reproached the priests especially, because they counterfeited the word of God, and taught unfaithfully, and so deceived many, and abused their priestly office, that they did not punish those who offered things unfitly, or were otherwise not pious, but praised them, and spoke piously, that they might receive only sacrifices and enjoyment from them. Thus avarice and belly care have always done harm to the word and service of God, and always make hypocrites of [the] preachers.
- (6) He also rebuked them for afflicting their wives and despising them, so that their sacrifices and worship were also defiled. For in the Law of Moses it was forbidden to offer to God afflicted sacrifices, and those who were afflicted were not allowed to offer sacrifices or eat of sacrifices. Those who made their wives grieved and weeping were the cause of this. They wanted to follow Abraham's example, who had to drive out and afflict his Hagar. But he did not do it out of courage, just as he had not taken her in marriage out of malice.

1) In the original: second.

24. preface to the book of Judith.**)

1530.

1) If one could prove the story of Judith from proven, certain histories, then it would be a noble, fine book, which should also be in the Bible, but it hardly rhymes with the histories of the Holy Scriptures, especially with Jeremiah and Ezra, which are connected to

show how Jerusalem and the whole land were destroyed and then poorly rebuilt in the time of the Persian monarchy, which held all the land around.

2 Against this this book writes in the first chapter that the king Nebuchadnezzar at Babylon

^{*)} This preface is found in Walch, in the Leipzig edition, vol. XII, p. 47 and in the Erlanger, vol. 63, p. 89. **) This preface is found in Walch, in the Leipzig edition, vol. XII, p. 48 and in the Erlanger, vol. 63, p. 91.

The story is said to have taken place before the Jades Prison and before the Persian monarchy. Again, Philo says that it happened after the return and return of the Jews from Babylon under King Ahasuerus, at which time the Jews had neither built a temple nor Jerusalem, nor had they a regiment. Remains therefore the error and doubt, both of the tides and names, that I can't rhyme it together anywhere.

Erl. 63, S1-S3.

Some want it to be not a story, 1) but a spiritually beautiful poem of a holy, spiritual man, who wanted to paint and model the whole Jewish people's happiness and victory against all their enemies, miraculously bestowed by God at all times, just as Solomon also poems and sings about a bride in his Song of Songs, and yet does not mean a person or story, but the whole people of Israel, and as St. John in Apocalypsis and Daniel paint many pictures and animals, so that they do not mean such persons, but the whole Christian churches and kingdoms. John in Apocalypsi, and Daniel paint many pictures and animals, yet they do not mean such persons, but the whole Christian churches and kingdoms. And Christ, our Lord, Himself likes to use parables and such poems in the Gospel, and compares the Kingdom of Heaven to ten virgins; item, a merchant and pearls, a becker, a mustard seed; item, fishermen and nets; item, shepherds and sheep, and so on.

4 Such opinion pleases me almost well, and I think that the poet has knowingly and with diligence put the error of the tide and names in it, to admonish the reader that he should consider and understand it for such a spiritual, holy poem.

(5) And the names rhyme finely with this. For Judith is called Judea (that is), the Jewish people, so a chaste, holy widow, that is, God's people are always a forsaken widow, yet chaste and holy, and remain pure and holy in the word of God and right faith, chastening themselves and praying. Holofernes is called profanus dux, vel gubernator, pagan, godless or unchristian lord or prince; these are all enemies of the Jewish people. Bethulia (which city is also not known anywhere) is called a virgin, indicating that at that time the believing pious Jews were the pure virgin, without all idolatry and unbelief, as they are called in Isaiah and Jeremiah; thereby they also remained invincible, even though they were in trouble.

W. XIV, 82-84.

- 6) And it may be that they played such poems, as one plays the Passion with us, and other holy stories, 2) so that they taught their people and the youth, as in a common picture or play, to trust God, to be pious, and to hope for all help and comfort from God in all hardships, against all enemies 2c.
- (7) Therefore it is a fine, good, holy, and useful book for us Christians to read. For the words spoken by the persons here are to be understood as if they were spoken by a spiritual, holy poet or prophet from the Holy Spirit, who presents such persons in his play and preaches to us through them. And so the wisdom of Philoui, which chides the tyrants and praises God's help, which he shows to his people 2c., belongs to this book as a song to such a play; which may well be called a common example of the same book.

In the original: ander Heiligen Geschicht. This has resolved the Weimar Bible just as we have given it after Walch.

¹⁾ History - fact that has happened.

25 Preface to the Wisdom of Solomon, *)

- 1. 1) Because the present Diet at Speier has divided us, that we, who have taken the prophets before us to be fully translated, may not all be with each other, and I have been prevented by accidental weakness, that I have been unskilled in such and other business, and yet have not wanted to sit idle at all; In the meantime, I have taken this piece of wood and carved on it, namely, the Book of Wisdom, translated with the help of my good friends and, as much as God has given us, brought it from the dark Latin and Greek into the German light. And even if it has been Germanized by others before, I still think that this German should suffer next to our German, or even be in dire need of it.
- 2 This book has long been in dispute as to whether it should be counted among the books of the holy Scriptures of the Old Testament or not, especially because the poet lets himself be heard in the ninth chapter, v. 7, as if King Solomon were speaking in this entire book, who is also highly praised by Wisdom in the Book of Kings.
- (3) But the ancient fathers have straightway separated it out of the holy scriptures, and held that it was made under the person of King Solomon, that for the sake of this highly famous king's name and person it might be the more esteemed, and have greater renown among the mighty men of the earth, to whom it is chiefly written, and might long since have perished, where the master, if he had been of little renown, would have let it go forth under his name.
- 4. but they consider Philo to be the master of this book, who was undoubtedly one of the most learned and wise of the Jews, according to the prophets.

He has had a lot of experience, as he has proven with other books and deeds.

For in the time of the emperor Caligula, when the Jews were most shamefully defiled by some Greeks, as Appion of Alexandria and others, with blasphemous writings and disgraceful speeches, and thereafter were most venomously denounced and accused before the emperor, the said Philo was sent by the Jewish people to the emperor to answer for the Jews and to excuse them. But when the emperor was so bitter with the Jews that he rebuked them and would not listen, Philo, as a man full of courage and comfort, let himself be heard and said to his Jews: "Well, dear brethren, do not be afraid of this, and be of good cheer; because the help of man is denied us, the help of God will certainly be with us.

- (6) For such a reason and cause, methinks, this book has flowed, that Philo, because his and the Jews' cause and right may not take place before the emperor, turns to God, and rebukes the violent and evil mouths with God's judgment. That is why he speaks so vehemently and sharply in the first and second chapters against the poisonous, evil tongues that persecute and kill the righteous and innocent for the sake of truth, and introduces the great examples of divine judgment that God exercised against King Pharaoh and the Egyptians, for the sake of the children of Israel, and does it with such excellent, fierce words, as if he would gladly strike both the emperor, the Romans, and the poisonous tongues of the Greeks, who praised against the Jews, with every word, and by such mighty examples deter and comfort the Jews.
- 7. 2) Finally, if you look at the time, history and writing of Philonis, and hold this book against it, it rhymes and rhymes so strongly.

The first paragraph is found in the first single print: "Die Weisheit Salomonis, An die Tyrannen, Verdeudscht durch M. Luth. Wittemberg. I.5.2.9." At the end: "Gedrückt zu Wittemberg, durch Hans Lufft. I.5.2.9." In later Bible editions, the same is omitted.

²⁾ This paragraph, which is in the first edition, is omitted in later Bible editions.

^{*}This preface is found in the Jena edition, vol. IV, p. 460d; in the Altenburg edition, vol. IV, p. 555; in the Leipzig edition, vol. XII, p. 49 and in the Erlangen edition, vol. 63, p. 93.

75

so evenly together that the holy fathers do not without great cause consider Philo [to be] the master of this book.

- 8. But afterwards this book is considered by many to be a true copy of the holy scriptures, but especially in the Roman church it is held so high and beautiful that hardly any book in the scriptures is made into so much song as this one; Perhaps for the reason that in this book the tyrants are so severely punished and attacked with words, and the saints and martyrs are so highly comforted, and in Rome the Christians were persecuted and martyred more than anywhere else in the world, they have driven this book the most, as it rhymes with the matter, with condemnation against the tyrants and with consolation for the saints, even though they did not understand many parts of it and often pulled it by the hair; As has often happened in all the Scriptures, and continues to happen daily.
- (9) As for all this, there is much good in it, and well worth reading. But especially should the great men read it, who rage against their subjects, and rage against the innocent for the sake of God's word. For he addresses them in the sixth chapter, v. 10, and confesses that this book is written to them, saying: "My words are for you tyrants" 2c. And he very finely testifies that the worldly overlords have their authority from God, and are God's officials, but forbid them that they tyrannically use such divine, commanded office.
- (10) Therefore this book comes to light not unevenly in our time, because now even the tyrants confidently abuse their authority against the one from whom they have such authority. And yet they live so shamefully in their idolatry and unchristian holiness, as Philo describes the Romans and pagans in their idolatry, that it rhymes everywhere with our present time.
- (11) It is called the Wisdom of Solomon because it is written under Solomon's name and person, and it glorifies wisdom, namely, what it is, what it can do, where it comes from. And it pleases me greatly that he praises the word of God so highly, and ascribes everything to the word that God has ever willed.

who did it, both to the enemies and to his saints.

- (12) From this it can be clearly seen that he means "wisdom" here, not the clever, high thoughts of the pagan teachers and human reason, but the holy, divine word. And what praise and praise you hear of wisdom in this, know that it is not said otherwise than by the word of God. For in the sixteenth chapter, v. 7, he himself says that the children of Israel were not nourished by the bread of heaven, nor were they healed by the serpent of brass, but by the word of God, as Christ also says in Matt. 4:4: "Man does not live by bread alone. Therefore, he teaches that wisdom comes from nowhere but from God, and thus gives many examples from Scripture, and gives to wisdom that which Scripture gives to the word of God.
- (13) I have spoken this all the more gladly, because the word "wisdom" is commonly heard in a different way than the Scriptures require, namely, when one hears it, one goes away with flying thoughts, and thinks that it is nothing but thoughts that lie hidden in the hearts of wise men, and therefore does not consider the outward word or Scripture to be wisdom, since all men's thoughts without God's word are vain lies and false dreams. Therefore, because this book is called "the Wisdom" of Solomon", it is said as much as if I said: A vision of Solomon from the Word of God, and "the Spirit of Wisdom" nothing else but the faith or understanding of the same Word, which the Holy Spirit gives. Such faith or spirit is able to do everything and does, as this book praises in the seventh chapter, v. 27.
- (14) Finally, this book is a proper interpretation and example of the first commandment. For here you see that it thoroughly teaches to fear and trust God; scares those with examples of divine wrath who do not fear and despise God, again comforts those with examples of divine grace who believe and trust him, which is nothing other than the right understanding of the first commandment.
- (15) From this it can be seen that from the first commandment, as from the primary commandment, all wisdom springs and flows, and of course that the first commandment is the only one.

This commandment is the right sun, since all wise men see what they see. For he who fears God and believes is full of wisdom, master of all the world, mighty of all words and works, judge of all doctrine and life, valid and helpful before God. Again, he who believes the

If a man does not have the first commandment, and neither fears nor trusts God, he is full of foolishness, can do nothing and is nothing. And this is the foremost reason why this book is to be read, that one may learn to fear and trust God, since he helps us with grace, amen!

26. preface from the book Tobia. *)

of this book of Tobiah. If it is a story, then it is a fine, holy story. But if it is a poem, then it is truly a quite beautiful, wholesome, useful poem and play by a witty poet. And it is to be assumed that there were many such beautiful poems and games among the Jews, in which they practiced on their feasts and Sabbaths, and thus presented God's word and work to the youth with pleasure, especially since they sat in good peace and government. For they have had excellent people, as prophets, singers, poets and the like, who have practiced God's word diligently and in all kinds of ways.

and God grant that the Greeks have taken their way of playing "comedy" and tragedy from the Jews, as well as much other wisdom and worship 2c. For Judith gives a good, serious, brave tragedy; so Tobias gives a fine, lovely, godly comedy. For just as the book of Judith shows how the land and the people are often miserable, and how the tyrants first rage with hope and finally fall to the ground in disgrace, so the book of Tobias shows how a pious farmer or citizen also suffers, and there is much suffering in the state of marriage, but God always graciously helps, and finally ends the end with joy, so that the spouses should learn to have patience, and gladly bear all kinds of suffering in the hope of the future, in the right fear of God and firm faith.

(3) And the Greek copy almost appears to have been a game, for it says

What is said of the book of Judith may also be said all in Toby's person, as the persons in the play are wont to do. After that, a master came and put such a game into a proper speech. The names are also well suited to this. For Tobias is called a pious man; he also begets a Tobias again, and must live in driving and care, both for the sake of the tyrants and his neighbors. In addition (so that no misfortune is alone) he also becomes bliud, and finally also at odds with his dear Hannah, and sends her son away, and is indeed a miserable, miserable life. But he remains firm in faith, patience and good works. Hanna is called a lovely housewife, who lives with her husband in love and friendship. The devil Asmodes is called a destroyer or corrupter; this is the household devil, who hinders and corrupts everything, so that one cannot leave with child or servant. Sara is called a fighter or victor, who at last prevails, conquers and wins. Thus the angel Raphael (that is), physician or healer, is also there, and calls himself Azariah, that is, helper or succorer, the son of the great Azariah, that is, God the Most High's succorer, messenger or messenger. For GOD helps households, and stands by the spouses, otherwise they could not stay anywhere before the Asmod.

> Therefore the book is useful and good for us Christians to read, as a fine Hebrew poet, who does not act frivolously, but the right things, and who writes and describes Christian things out of measure. And to such a book belongs Jesus Sirach, who is a right teacher and comforter of the common man and householder in all things, and Tobias is an example of iust such a book.

^{*)} This preface is found in Walch, in the Leipzig edition, vol. XII, p. 51 and in the Erlanger, vol. 63, p. 98.

27 Preface to the Book of Jesus Sirach. *)

530.

1 This book has been called in Latin Ecclesiasticus, which they have translated: the spiritual discipline. And is almost well practiced and used in the church, with reading, singing and preaching, but with little understanding and use, without having to boast of the clerical status and church pomp.

2 Otherwise his right name is called "Jesus Sirach", after his master, as his own preface and the Greek gives. As also Moses, Joshua, Isaiah, and all the prophets' books, are called after their masters, and is held by the ancient fathers not in the number of the holy scriptures, but as otherwise a good, fine book of a wise man, so we leave it.

But it seems to us, because he himself confesses in the preface, that he came to Egypt in the time of King Energeti, and there he finished this book (which his grandfather had started before), that he has gathered the best he found from many books. Especially because in Egypt there was a delicious Liberei, prepared by Euergeti's father, King Philadelphnm, that at that time both, books and learned people, were in great honor, and struck from all countries, as a great high school, especially to Greece; in addition, the Jews built a temple there, and erected worship.

4 This also shows that in this book one piece is not neatly put on top of the other, as the work of one master, but is drawn from various masters and books, and mixed with one another, as a bee puts its seed on various flowers and mixes them together. And it seems that this Jesus Sirach was from the royal tribe of David, and a nephew or grandson of Amos Sirach, who was the highest prince in the house of Judah, as one may take from Philone, about two hundred years before the birth of Christ, about the time of the Maccabees.

5. it is a useful book for the common man; for also all his diligence is that he may

to make a citizen or householder God-fearing, pious and wise, how he should behave towards God, God's word, priests, parents, wife, children, his own body, servants, goods, neighbors, friends, enemies, authorities and everyone; so that it might well be called a book of domestic discipline, or of the virtues of a pious householder, which is also and should be called right spiritual discipline.

But what work it took us to translate this book. whoever desires to know, may hold our German against all other copies, both Greek, Latin and German languages, they are old or new, so the work shall give the master 1) well testimony. So many clever ones in all languages have come over this book that it would not be a miracle, because without it all things in it have not been in order from its beginning, that it would have become completely unrecognizable, incomprehensible, and incapable of all things. But we have read it together again like a torn, trampled and scattered letter, and wiped off the dung, and brought it as far as anyone can see, praise be to God and thanks be to God, amen. Christians will not reproach us in this; but the world, as it has done until now, according to its virtue, will know how to thank us for it.

Preface of Jesus Sirach to his book. 2)

Many great men have given us wisdom from the law, the prophets, and others who have followed it; therefore Israel is to be praised for her wisdom and teaching. Therefore not only let those who have it and read it become wise from it, but also let them serve others with teaching and writing.

My grandfather Jesus, after making a special effort to read the Law, the Pro-.

¹⁾ Erlanger: "the masters"; the Weimar Bible has our reading.

²⁾ This preface is missing in Walch, but is in the Bible edition of 1545.

He had practiced well in them, and he intended to write something about wisdom and good manners, so that those who would like to learn and become wise would become the more understanding and skilled in leading a good life. Therefore I ask you to accept it kindly and to read it with diligence, and to consider us worthy, if we cannot speak as well as the famous orators. For what is written in the Hebrew language does not read as well when it is translated into another language; not only this book of mine, but also of the law, the prophets, and the prophets.

and other books are much different when they are spoken under their language.

When I arrived in Egypt in the thirty-eighth year, in the time of King Ptolemaei Euergetis, and remained there all my life, I gained space to read and write many good things. Therefore I saw it good and necessary that I put the diligence and effort on it, and interpreted this book. And while I had time, I worked and worked diligently to finish this book and bring it to day, so that even the strangers who want to learn may become accustomed to "good" customs, so that they may live according to the law of the Lord.

28. preface to the book of Baruch. *)

1530.

Very low is this book, who also is the good Baruch. For it is not credible that St. Jeremiah's servant, who is also called Baruch (to whom this epistle is also dedicated), should not be higher and richer in spirit, neither is this Baruch. [The number of years with the Histories does not coincide with this, that I would have let him be so close to the third and fourth book of Ezra. For the same two books of Ezra we have badly not wanted to translate, because so nothing is in it, that

One cannot find much better in Aesopo or still lesser books, without that in the fourth book to it are vain dreams, as Jerome himself says, and Lyra did not want to interpret; to it in the Greek are not found. Otherwise, they may be interpreted by whoever wants to, but not in this number of books. Baruch we let baptize among this bunch, because he writes so hard against idolatry and reproaches Mosi's law.

29. preface from the first book of the Maccabees? *)

1530

1 This book is also one of those that are not counted in the Hebrew Bibles. Although it keeps almost the same way with speeches and words, as other books of the holy scripture, and would not be unworthy to be included, because it is a very necessary and useful book to understand the prophet Daniel in the eleventh chapter. For that which Daniel prophesies in the said chapter, of the abomination and calamity of the people of Israel, which shall be in the future.

This book describes the fulfillment of this, namely Antiochum the Noble, and as Daniel speaks, the small help and great persecution of the Gentiles and false Jews, which happened in the time of the Maccabees. Therefore it is also useful for us Christians to read and know.

firstly, because the same Antiochus is considered to be a figure or image of the end Christ, who committed such abominations and destruction of God.

^{*)} This preface is found in Walch, in the Leipzig edition, vol. XII, p. 52 and in the Erlanger, vol. 63, p. 103.) This preface is found in Walch, in the Leipzig edition, vol. XII, p. 52 and in the Erlanger, vol. 63, p. 104.

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If we learn from this that the end of the Christian service in Jerusalem and in the Jewish land, not far before the birth of Christ and the first future, was the real end of Christ, who before the other and last future of Christ should also destroy Christianity and destroy the service of God; So that we should not be frightened when we experience this and see it before our eyes, but receive the consolation and hold fast that we, together with Christianity, must nevertheless be preserved and finally saved, no matter how great the rage, and the devil as angry as he ever can.

For we also see the same help, however small and insignificant, that God Almighty has begun to show us. And the dear holy gospel is the sword, so that His own may nevertheless attack the present end-Christ in all honesty, and accomplish something, even though it costs much bloodshed and suffering, just as He also helped His people at that time by the sword of the Maccabees. Even though it was not without persecution and great heartache, they nevertheless cleansed the temple and restored worship, and brought the people back to the former regime, just as the gospel is now sweeping away idolatry, and as Christ says that his angels will clear away all evil from his kingdom, and gather the true Christians together again into the old, true Christian faith, and into righteous good works and worship.

004 Secondly, that we may also be comforted in that he helpeth them, not only against Antiochum and the Gentiles, but also against the traitors and apostate Jews, which have

The heathen have slain and persecuted their own people, their brethren, and have put on all their heartaches, that we may be sure, and remain undaunted, whether the false Christs and the spirits of the heathen, who have now also become our persecutors, shall rise up against us, and afflict us and do us harm as much, if not more, than our Antiochus or the end-Christ. For Daniel said this, and told us for our consolation, that it should be so, and that it should come to pass, that the children of our people should deal treacherously with us, and help to persecute us confidently. Therefore we will not have it much better than those pious children of Israel had it under their Antioch or end-Christ with their false brothers.

5. In the end, however, these same enemies and traitors will be punished by God, and their tyranny and treachery will not remain unscented, so that we may look upon our end-Christians, tyrants, and red spirits with joyful thoughts and good courage, and endure their defiance. We are sure that they will not last long, much less get to where they think they are going, but (like Antiochus and those traitors) will soon receive their deserved reward, as a good portion of such punishment is already in the offing and increases daily. Although they are obdurate and blinded, they do not turn away from it, we have no power over them; they want to know what they have done. May God Almighty grant that, since they do not want anything else, it may be done quickly and soon to sanctify His rains and promote His kingdom, and to comfort all sorrowful and captive hearts in the devil's and the end Christ's kingdom, amen.

39. preface from the second brook of the Maccabees. *)

1530.

This is called and shall be the other book! Maccabaeorum, as the title indicates. But this cannot be right, because it reports some history that happened before the first book, and comes no further than the Judam Maccabaeum, that is, until the

seventh chapter of the first book, that it should be called cheaper the first than the other, one wanted to call it then: "another book", and not the other book Maccabäorum, alium vel alienum scilicet, non secundum. But we let it go along like this, for the

aaka af tha haaritiful Ca

The story of the seven martyrs of Maccabeorum and their mother, and other pieces.

But it looks as if it was not one master, but patched together from many books. It also has a hard knot in the fourteenth chapter of Rasias, who strangled himself, which also challenges St. Augustine and the ancient fathers. For such an example is no good, and is not to be praised, even if it is patient.

and may well be interpreted. Thus, the first chapter describes the death of Antioch in a different way than the first book does.

3) Summa: As cheaply as the first book should be included in the number of the holy scriptures, so cheaply is this other book thrown out, even though there is something good in it. But all this is for the pious reader to judge and recognize.

31. preface from the plays Esther and Daniel. *)

1530.

- (1) Here follow some pieces which we do not want to translate in the prophet Daniel and in the book of Esther. For we have plucked up such cornflowers (because they are not in the Hebrew Daniel and Esther); and yet, so that they do not spoil, we have placed them here in special spice gardens or beds, because nevertheless much good is found in them, and especially the hymn Benedicite.
- but the text of Susanna, Bel, Habakkuk, and Dragon, also sees beautiful spiritual

Poems like Judith and Tobias, because the names are also in addition. As, Susanna is called a rose, that is, a beautiful, pious country and people, or poor hemp among the thorns. Daniel is called a judge, and so on; everything is easily interpreted to a Policei, 1) Oeconomei, or pious bunch of believers, be it about the story as it may.

 "Policey", that is politia, secular regiment; "Oeconomei", oeconomia, household.

32. preface from the New Testament,

according to the edition of Anno 1522 and 1527.**)

It would be right and proper that this book should go out without all preface and foreign names, and only bear its own new name and speech. But since by some wild interpretations and prefaces the Christian's mind has been driven away to the point that one almost no longer knows what is called Gospel or Law, New Testament or Old Testament, the necessity demands that an announcement and preface be made, so that the simple man may be led out of his old delusion onto the right path and instructed as to what he should expect in this book, lest he seek commandments and laws when he should seek the Gospel and promise of God.

2) Therefore, it should be known first of all that the delusion that there are four Gospels and only four evangelists must be rejected, and that some divide the New Testament books into legal, historical, prophetic, and sapiential, and think (I do not know how) to compare the New Testament with the Old Testament; but to hold firmly that, 2) just as the Old Testament is a book in which God's law and commandment are found, so also the history of both of them, who kept the same and did not keep the

2) Only here does the preface of 1527 begin, starting with the words: "Like". The preceding is in the edition of 1522.

^{*)} This preface is found in Walch, in the Leipzig edition, vol. XII, p. 53 and in the Erlanger, vol. 63, p. 107.

^{**}This preface is found, except in Walch, in the Hall volume, p. 153; in the Leipzig edition, vol. XII, p. 53 and in the Erlanger, vol. 63, p. 108. It has also been translated into Latin and precedes the Latin Bible translation of 1529 attributed to Luther, Walch, old edition, vol. XIV (second part), Col. 659.

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The New Testament is a book in which the Gospel and God's promise are written. New Testament is one book, in which the Gospel and God's promise are written, along with the history of those who believe and do not believe. So that one may be sure that there is only One Gospel; just as there is only One Book of the New Testament, and only One Glory, and only One God who promises. 1) For gospel is a Greek word, and means in German: gute Botschaft, gute Märe, gute neue Zeitung, gut Geschrei, davon man sing, sagen und fröhlich ist. When 2) David overcame the great Goliath, good tidings and comforting new tidings came to the Jewish people, that their terrible enemy had been slain, and that they had been delivered to joy and peace; whereof they sang, and leaped, and were glad.

- 3) The Gospel of God and the New Testament are good tales and cries that have been spread throughout the world by the apostles, about a true David, who contended with sin, death and the devil, and overcame them, and thus redeemed, justified, 4) made alive and saved all those who had been caught in sins, tormented with death, and overcome by the devil, without any merit on their part, and thus satisfied them and brought God back to heaven. Therefore they sing, give thanks, praise God and rejoice forever, if they firmly believe otherwise and remain steadfast in the faith.
- 4. Such a cry and comforting tale, or evangelical and divine new newspaper, is called a New Testament because, just as a will is when a dying man decides his property to be distributed to the designated heirs after his death: So also Christ, before he died, commanded and appointed to proclaim this gospel after his death to all the world, and thereby to all who believe he gave for their own all his goods, that is, his life, that he might swallow up death; his righteousness, that he might destroy sin; and his blessedness, that he might overcome eternal damnation. Now the poor man, dead in sins and bound for hell

The man who is entangled in the world hears nothing more comforting than such a dear, sweet message from Christ, and his heart must laugh at the bottom of it and rejoice when he believes it to be true.

Now God, in order to strengthen such faith, has promised this gospel and testament of His many times in the Old Testament through the prophets, 5) as St. Paul Rom. 1, 1. 2. says: "I am set apart to preach the gospel of God, which He promised beforehand through His prophets, in the holy Scriptures, of His Son, who was born to Him of the seed of David" 2c.

- 6) And that we should show them some, he promised at the first, saying to the serpent, Genesis 3:15, "I will put enmity 6) between thee and the woman, and between thy seed and her seed; he shall bruise thy head 7) and thou shalt bruise his heel." 8) Christ is the seed of this woman who crushed the devil's head, 9) that is, sin, death, hell, and all his power. For without this seed, no man can escape sin, death, nor hell.
- 7. item, Gen. 22, 18. He promised 10) Abraham: "Through your seed all nations 11) on earth shall be blessed. Christ is the seed of Abraham, says St. Paul Gal. 3, 16, who has blessed all the world through the gospel. For where Christ is not, there is still the curse that fell on Adam and his children when he sinned, so that they must all be guilty of sin, death and hell. Against the curse the gospel now blesses all the world, so that it publicly proclaims: "Whoever believes in this seed of Abraha shall be blessed, that is, freed from sin, death and hell, and shall remain righteous, 12) alive and blessed forever. As Christ Himself says, John 11:26, "He that believeth on Me shall never die."
 - 8) Item, so he promised 13) David, 2 Sam.

¹⁾ The preceding sentence is not in the 1527 edition.

^{2) 1522:} same as.

^{3) 1522:} same 3) 1522: this.

^{4) 1522:} justified.

^{5) 1522:} promised.

^{6) 1522:} lay.

^{7) 1522:} your head.

^{8) 1522:} trample his soles.

^{9) 1522:} his head.

^{10) 1522:} he promised to.

^{11) 1522:} In your seed shall all generations.

^{12) 1522:} justified.

^{13) 1522:} promised.

- 7, 12. when he said: "I will raise up your seed after you, who shall build an house for my name 1) and I will confirm the throne of his kingdom 2) forever. I will be his father, and he shall be my son" 2c. This is the kingdom of Christ, of which the gospel speaks, an everlasting kingdom, a kingdom of life, blessedness and righteousness, into which come out of the prison of sin and death all who believe.
- (9) Such promises of the Gospel are many more in the other prophets. As Micah 5, 1: "And thou Bethlehem Ephrathah, which art small among the thousands of Judah, out of thee shall come to me the Lord of Israel. 3) Item, Hosea on the 13th, v. 14: "I will redeem them from hell, and save them from death. Death, I will be a poison unto thee; hell, I will be a pestilence unto thee. 4)
- (10) Now the gospel is nothing else, 5) but a preaching of Christ, the Son of God and David, true God and man, who by his death and resurrection overcame sin, death and hell for us who believe in him. So that the gospel may be a short and a long speech, and one may describe it briefly, the other lazily. He describes it long who describes many works and words of Christ, as the four evangelists do. He, however, describes it briefly, who does not describe Christ's works, but recently shows how he overcame sin, death and hell by his death and resurrection, as St. Peter and St. Paul did. 6) He also describes how he is the only one who has the power to save those who believe in him.
- (11) Therefore see to it that you do not make of Christ a Moses, nor of the gospel a book of laws or doctrines, as has been done hitherto, and that some prefaces, even of St. Jerome, are heard. For the gospel does not actually demand our work, that we may become pious and blessed with it; indeed, it ver-
 - 1) 1522: me.
 - 2) 1522: fortify the chair of his kingdom.
- 3) 1522: And you Bethlehem, you are small among the thousands of Judah, out of you shall come to me who is a duke to my people Israel.
- 4) 1522: I will deliver them from the hand of death, from death I will save them.
- 5) In the edition of 1522 it reads like this: So we see that there is no more than One Gospel; like only One Christ. Sintemal Gospel 2c.
 - 6) 1522: bys.

- 7) But it requires faith in Christ, that he has overcome sin, death, and hell for us, and thus makes us godly, alive, and blessed, not by our work, but by his own work, death, and suffering, so that we may accept his death and victory 8) as if we had done it ourselves.
- 12) But that Christ in the gospel gives many commands 9) and teachings, and interprets the law, is to be counted as all the other works and deeds of Christ. And as knowing his works and history is not yet knowing the true gospel, for you do not yet know that he has overcome sin, death, and the devil: so also this is not yet knowing the gospel, because you know such doctrine and commandment, but when the voice comes saying, Let Christ be thine own with life, doctrines, works, death, resurrection, and all that he is, has, does, and is able.
- 13) So we also see that he does not urge, but kindly entices, and says: "Blessed are the poor" 2c. And the apostles use the word: "I exhort, I implore, I entreat", so that one can see everywhere how the gospel is not a law book, but actually 10) a sermon about the benefits of Christ, shown to us and given to us as our own, if we believe. Moses, however, in his books, drives, penetrates, oppresses, strikes and punishes horribly, because he is a law writer and driver.
- (14) Therefore, no law is given to a believer to justify him before God, 11) as St. Paul says, 1 Tim. 1:9, because he is justified, alive and saved by faith. And he needs no more than to prove such faith by works 12). Yes, where faith is, he cannot keep himself; he proves himself, breaks forth by good works, confesses 13) and teaches such a gospel before men, and risks his life on it. And everything he lives and does, he does for the benefit of his neighbor, for his own good.
- 7) 1522: only.
- 8) 1522: Ueberwindens.
- 9) 1522: Law.
 - 10) 1522: only.
 - 11) The words: "thereby GOtt" are missing in 1522.
 - 12) "with works" is missing in 1522.
 - 13) 1522: breaks out and confesses.

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Not only to come to such grace, but also with body, goods and honor, as he sees that Christ has done for him, and so follows Christ's example.

(15) This is what Christ meant, when he gave no other commandment than love, by which it should be known who are his disciples and righteous believers. For where works and love do not break forth, faith is not right, the gospel does not yet adhere, and Christ is not 1) rightly known. Behold, therefore, direct thyself into the books of the New Testament, that thou mayest know how to read them in this manner.

2) Which find the right and noblest books of the New Testament.

Anno 1522.

1) From all these you can now judge rightly among all the books, and distinguish which are the best. For 3) John's gospel and St. Paul's epistles, especially those to the Romans, and St. Peter's first epistle, are the right core and marrow among all books, which should also be the first, and every Christian should be advised to read them first and foremost, and to learn them through

1) 1522: not yet.

made daily reading as mean as daily bread.

For in these you will not find much description of the works and miracles of Christ, but you will find a masterful account of how faith in Christ overcomes sin, death and hell, and gives life, righteousness and salvation, which is the true nature of the gospel, as you have heard.

For if I should ever lack one thing, the works or the preaching of Christ, I would rather lack the works than his preaching. For the works help me nothing; but his words, they give life, as he himself says Joh. 8,4) 51. Since John writes very few works of Christ, but very many of his sermons, and the other three evangelists describe many of his works, but few of his words, John's gospel is the most tender, right main gospel, and is far, far preferable to the other three, and is to be lifted higher. So also St. Paul's and Peter's epistles are far superior to the three Gospels of Matthew, Mark and Luke:

4. summa, St. John's gospel and his first epistle, St. Paul's epistles, especially those to the Romans, Galatians, Ephesians, and St. Peter's first epistle, these are the books that show you Christ and teach you everything that is necessary and blessed for you to know, even though you never see or hear any other book or teaching. Therefore, St. Jacob's epistle is a rather dry epistle, since it has no evangelical character about it. But more about this in other prefaces.

4) Here the Erlanger has reprinted "Joh. 5, 51." from Walch.

33. warning D. Mari. Luther to his New Testament printed,

Anno 1539.*)

printers and readers, to let this New Testament be themselves. I know well what I do, and I also see well mine. Have they

I ask all my friends and enemies, my master but they lack the ability to make their own for what others do. But this

²⁾ The following forms the conclusion of the preface of 1522. It is found in the Eisleben edition, vol. I, p. 184; in the Altenburg, vol. II, p. 493; in the Hall volume, p. 468; in the Leipzig, vol. XII, p. 55 (in all these editions, including Walch's, with the 'wrong year 1524) and in the Erlanger, vol. 63,

³⁾ namely - by name.

^{*}Walch has taken this writing from the Hallische Theil, p. 466. It is in the Erlanger, Vol. 63, p. 115. Although Walch (Preface to the 14th volume, p. 7) has recognized that the year 1545 given by the Hallische Theil is not the correct one, he has nevertheless not made the correction, just as with the previous writing, where he also indicates the correct time l.c..

Luther's German Testament shall be the last testament. For there is now neither a measure nor an end to mastering and mastering.

And let everyone be warned against other specimens. For I have experienced them so far,

how industriously and falsely others reprint us. Joh. 12. 36.

Believe in the light while you have it, so that you may be children of the light.

34. preface to the Acts. *)

1534.

(1) This book is to be read and regarded, not as we have done, as if St. Lucas had written in it only the personal works or history of the apostles, as an example of good works or good life, as St. Augustine and many others have regarded it as the best example, that the apostles had all goods in common with the Christians 2c., which did not last long, and must cease in time; but let it be noted that St. Lucas, with this book, teaches all Christendom, to the end of the world, the right principal of Christian doctrine, namely, how we must all be justified by faith alone in JESUS Christ alone, without any help of the law or of our works.

This is his most important opinion and reason for writing this book. That is why he so powerfully expounds not only the apostles' preaching of faith in Christ, how both Gentiles and Jews were justified by it without any merit or works, but also the examples and history of such teaching, how the Gentiles as well as the Jews were justified by the gospel alone, without the law, and how, as St. Peter testifies, God in such matters made no distinction between Jews and Jews. Peter testifies Cap. 10, 28. and 15, 9. that God did not make any distinction between Jews and Gentiles in such matters; but just as He gave the Holy Spirit to the Gentiles who lived without law through the gospel, so He also gave the same to the Jews through the gospel, and not through the law or because of their works and merits. In this book, therefore, set both the doctrine of faith and the examples of faith with one another.

Therefore, this book should be called a gloss on the epistles of St. Paul. For what St. Paul teaches and does with words and sayings from the Scriptures, St. Lucas shows here and proves with examples and stories that it has happened and must happen as St. Paul teaches, namely, that no law or work makes men righteous, but only faith in Christ. And you will find here in this book a beautiful mirror in which you can see that it is true: Sola fides justificat, faith alone makes righteous. For there are all the examples and history in it, certain and comforting witnesses, which are not lying nor lacking to you.

For then behold how St. Paul himself is converted. How Cornelius the Gentile was converted by the word of St. Peter, as the angel had told him that Peter would preach to him, so that he would be saved. Item, the bailiff Sergius, and all the cities where St. Paul and Barnabas preached. See the first Concilium of the Apostles at Jerusalem, Cap. 15, 2. See all the sermons of St. Peter, Paul, Stephani and Philippi, and you will find that it all goes to this, that we must come to grace and be justified through the faith of Christ alone, without law and works. And with this book you can shut the mouths of the adversaries in a masterly and powerful way, who point us to the law and our works, and reveal their foolish ignorance to the whole world.

(5) Therefore Lucas also says that such examples of faith made even the devout Jews (who had become believers) almost distraught. 94

and the other unbelieving Jews became mad and foolish about it. This was no wonder, because they were brought up in the Law and had been accustomed to it since Abraham, and it must have been annoying that the Gentiles, who were without Law and God, should be like them in the grace of God.

(6) But that our people, who are all Gentiles, should blaspheme and persecute such an article is ten times worse, since we see here, and cannot deny, that God's grace and Christ's knowledge came to our ancestors without law and merit, even in abominable idolatries and vices. But they will gain as much from their blasphemy and persecution as the Jews gained from their raging and raging.

have. For he who before had threatened the Jews and had Moses sing, "I will make you angry with him who is not my people, and I will make you mad with an ignorant people"; and Hosea Cap. 2, 23: "I will call my people that is not my people" (that is, those who live without law and work), and have kept it to them; the same one also threatens this to our blasphemers, and, as he has already well begun, 1) he will certainly keep it to them. But they will not believe this until they learn it (like the Jews), amen.

 We have deleted the brackets around the words: "as he has already begun", because they are not a parenthesis. In the old prints the brackets are often used to emphasize something.

Preface from the Epistle of St. Paul to the Romans. *)

1522.

- (1) This epistle is the true chief of the New Testament, and the most pure gospel, which is well worthy and worthy that a Christian man should not only know it by heart from word to word, but should handle it daily, as the daily bread of the soul. For it can never be read or considered too much and too well, and the more it is handled, the more delicious it becomes and tastes great.
- 2 Therefore I will also do my service to it, and prepare an entrance to it through this preface, as much as God has given me, so that it may be understood all the better by everyone. For it is hitherto darkened with glosses and various gossip, which is nevertheless a bright light in itself, almost sufficient to illuminate the whole of Scripture.

First of all, we must know the language and what St. Paul means by these words: law, sin, grace, faith, righteousness, flesh, spirit, and the like, otherwise there is no use in reading them.

4 You must not understand the word "law" here in a human way, that it is a teaching what works are to be done or not to be done, as it is with human laws, since one does enough for the law with works, if the heart is already not there. God judges according to the heart. Therefore, his law also demands the heart's reason and does not allow him to be satisfied with works, but rather punishes works done without the heart's reason as hypocrisy and lies. Therefore all men are called liars, Ps. 116:11, because no one can keep God's law out of his heart, for everyone finds in himself a reluctance to do good and a desire to do evil. Where there is no free desire to do good, there is no reason in the heart to keep the law of God; there is certainly sin and wrath deserved by God, even though there are many good works and honorable deeds in the heart. Therefore St. Paul concludes Cap. 2, 12. 13. that the Jews are all sinners, and says that only the doers of the law are righteous.

^{*}This preface is found in the Leipzig edition, vol. XII, p. 56 and in the Erlangen edition, vol. 63, p. 119. Justus Jonas translated it into Latin. His translation is included in the Latin Wittenberg edition (1554), torn. V, toi. The same is also inserted into the Latin Bible translation of 1529 attributed to Luther, Walch, old edition, vol. XIV (second part), Col. 905.

by God. He means that no one is a perpetrator with works of the law, but rather says to them, v. 22: "You teach that one should not commit adultery, and you break marriage"; item, v. 1: "In which you judge another, you condemn yourself, because you do the same thing that you judge. As if to say, "You live outwardly in the works of the law, and judge those who do not live this way, and know how to teach everyone; you see the mote in another's eye, but you are not aware of the beam in your own eye [Matt. 7:3].

(6) For though you keep the law by heart with works, out of fear of punishment or love of reward, yet you do everything without free desire and love for the law, but with unwillingness and compulsion, 'would rather do otherwise if the law were not. From this it is evident that you are hostile to the law from the bottom of your heart. What is it, then, that you teach others not to steal, if you yourself are a thief in heart, and outwardly would gladly be one if you could? Even though the outward work does not last long with such hypocrites. So you teach others, but not yourself; you do not know yourself what you teach, you have never understood the law. Yes, the law increases sin, as he says in the fifth chapter, v. 20, so that man only becomes more hostile to it the more it demands that he cannot do.

Therefore, in the seventh chapter, v. 14, he says: "The law is spiritual. What is this? If the law were corporeal, works would be enough for it; but since it is spiritual, no one does enough for it, unless everything you do is from the heart. But no one gives such a heart except God's Spirit, which makes a man like the law, so that he gains air to the law from the heart, and henceforth does everything not out of fear or compulsion, but out of a free heart. Thus the law is spiritual, which wants to be loved and filled with such a spiritual heart, and demands such a spirit. Where this is not in the heart, there remains sin, unwillingness, enmity against the law, which is good, just and holy.

8 Get used to the idea that "doing the work of the law" and "fulfilling the law" are two different things. The work of the law

is everything that man does, or can do, by the law, out of his own free will and powers. But because under and beside such works there remains in the heart unwillingness and compulsion to the law, such works are all lost and of no use. This is what St. Paul means Cap. 3, 20, when he says: "By the work of the law no man is justified in the sight of God." Therefore, you see that the school-baiters and sophists are deceivers when they teach that they prepare themselves for grace by works. How can one prepare himself for good by works who does no good work without unwillingness and displeasure in his heart? How can a work please God if it comes from an unenthusiastic and unwilling heart?

- (9) But to fulfill the law is to do one's works with love and love, and to live freely without the constraint of the law, divinely and well, as if there were no law or punishment. The Holy Spirit gives such a desire for free love into the heart, as he says in Cap. 5, 5. But the Spirit is not given only in, with and through faith in Jesus Christ, as he says in the preface. So faith does not come without God's word or gospel alone, which preaches Christ, as He is the Son of God and man, dead and risen for our sake, as he says in the third [v. 25], fourth [v. 25] and tenth chapters [v. 9].
- (10) Hence it is that faith alone justifies and fulfills the law, for it brings the Spirit out of Christ's merit. But the Spirit makes the heart merry and free, as the law requires; so then good works proceed from faith itself. This is what he means Cap. 3, 31, after he had rejected the works of the law, that it reads as if he wanted to abolish the law through faith. No (he says), "we establish the law by faith," that is, we fulfill it by faith.

11 In Scripture, "sin" means not only the outward work of the body, but all the business that is involved in and leads to the outward work, namely, the foundation of the heart, with all its strength. So that the word "do" means when a person completely falls away and goes into sin. For there is no outward work of sin, for a man goes completely down with body and soul. And especially the scripture looks into the heart,

and to the root and main source of all sin, which is unbelief at the bottom of the heart. So that as faith alone makes righteous, and brings the spirit and desire to good outward works, so unbelief alone sins, and brings up the flesh, and desire to evil outward works, as happened to Adam and Heva in paradise, Gen. 3:6.

(12) Therefore Christ alone calls unbelief sin, when he says John 16:8, 9: "The Spirit will punish the world for sin, because they have not believed in me. Therefore, before good or evil works are done, as the good or evil fruit, there must first be faith or unbelief in the heart, as the root, sap and main force of all sin, which in Scripture is also called the head of the serpent and the head of the old dragon, which the seed of the woman, Christ, must crush, as Adam was promised. Genesis 3:15.

13 "Grace" and "gift" are distinguished by the fact that grace actually means God's grace or favor, which He bears to us in Himself, from which He is inclined to pour Christ and the Spirit into us with His gifts, as is clear from the fifth chapter, v. 15, where He says: "Grace and gift in Christ" 2c. Although the gifts and the spirit in us increase daily, and are not yet perfect, so that evil desires and sin still remain in us, which fight against the spirit, as he says Rom. 7, 14. f. 23. and Gal. 5, 17. and as Gen. 3, 15. proclaims, the strife between the seed of the woman and the seed of the serpent, yet grace does so much that we are counted completely and fully righteous before God. For his grace does not divide and separate itself, as the gifts do, but receives us wholly into 1) grace, for the sake of Christ our Advocate and Mediator, and [because] the gifts have begun in us.

14 So you understand the seventh chapter, where St. Paul still calls himself a sinner, and yet in the eighth, v. 1, he says that there is nothing condemnable about those who are in Christ, because of the imperfect gifts and the Spirit. For the sake of the undying flesh

we are still sinners; but because we believe in Christ and have the beginning of the Spirit, God is so favorable and gracious to us that He will not regard such sin nor judge it, but will continue with us by faith in Christ until sin is put to death.

(15) "Faith" is not the human delusion and dream that some take for faith. And when they see that no improvement of life nor good works follow, and yet they can hear and speak much of faith, they fall into error, and say: Faith is not enough; one must do works if one is to become pious and blessed. That is why, when they hear the gospel, they fall, and by their own efforts make a thought in their hearts, saying, I believe. They consider this to be a true faith. But as it is a human thought and thought, which the reason of the heart never knows, so it does nothing, and no improvement follows after it.

But faith is a divine work in us, which transforms us and gives us new birth from God, John 1:13, and kills the old Adam, makes us completely different people in heart, courage, mind and all powers, and brings the Holy Spirit with it. Oh, there is a living, busy, active, powerful thing about faith, that it is impossible that it should not work good without ceasing. Nor does he ask whether good works are to be done, but before he asks, he has done them, and is always doing them. But he who does not do such works is a faithless man, groping and looking about for faith and good works, and knowing neither what faith nor good works are, yet washing and babbling much talk of faith and good works.

17 Glanbe is a living, bold confidence in God's grace, so certain that he would die a thousand times over. And such confidence and knowledge of divine grace makes one cheerful, defiant and merry toward God and all creatures, which the Holy Spirit does in faith. Therefore, man 2) becomes willing and joyful without compulsion to do good to everyone, to serve everyone, to suffer all kinds of things.

^{1) &}quot;in" is in the Weimar Bible, but is missing in the Erlangen edition.

^{2) &}quot;Man" is missing from the Erlanger, but is in the Weimar Bible.

For the love and praise of God, who has shown him such grace, so that it is impossible to separate works from faith, indeed as impossible as burning and shining can be separated from fire. Therefore, beware of your own false thoughts and useless talkers, who want to be wise in judging from faith and good works, and are the greatest fools. Ask God to work faith in you, otherwise you will remain eternally without faith, you will be dense and do what you want or can.

18. "Righteousness" then is such faith, and is called God's righteousness, or that which is valid before God, because it gives God, and counts for righteousness, for the sake of Christ, our Mediator, and makes man give to everyone what he owes. For by faith man becomes sinless, and gains pleasure in God's commandments; thereby he gives his glory to God, and pays Him what he owes Him; but to men he willingly serves what he can, and thereby also pays everyone. Such justice cannot be achieved by nature. free will, and our powers. For as no one can give him faith by himself, so he cannot take away unbelief: how then will he take away a few small sins? Therefore everything that happens apart from faith or in unbelief is false, hypocritical and sinful, Rom. 14:23, however good it may be.

19. You must not understand "flesh" and "spirit" here to mean that "flesh" alone refers to unchastity and "spirit" to the inner part of the heart, but flesh is called by St. Paul, like Christ, John 3:6. Therefore, you should also know to call him "carnal" who, without grace, writes, teaches and prattles much about high spiritual things; as you can well learn from the works of the flesh, Gal. 5:20, since he also calls heresy and hatred the works of the flesh. And Rom. 8:3 says that the law is weakened by the flesh, which is not said of unchastity, but of all sins, but mostly of unbelief, which is the most spiritual vice.

20 Again, also call "spiritual" him that worketh in the most outward works, as Christ when he washed the disciples' feet, and Peter when he led the ship and fished. So that the flesh is a man who lives and works inwardly and outwardly for the benefit of the flesh and temporal life, and the spirit is a man who lives and works inwardly and outwardly for the benefit of the spirit and life to come.

Without such an understanding of these words, you will never understand this epistle of St. Paul, which is not yet a book of holy scripture. Therefore, beware of all teachers who use these words differently, whoever they may be, whether they be Jerome, Augustine, Ambrose, Origen, and their like, and even higher. Now let us turn to the epistle.

(22) Since it behooves an evangelical preacher, first of all, by revealing the law and sins, to punish and make sinful everything that is not lived out of the spirit and faith in Christ, so that men may be led to their own knowledge and sorrow, that they may become humble and desire help, St. Paul also does this, beginning in the first chapter and punishing the gross sins and unbelief that were public in the day when the Gentiles were and are still sinning without God's grace. Paul also begins in the first chapter and punishes the gross sins and unbelief that are public in the day when the sins of the Gentiles were and still are, those who live without God's grace, saying that God's wrath from heaven is revealed through the gospel against all men because of their ungodly nature and unrighteousness. For although they know and daily recognize that there is one God, yet their nature is so evil in itself, apart from grace, that they neither thank nor honor Him, but blind themselves, and fall into wickedness without ceasing, until, after idolatry, they also commit the most shameful sins with all vices, unashamedly, and

In the second chapter, he also extends such punishment to those who seemed outwardly pious, or who secretly sinned when the Jews were, and are still all hypocrites who live well [and respectably] 1) without lust and love,

The words "und ehrbarlich" are missing in the Erlangen edition,
 but are in the Weimar as well as in the Altenburg Bible. The Latin does not give any information about this.

and are hostile to God's law in their hearts, and yet like to judge other people, as is the way of all sinners, that they consider themselves pure, and yet are full of avarice, hatred, pride and all filthiness, Matth. 23, 25. They are the ones who despise God's goodness and heap wrath upon themselves according to their hardness, so that St. Paul, as a right lawyer, leaves no one without sin, but proclaims the wrath of God to all who want to live well by nature or free will. Paul, as a true lawyer, lets no one remain without sin, but proclaims the wrath of God to all who by nature or free will want to live well, and lets them be no better than public sinners; indeed, he says they are hardhearted and impenitent.

24) On the third day he threw them both into one heap, saying: "Let one be like the other, all sinners before God, without the Jews having had God's word; although many did not believe it, yet God's faith and truth are not finished. And by chance he introduces the saying from the 51st Psalm, v. 6, that God remains righteous in his words. After that he comes back to it, and also proves by scripture that they are all sinners, and by the work of the law no one is justified, but the law was only given to recognize sin.

25. After this he begins and teaches the right way how one must become pious and blessed, and says: "They are all sinners, and lack the glory which they ought to have in God, 1) but must be justified without merit" through faith in Christ, who has merited this for us through His blood, and has become for us a mercy seat from God, forgiving all our former sins; so that He may prove that His righteousness, which He gives by faith, alone helps us, which was revealed at that time through the Gospel, and testified beforehand through the Law and the Prophets. So the law is established by faith, although the works of the law are put down with it, along with their glory.

26) On the fourth, when sin is revealed through the first three chapters, and the way of faith to righteousness is taught, he begins to meet with some pleas and claims, and first of all he takes the one whom

All who hear of faith do commonly, how it justifies without works, saying, Shall one do no good works? So he himself holds up Abraham, saying, What did Abraham do with his works, was it all in vain? Were his works of no use? And he condemns that Abraham was justified by faith alone, without any works, so that even before the work of his circumcision he is justified by the Scriptures because of his faith alone, Genesis 15:6. If the work of circumcision did nothing for his righteousness, which God commanded him to do, and was a good work of obedience, then certainly no other good work will do anything for righteousness, but as the circumcision of Abraham was an outward sign, so that he proved his righteousness in faith, so all good works are only outward signs that follow from faith, and prove, as the good fruits, that man is already righteous before God inwardly.

With this, St. Paul confirms his previous teaching in the third chapter, v. 27, about faith, as with a strong example from Scripture, and also cites a witness, David, from the 32nd Psalm, who also says that a man is justified without works; although he does not remain without works when he has been justified. Then he sets the example against all the other works of the law, and concludes that the Jews cannot be Abraham's heirs because of blood alone, much less because of the work of the law, but must inherit Abraham's faith if they want to be true heirs, since Abraham was justified by faith before your law, both Mosiah and circumcision, and is called the father of all believers. For this cause also the law worketh wrath rather than grace, because no man doeth it with pleasure and love, that rather disgrace than grace cometh by the work of the law. Therefore faith alone must obtain the grace promised by Abraha. For these examples also are written for our sakes, that we also should believe.

28) In the fifth place, he comes to the fruits and works of faith, which are peace, joy, love toward God and toward everyone, as well as security, defiance, joyfulness, courage and hope.

¹⁾ In the first edition instead of: "and lack - should": "and without God's glory".

ntribution in affliction and suffering. For all these things follow, where faith is right, because of the abundant good that God has shown us in Christ, in that he sent him to die for us before we could ask him, even while we were still enemies. So then we have that faith without all works justifies, and yet it does not follow from this that one should therefore do no good works, but that the righteous works do not remain outside, of which the saints of works know nothing, and seal up their own works, in which there is neither peace, joy, security, love, hope, nor defiance of any right Christian work and faith.

- 29) After this, he makes an airy departure and walk, and tells where both sin and unrighteousness, death and life, come from; and holds the two finely against each other, Adam and Christ. This is why Christ had to come, another Adam, who inherited his righteousness on us through a new, spiritual birth in faith, just as that Adam inherited sin on us through the old fleshly birth.
- (30) This proves and confirms that no one can help him even from sins to righteousness with works, as little as he can prevent himself from being born in the flesh. This is also proven by the fact that the divine law, which was supposed to help righteousness, has not only come without help, but has also increased sin, so that the more the law resists it, the more the evil nature becomes hostile to it, and the more it wants to atone for its lust. So that the law makes Christ even more necessary, and demands more grace to help nature.
- (31) On the sixth, he sets before him the special work of faith, the contending of the Spirit with the flesh, to put to death the rest of the sins and lusts that remain after righteousness, teaching us that we are not so freed from sins by faith that we should be idle, slothful, and secure, as if sin were no more. There is sin, but it is not counted for condemnation because of the faith that contends with it. Therefore we have enough to do with ourselves all our lives, that we tame our body, kill a lust, and its members.

To the extent that they are obedient to the Spirit and not to the lusts, that we may be conformed to the death and resurrection of Christ, and complete our baptism (which also means the death of sins and new life of grace), until we are completely clean from sins, also bodily resurrected with Christ and live forever.

32 And this we can do, saith he, because we are in grace, and not under the law. Which he himself interprets, that to be without law is not so much to say that one has no law, and may do what anyone desires, but to be under the law is when we deal with law works without grace. Then sin certainly reigns through the law, since no one is naturally fond of the law; but this is great sin. But grace makes the law pleasant to us; so there is no more sin, and the law is no longer against us, but one with us.

But the same is the right freedom from sin and from the law, of which he writes to the end of this chapter, that it is a freedom to do only good with pleasure, and to live well without the constraint of the law. Therefore freedom is a spiritual freedom, which does not abolish the law, but gives what is demanded by the law, namely lust and love, so that the law is satisfied, and has no more to drive and demand. As if you owed a feudal lord and could not pay. You would like to get rid of him in two ways: first, so that he would not take anything from you and would break his register; and second, so that a pious man would pay for you and give to you, so that you would do enough for his register. In this way Christ has set us free from the law. Therefore it is not a wild, carnal liberty, which should do nothing, but which does much and all things, and is free from the law's demand and guilt.

34 On the seventh, he confirmed this with an equality of conjugal life. When a husband dies, the wife is also unmarried, and is thus free of one another. This does not mean that the wife may not or should not take another husband, but rather that she is now free to take another husband, which she could not do before she was free from that husband.

So our conscience is connected to the

Spirit, the conscience is free, and one is rid of the other. Not that the conscience should do nothing, but that it should first of all cling to Christ, the other man, and bear fruit of life.

(36) Then he goes on to describe the nature of sins and the law, how through the law sin now becomes quite active and powerful. For the old man becomes only the more hostile to the law, because he cannot pay what is demanded by the law. For sin is his nature, and nothing else can come from him; therefore the law is his death and all his torment. Not that the law is evil, but that the evil nature cannot suffer good to be demanded of it, just as a sick person cannot suffer to be demanded to run and jump and other works of a healthy person.

(37) Therefore St. Paul here concludes that where the law is rightly discerned and well understood, it does no more, for it reminds us of our sin, and by the same kills us, and makes us guilty of eternal wrath, as all this is finely taught and experienced in the conscience when it is rightly met with the law, so that one must have something else and more than the law to make man godly and blessed. But those who do not rightly recognize the law are blind, they go there presumptuously, they think they have done enough with works, because they do not know how much the law requires, namely a voluntary, merry heart; therefore they do not see Mosi rightly under their eyes, the cloth is put in front of them and covered.

(38) Then he shows how the spirit and the flesh contend with each other in one man, and sets himself as an example, that we may learn to know the work (to kill sin in ourselves) aright. He calls both the spirit and the flesh one law, because just as the divine law drives and demands, so also the flesh drives and demands and rages against the spirit, and wants its pleasure. Again the spirit drives and demands against the flesh, and wants to have its pleasure. This quarrel lasts in us as long as we live, in one more, in the other less.

Law, under the sinful old man; when he is killed by the after which the spirit or flesh becomes stronger. And vet the whole man himself is both spirit and flesh, contending with himself until he becomes wholly spiritual.

> 39) In the eighth place, he comforts such fighters that such flesh does not condemn them, and further shows what is the nature of the flesh and the nature of the Spirit, and how the Spirit comes from Christ, who has given us his Holy Spirit, who makes us spiritual and subdues the flesh, assuring us that we are nevertheless children of God, however hard sin rages in us, as long as we follow the Spirit and resist sin to kill it. But since nothing is so good to deceive the flesh as the cross and suffering, he comforts us in suffering by the help of the Spirit of love and of all creatures, namely, that both the Spirit groan in us, and the creature longs with us, that we may be rid of the flesh and of sins. So we see that these three chapters, 6., 7., 8., are driving towards the one work of faith, which is called killing the old Adam and forcing the flesh.

> In the ninth, tenth and eleventh chapters, he teaches about the eternal providence of God, which is why it originally begs who should believe or not believe, who can be freed from sins or not; so that it may ever be taken out of our hands altogether and placed in God's hand alone, that we may become godly. And this is also most necessary. For we are so weak and uncertain that, if it were up to us, not one person would be saved, but the devil would surely overpower them all. But now that God is certain that He will not fail in His providence, nor can anyone resist Him, we still have hope against sin.

> But here a mark is to be put on the wicked and arrogant spirits, who first lead their minds here and start up to search the abyss of divine providence beforehand, and in vain worry about whether they are provided for. They must then fall themselves, that they either despair, or strike themselves into the open redoubt.

> 42. but follow this epistle in its order, first be concerned with Christ and the gospel, that you may know your sin and his grace, then contend with sin, as taught here in the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th chapters. After that, if you

When you have come to the eighth chapter, to the cross and suffering, the verse in the 9th, 10th [and] 11th chapters will teach you rightly how comforting it is. For without suffering, the cross and the hardships of death, the verse cannot be acted without harm and secret anger against God. Therefore Adam must first be dead before he suffers this thing and drinks the strong wine. Therefore, beware that you do not drink wine while you are still an infant. Every teaching has its measure, time and age.

In the twelfth, he teaches the right worship, and makes all Christians priests, that they should sacrifice, not money nor cattle, as in the law, but their own bodies, with the killing of lusts. He then describes the outward conduct of Christians in spiritual government, how they should teach, preach, govern, serve, give, suffer, love, live and do toward friend, foe and everyone. These are the works that a Christian does. For, as has been said, faith does not celebrate.

44 On the thirteenth, he teaches the secular government to honor and obey, which was established for this reason: although it does not make people righteous in the sight of God, it does so much that the righteous have outward peace and protection, and the wicked cannot freely do evil without fear, or with peace and tranquility. Therefore it is to be honored, even for the pious, whether they may not be. Finally, however, he puts everything into love, and infuses it into the example of Christ, as he did to us, that we also do likewise and follow him.

In the fourteenth, he teaches to guide the weak consciences in faith carefully and to spare them, so that the freedom of Christians is not used to harm but to promote the weak. For where this is not done, discord and contempt for the gospel follow, in which all need lies; that it is better to give way a little to the weak believers until they become stronger, than that the teaching of the gospel should perish. And such a work is a special work of love, which is also necessary now, since the weak consciences are shaken with meat-eating and other freedom, boldly and harshly, without any need, 1) before they recognize the truth.

1) Thus the first edition. Weimar Bible: "shattered". Jonas: laedunt.

- 46. on the fifteenth he sets Christ as an example, that we also tolerate the other weak, as those who are otherwise infirm, in public sins, or of unpleasant manners; whom it is not necessary to cast down, but to bear until they also become better. For so Christ hath done with us, and doeth daily, that he beareth unto us much iniquity and wickedness, beside all imperfection, and helpeth without ceasing.
- 47. After this, in conclusion, he prays for them, praises them, and commends them to God, and shows his ministry and preaching, and asks them very neatly for taxation to the poor of Jerusalem; and is all love, which he speaks of and deals with.
- 48. 2) The last chapter is a greeting chapter; But under it he mixes a noble warning against the doctrines of men, which invade alongside the evangelical doctrine and cause trouble, just as if he had certainly foreseen that from Rome and through the Romans would come the seductive, annoying Canons and Decretales, and the whole canker and worm of human laws and commandments, which have now drowned all the world, and have destroyed this epistle and all holy Scripture, together with the spirit and faith, so that nothing is left but the idolatrous belly, whose servant St. Paul here chides them. Paul chides them. God deliver us from them, Amen!

In this epistle, then, we find in abundance what a Christian should know about the law, the gospel, sin, punishment, grace, faith, righteousness, Christ, God, good works, love, hope, the cross, and how we should behave toward everyone, whether pious or sinner, strong or weak. Friend or foe, and against ourselves. In addition, all of this is well founded in scripture, with examples from himself and the prophets, so that nothing more is to be desired here. Therefore it seems as if St. Paul in this epistle wanted to summarize the whole Christian and evangelical doctrine and to prepare an entrance into the whole Old Testament. Without a doubt, whoever has this epistle in his heart has the light and power of the Old Testament with him. Therefore, let every Christian keep it in common and constant practice. God grant His grace, amen.

This section is in the first edition only after the following, and forms there the conclusion of the preface.

Preface from the first epistle to the Corinthians. *)

1522 and 1545.

In this epistle, St. Paul exhorts the Corinthians to be united in faith and doctrine, and to see that they learn well the main thing, namely, that Christ is our salvation, on which all reason and wisdom stumble.

2. For just as now in our time, when the gospel has come to light, there are many foolish saints (who are called red spirits, enthusiasts and heretics), who have become wise and learned all too early, and in the face of great art and wisdom can keep themselves equal or in harmony with no one: One wants to go out here, the other out there, as if it were a great disgrace if each one did not advance something special and throw up his own wisdom, which in turn cannot make fools of anyone, since they basically neither know nor understand anything about the real main thing, even though they talk about it a lot with their mouths.

(3) In the same way, when St. Paul had taught his Corinthians the Christian faith and freedom from the law, the foolish saints and unseasonable men of learning found each other, broke up the united teaching, and made division among the believers. One wanted to be Pauline, the other Apollonian, one Petrine, the other Christian. One wanted circumcision, the other did not. One wanted marriage, the other did not. One wanted to eat things sacrificed to idols, the other did not. Some wanted to be free in body, some wanted to walk in hair, and the like, until they came to the point that one abused his freedom and took his stepmother in marriage, and some thought nothing of the resurrection of the dead, and some not much of the sacrament; and it went on wildly and quite disorderly, that everyone wanted to be master, and to teach, and to do with the gospel, sacrament, and faith, as seemed good to him. And in the meantime they left the main thing, that Christ is our salvation, righteousness, and redemption, as if they had long since torn it to shreds. How then

Such piece can not stay on the track, where mail begins to be clever and wise.

4. all things, as it is also now with us: after we have opened the gospel to the Germans, by the grace of God, each one also wants to be the best master and to have the Holy Spirit alone, just as if the gospel was preached for this reason, that we should show our wisdom and reason in it and seek glory, so that these Corinthians may well be an example to our people at this time, who also need such an epistle. But it must be so, and should be so according to the Gospel, that foolish saints and unseasonable men of wisdom cause trouble and distress, so that those who have proved themselves (as St. Paul also says here) may be revealed.

For this reason St. Paul severely punishes and condemns such harmful wisdom. And makes such nosy saints fools again, saying badly that they know nothing of Christ nor of the spirit and gifts of God given to us in Christ, and should still begin to learn. They must be spiritual people who understand. Wanting to be wise and pretending to be clever in the Gospel is just the right trouble and hindrance to recognize Christ and God. To stir up mobs and discord, clever reason and wisdom may well serve to make vain mad saints and wild Christians. But they may never recognize our Lord Christ; they become fools again, and let themselves be humbly taught and led by the simple word of God. This is what he does in the first four chapters.

In the fifth, he punishes the great fornication of the one who took his stepmother and wants to banish him and give him to the devil. This indicates that he needs a proper way of banishment, that he is to be cast over the public vices with the approval of the believing community, as Christ also teaches in Matth. 18, 17.

^{*}This preface is found in the Leipzig edition, vol. XII, p. 63 and in the Erlangen edition, vol. 63, p. 138. The shorter beginning of this preface is also found in the Hall volume, p. 153.

(7) In the sixth, he punishes wrangling and quarreling in the courts, especially before the heathen and unbelievers, and teaches that they should settle matters among themselves or suffer injustice.

In the seventh, he gives instruction on chastity and marital status. Praise chastity and virginity, that they are useful to wait for the gospel, as Christ also teaches Matth. 19, 12. about the chaste, who are chaste for the sake of the gospel or the kingdom of heaven. But Paul wants to keep them free and unconstrained, and without a greater sin; otherwise it is better to be free than chastity, which is in constant heat.

- (9) In the eighth to the twelfth he deals with various ways of guiding and keeping weak consciences in external matters, such as eating, drinking, clothing, and having the sacrament. He also warns that the strong should not despise the weak, since he himself, even though he is an apostle, has abstained from many things, since he would be right to do so. For this the strong may well be afraid, because so many perished in Israel a long time ago, who were all brought out of Egypt by miracles. And makes beside it some information of wholesome doctrine.
- (10) In the twelfth and thirteenth, he deals with how there are various gifts of God, among which love is the best, that they should not rise up, but serve one another with one accord, because it is One God, One Lord, One Spirit, and all One, however diverse it may be.

In the fourteenth he teaches the preachers,

Prophets and singers, that they use their gifts properly, and only for the betterment, not for their own honor, preach their sermons, art and intellect.

In the fifteenth he punishes those who have taught and believed wrongly about the resurrection of the flesh

In the last he exhorts them to brotherly help in temporal food for the needy.

- 1. 3) The epistle to the Romans was written by St. Paul about faith and works, almost properly. But in this first one, to the Corinthians, he addresses various things that have arisen from it.
- (2) And in the first place, he deals with how the gospel does not rhyme with worldly wisdom; and finally, that nature and the cross are contrary to each other, that human wisdom does not suffer God's wisdom.

In the third and fourth chapters he teaches what the apostles should be considered. For the sects came from preferring some apostles to others, just as the Greek and Roman churches were divided over St. Peter.

4th On the fifth, he teaches the right ban, that public sinners should be punished and not suffer.

On the sixth, he punishes the judicial acts as unchristian beings.

On the seventh he gives instruction in chastity, first to widows (as he himself was), second to married women, third to virgins.

7. from the eighth to the twelfth he acts in many ways 2c.

^{1) &}quot;zu" is missing in the Erlanger, but is in the Weimar Bible.

²⁾ In the original: bis aufs.

³⁾ According to the first edition of 1522, the beginning of the preface reads more briefly like this:

37 Preface to the other epistle to the Corinthians, *)

1522.

In the first epistle, St. Paul punished the Corinthians severely in many ways, and poured sharp wine into their wounds and frightened them; but now an apostle is supposed to be a comforting preacher, to raise up the frightened and stupid consciences, more than to frighten them, therefore he praises them again in this epistle, and also pours oil into the wounds, and does miraculous kindness to them, and calls the sinner to be received again with love.

Erl. 63, 142-144.

In the first and second chapters, he shows his love for them, how he has said, done and suffered everything for their benefit and salvation, so that they may have all the best for him.

3) Then he praises the gospel ministry, which is the highest and most comforting work for the benefit and salvation of consciences, and shows how it is more noble than the ministry of the law, and how it is persecuted, yet increases in believers, and gives hope through the

Cross, the eternal glory. But with all this, he touches the false apostles, who were driving the law against the gospel, and teaching vain outward holiness (that is, hypocrisy), leaving the inward shame of unbelief. He does this in the third, fourth and fifth chapters.

In the sixth and seventh, he exhorts them to follow this preaching with works and suffering. And with their praise he besmirches them, that he may provoke them to continue.

5 In the eighth and ninth he admonishes them that they also with temporal food do taxation and help to the saints of Jerusalem, in the precious time, who from the beginning had surrendered all their goods, Acts. 4, 32.

- 6. in the tenth, eleventh [and] twelfth he has to deal with the false apostles.
- 7. in the thirteenth, he gives warning to those who have been

had sinned and did not improve.

Preface to the Epistle of St. Paul to the Galatians.)

1522

(1) The Galatians were brought to the true Christian faith and the gospel of the law by St. Paul. But after his departure the false apostles, who were disciples of the true apostles, came and turned the Galatians again, so that they believed they had to be saved by the work of the law, and committed sin if they did not keep the work of the law, as Acts 15:1 says. 15, 1. also some high people in Jerusalem.

To counter these, 1) St. Paul exalts his ministry, and wants to be held no less than another apostle, and boasts of God alone about his doctrine and ministry, so that he can outdo the fame of the false apostles who claim to be the true apostle's work and name.

1) to oppose - to counter, to confront. (Dietz.)

and says, "It is not right if an angel preaches it differently, or if he himself preaches it differently, or if the apostle's disciples teach it differently, or if they themselves teach it differently.

This is what he does in the first and second chapters, and he explains that without merit, without works, without law, but through Christ alone, everyone must be justified.

In the third and fourth chapter he proves all this with scriptures, examples and parables, and shows how the law rather brings sin and cursing than righteousness, which is promised by God by grace alone, fulfilled through Christ without law and given to us

In the fifth and sixth, he teaches the works of love that should follow faith.

^{*)} This preface is found in the Leipzig edition, vol. XII, p. 64 and in the Erlangen edition, vol. 63, p. 142.

^{**)} This preface is found in the Leipzig edition, vol. XII, p. 65 and in the Erlangen edition, vol. 63, p. 143.

Preface from the Epistle of St. Paul to the Ephesians. *)

1522

In this epistle, St. Paul first teaches what the gospel is, how it alone was provided by God in unity, and how it was earned and originated through Christ, so that all who believe in it may become righteous, godly, alive, blessed, and free from the law, sin, and death. He does this through the first three chapters.

(2) Then he teaches us to avoid the secondary doctrines and the commandments of men, so that we may be bound to One.

To abide in the head, to be sure, to become righteous and complete in Christ alone, in whom we have nothing apart from him. He teaches this in the fourth chapter.

3 Henceforth he teaches to exercise and prove faith with good works, and to avoid sin, and to fight against the devil with spiritual weapons, so that through the cross we may stand in hope.

Preface from the Epistle of St. Paul to the Philippians. **)

1522

(1) In this epistle St. Paul commends and exhorts the Philippians to continue in the right faith and to increase in love. Because the false apostles and false teachers of works always harm the faith, he warns them against them and shows them various preachers, some good, some bad, also himself and his disciples, Timothy and Epaphroditum; this he does in the first [and] second chapter.

2. in the third, he rejects the faithless and

Human righteousness, as taught and held by the false apostles, sets himself as an example, who lived gloriously in such righteousness, and yet now holds nothing of it, for the sake of Christ's righteousness. For that only makes the belly a god, and enemies of the cross of Christ.

In the fourth, he exhorts them to peace and good outward behavior toward one another, thanking them for the gift they have sent him.

Preface to the Epistle of St. Paul to the Colossians. †)

1522

(1) Just as the epistle to the Galatians is patterned after the epistle to the Romans, and summarizes the same with a short term, which the epistle to the Romans elaborates further and more richly, so this epistle to the Colossians is patterned after the epistle to the Ephesians, and also summarizes the same content with a short term.

2) First of all, the apostle praises and wishes the Colossians to continue and increase in the faith, and he states what the gospel and faith are, namely, a wisdom that knows Christ as Lord and God, crucified for us, who came from the world.

(1) Just as the epistle to the Galatians is patterned hidden, and now brought forth through his ministry. er the epistle to the Romans, and summarizes the This is the first chapter.

In the other chapter he warns them against the doctrines of men, which are always contrary to the faith, and paints them even as they are not painted anywhere in Scripture, and rebukes them masterfully.

4 In the third, he exhorts them to be fruitful in the true faith with all kinds of good works toward one another, describing their own works to all kinds of people.

In the fourth, he commands himself into their prayer, and greets and strengthens them.

^{*}This preface can be found in the Leipzig

**This preface can be found in the
vol. 63, p. 145.

42. preface from the first epistle of St. Paul to the Thessalonians. *)

1522.

This epistle is written by St. Paul out of special love and apostolic concern. For he praises them through the first two chapters, how they accepted the gospel from him with such earnestness that they also persevered in it through suffering and persecution, and became a beautiful example of faith to all the common people everywhere, and like Christ and his apostles, suffered persecution from the Jews, their own friends, as he himself had also suffered among them, as an example to them, and led a holy life among them. He thanked God that his gospel had produced such fruit among them.

2. in the third, he shows his diligence and care that such his work and its praiseworthy beginning are not destroyed by the devil and his

The apostles would be offended with the doctrines of men. That is why he sent Timothy to them beforehand to find out. He thanked God that it was still found to be true among them and wished them to increase.

In the fourth, he exhorts them to beware of sins and to do good to one another. In addition, he answers a question they had asked him through Timothy about the resurrection of the dead, whether they will all be resurrected at the same time or one after the other.

4 In the fifth, he writes about the last day, how it should come quickly and swiftly. He gives them some good orders to govern the others and how they should behave toward each other's lives and teachings.

43. preface to the other epistle of St. Paul to the Thessalonians?*)

1522.

(1) In the first epistle, St. Paul had resolved a question for the Thessalonians about the last day, how it will come quickly as a thief in the night. As it happens that always one question gives birth to another, out of wrong understanding, the Thessalonians understood that the last day would already be there. Thereupon he writes this epistle and explains himself.

In the first chapter he comforts them with the eternal reward of their faith and patience in all kinds of suffering, and with the punishment of their persecutors in eternal torment.

In the second he teaches how before the last day the Roman empire must first fall, and the end-Christ must rise up for God in Christendom, and with false doctrines and signs deceive the unbelieving race, until Christ comes and destroys it with his glorious future, and with a spiritual sermon kills it first.

In the third, he gives several admonitions, especially that they should punish the idle who do not support themselves with their own hands, and if they do not improve, they should avoid them.

^{*)} This preface is found in the Leipzig edition, vol. XII, p. 66 and in the Erlangen edition, vol. 63, p. 146.

^{**)} This preface is found in the Leipzig edition, vol. XII, p. 66 and in the Erlangen edition, vol. 63, p. 147.

44. preface from the first epistle of St. Paul to Timothy. *)

This epistle is written by St. Paul as an example to all litem, the church servants and their wives, and praise it if bishops, what they 1) should teach and how they should govern Christianity in all ranks, so that there is no need to govern Christians out of their own human conceit.

In the first chapter, he commands that a bishop keep the right faith and love, and resist the false preachers of the law, who besides Christ and the gospel also want to practice the works of the law. And summarize the whole Christian doctrine, what the law is for and what the gospel is. He sets himself as a comforting example to all sinners and afflicted consciences.

3 In the second he commands to pray for all classes, and commands that the women should not preach, nor

4. in the third, he describes what kind of people the bishops or priests and their wives are.

anyone desires to be a bishop of such a manner.

In the fourth, he proclaims the false episcopal and ecclesiastical state, which is contrary to the foregoing, since such persons shall not be, but shall forbid marriage and food, and shall wholly do the contradiction with doctrines of men of the image which he hath signified.

In the fifth, he commands how widows and young women are to be appointed, and which widows are to be fed from the common tax. Also, how pious and criminal bishops or priests are to be held in honor, or punished.

In the sixth, he exhorts the bishops to adhere to the true gospel, to practice it with preaching and life, and to wear exquisite jewelry, but should be obedient to the refrain from the useless, rash questions that are raised only to seek worldly glory and wealth.

1) In the original: the.

45. preface to the other epistle of St. Paul to Timothy.**)

1522.

This epistle is a last letter in which St. Paul exhorts Timothy to continue as he began in the work of the gospel, which is necessary because there are many who fall away, and false spirits and teachers are stirring up everywhere. Therefore, it is a bishop's duty to always watch over and work on the gospel.

In particular, in the third and fourth chapters, he proclaims the perilous time at the end of the world, in which the false spiritual life shall seduce all the world with outward appearances, under which all kinds of wickedness and vice have their being; as, unfortunately, we now see this prophecy of St. Paul being all too abundantly fulfilled in our clergy.

^{*)} This preface is found in the Leipzig edition, vol. XII, p. 66 and in the Erlangen edition, vol. 63, p. 148.

^{**)} This preface is found in the Leipzig edition, vol. XII, p. 67 and in the Erlangen edition, vol. 63, p. 149.

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46 Preface to the Epistle of St. Paul to Titum. *)

Prefaces by D. Martin Luther. W. XIV, 141-143.

1522.

- 1. This is a short epistle, but an example of Christian doctrine, in which all the things that a Christian needs to know and live are so masterfully written.
- 2 First, he teaches what kind of man a bishop or pastor should be, namely, one who is pious and learned to preach the gospel and to destroy the false teachers of works and the laws of men, who always fight against the faith and deceive the consciences from Christian freedom into the prison of their works of men, as if they were supposed to make people pious before God, which are of no use.

In the other chapter, he teaches all classes, old, young, women, men, masters and servants, how they should conduct themselves as those whom Christ acquired for ownership through his death.

In the third, he teaches to honor and obey the worldly rulers, and again calls attention to the grace that Christ has purchased for us, so that no one may think that it is enough to be obedient to the rulers, since all our righteousness is nothing before God. And commands to avoid the obstinate and heretics.

47 Preface to the Epistle of St. Paul to Philemon. **)

1522.

This epistle shows a masterly, lovely example of Christian love. For there we see how St. Paul takes care of poor Onesimi and represents him against his Lord with all that he is able, and does not present himself otherwise than as if he himself were Onesimus who had sinned.

(2) But he does not do this by force or coercion, as he would be right, but expresses his right, so that he compels Philemon to forgive himself of his right.

Just as Christ did for us against God the Father, St. Paul also does for Onesimum against Philemon. For Christ has also declared himself right, and with love and humility has overcome the Father, so that he had to lay aside his wrath and justice, and take us into grace, for Christ's sake, who thus earnestly represents us, and so warmly takes care of us. For we are all his Onesimi, if we believe it.

48) Preface to the first epistle of St. Peter. †)

This epistle was written by St. Peter to the converted Gentiles, exhorting them to be constant in the faith and to accept it through all kinds of suffering and good works.

2 In the first chapter, he strengthens their faith with the divine promise and power of the blessedness to come, and shows how the same is not earned by us, but is first brought about by the

^{*)} This preface is found in the Leipzig edition, vol. XII, p. 67 and in the Erlangen edition, vol. 63, p. 150.

^{**}This preface is found in the Leipzig edition, vol. XII, p. 67 and in the Erlangen edition, vol. 63, p. IM.

^{†)} This preface is found in the Leipzig edition, vol. XII, p. 67 and in the Erlangen, vol. 63, p. 151 and

⁽as a duplicate) vol. 52, p. 1, before the second editing of the interpretation of the first epistle of St. Peter. Also in the In the Wittenberg edition (1556), vol. I, p. 473, this preface precedes the aforementioned edition. Cf. St. Louis edition, vol. IX, 958, note.

prophets. Therefore, they should live holy in the new being and forget the old, as they are born through the living, eternal Word of God.

In the second, he teaches to recognize the head and the cornerstone, Christ, and that they, as righteous priests, sacrifice themselves to God as Christ sacrificed himself, and begins to teach all kinds of classes. First, he teaches in common, to be subject to worldly rule, then especially, to be subject to their own masters, and to suffer injustice from them for the sake of Christ, who also suffered injustice for us.

4 In the third, he teaches women to be obedient, even to unbelieving men, and to be holy. Item, the men, that they

tolerate and bear with their wives, and thereafter be humble, patient, and kind one to another, as Christ was to our sin.

In the fourth, he teaches to constrain the flesh, to comfort and strengthen it with sobriety, watchfulness, temperance, prayer, and Christ's suffering. And he instructs the spiritual government, how to do God's word and work alone, and how to be of service to one another with one's gift, and not to be surprised, but to rejoice, if we must suffer for Christ's name's sake.

In the fifth, he exhorts the bishops and priests how they should live and feed the people. And he warns us against the devil, that he will pursue us everywhere without ceasing.

49 Preface to the other epistle of St. Peter*).

1522.

- 1 This epistle is written against those who think that Christian faith is without works. Therefore he exhorts them to test themselves by good works, and to be sure of the faith, just as trees are known by their fruit.
- (2) And after this begin to magnify the gospel against the doctrine of men, that the same only should be heard, and no doctrine of men. For when he said, "No prophecy has ever been made by the will of man."

Therefore, in the second chapter, he warns against the false teachers of the future, who deal in works and thereby deny Christ. And he condemns them harshly with three horrible examples, depicting them with their avarice, arrogance, sacrilege, fornication and hypocrisy, so that it must be assumed that he is referring to today's spiritual state, which devours the whole world with its avarice and leads a free, carnal, worldly life.

4. in the third, he shows that the last day will be

will soon come; and though it seems to men a thousand years, yet in the sight of God it is as one day. 1) And he describes how it will happen on the last day, that everything will be consumed with fire. 2) But he also prophesies that at that time people will be quite mocking and will not believe in faith, like the Epicureans.

Summa, the first chapter shows how Christianity should stand at the time of the pure Gospel. The second chapter shows how it would stand in the time of the pope and the doctrine of men. The third chapter shows how people will despise both gospels and all doctrine and believe nothing. And this is now going on in full swing until Christ comes.

Here follows 1522: Now in the sight of God is everything that dies, but what lives is in the sight of men. Therefore, the last day is coming for everyone soon after his death.

²⁾ The following to the end is missing in the 1522 edition.

^{*)} This preface is found in the Leipzig edition, vol. XII, p. 68 and in the Erlanger, vol. 63, p. 152.

50: Preface to the three epistles of St. John. *)

1522.

- 1) The 1) first epistle of St. John is a righteous apostolic epistle and should follow soon after his gospel. For just as in the Gospel he urges faith, so in the epistle he meets those who boasted of faith without works, and teaches variously how works do not remain outside where faith is. But if they remain outside, faith is not righteous, but lies and darkness. But he does not do this by driving to the law, as Jacob's epistle does, but with appeals that we should also love as God has loved us.
- (2) He also writes hard against the Cerinthians and against the spirit of the Antichrist, which at that time already began to deny Christ, that he had come into the flesh, which is now really going on. For although one does not now deny with the

Although they say publicly that Christ has come into the flesh, they deny it in heart, doctrine and life. For he that would be saved by his works and deeds does as much as he that denieth Christ, seeing that Christ came in the flesh to make us saved without our works, but by his blood alone.

3 Thus the epistle contends against both parts, against those who want to be without works at all in faith, and against those who want to become godly with works. And keeps us on the right road, that we may become godly by faith, and be freed from sins, and after that, when we are godly, do good works and love for God's sake, freely without any request.

The other two epistles are not doctrinal epistles, but examples of love and faith, and also have a proper apostolic spirit.

1) Erlanger: This.

51 Preface to the Epistle to the Hebrews. **)

1522.

So far we have had the right certain main books of the New Testament. But these four following ones have had a different reputation before. And first of all, that this epistle to the Hebrews was not written by St. Paul, nor by any apostle, is proven by the fact that in the second chapter, v. 3, it says: "This teaching came to us and remained through those who heard it from the Lord himself. This makes it clear that he is speaking of the apostles as a disciple to whom such teaching came from the apostles, perhaps lukewarm afterwards. For St. Paul Gal. 1, 1. powerfully testifies that he did not receive his gospel from any man, nor through any man, but from God Himself.

- (2) Over this it has a hard knot, that in the sixth and tenth chapters it flatly denies and denies repentance to sinners after baptism, and Cap. 12:17 says, Esau sought repentance, and yet found it not. This, as it reads, seems to be contrary to all the Gospels and Epistles of St. Paul. And although one may make a gloss on it, the words are so clear that I do not know whether it is enough. It seems to me that it is an epistle composed of many pieces, and does not deal with one thing properly.
- 3) As with all of these, it is a fine, concise epistle, which speaks of the priesthood of Christ masterfully and thoroughly from the Scriptures, and also interprets the Old Testament finely and abundantly.

^{*)} This preface is found in the Leipzig edition, vol. XII, p. 68 and in the Erlanger, vol. 63, p. 153. **) This preface is found in the Leipzig edition, vol. XII, p. 69 and in the Erlanger, vol. 63, p. 154.

It is obvious that it is the work of an excellent, learned man who was a disciple of the apostles, learned much from them, and is almost experienced in the faith and practiced in the Scriptures. And even though he does not lay the foundation of faith, as he himself testifies, Cap. 6, 1, which is the apostles' office, he nevertheless builds on it gold, silver and precious stones, as St. Paul says in 1 Cor. 3, 12. Therefore, we should not be hindered by the fact that wood, straw or hay may have been mixed in.

but to receive such fine doctrine with all honors, without being anything like the apostolic epistles.

4 But he who has written them is unconscious and will remain unconscious for a while; there is nothing in it. Today we are interested in the doctrine that he so steadfastly founds in and from the Scriptures, and that he shows a right, fine grasp and measure in reading and acting upon the Scriptures.

Preface to the Epistle of St. Jacob and Jude. *)

1 This epistle of St. Jacob, although rejected by the ancients, I praise, and yet consider it good, because it sets no man's doctrine at all, and drives God's law hard. But that I place my opinion on it, but without anyone's disadvantage, I consider it to be no apostle's writing, and that is my reason:

(2) First of all, that it straightly gives righteousness to works, contrary to St. Paul and all other Scriptures, and says that Abraham was justified by his works when he sacrificed his son, when St. Paul teaches Rom. 4:2. (3) On the other hand, that Abraham was justified without works, only by his faith, and proves this with Genesis, Gen. 15:6, before he sacrificed his son. Whether this epistle might be helped and a gloss found on such righteousness of works, it cannot be protected by the fact that it contains Cap. 2, 23, the saying of Moses, Gen. 15, 6 (which speaks only of Abraham's faith and not of his works, as St. Paul uses it in Rom. 4, 3), yet it refers to the works, which is why this deficiency suggests that it has no apostle's righteousness.

On the other hand, that it wants to teach Christian people, and does not even remember, in such long teaching, the suffering, the resurrection, the spirit of Christ. He mentions Christ several times, but he teaches nothing about him, but says about the common faith in God. For the

The office of a true apostle is to preach about Christ's suffering and resurrection and ministry, and to lay the foundation of the same faith, as he himself says, John 15:27: "You will bear witness of me. And in this all righteous holy books agree that they all preach and practice Christ. This is also the right test to reprove all books, when one sees whether they teach Christ or not, since all Scripture shows Christ, Rom. 3, 21, and St. Paul wants to know nothing but Christ, 1 Cor. 2, 2. What does not teach Christ is not yet apostolic, even if St. Peter or Paul taught it. Again, what Christ preaches would be apostolic if Judas, Annas, Pilate and Herod did it

4 But this Jacobus does nothing more than drift to the law and its works, and throws one thing into the other in such a disorderly way that I think it was some good, pious man who took some of the sayings of the apostles' disciples and threw them down on paper, or is perhaps described by someone else from his sermon. He calls the law a law of freedom, when St. Paul calls it a law of bondage, wrath, death and sin, Gal. 3, 23. 24. Rom. 7,

5 About this he cites Cap. 5, 20. the sayings of St. Peter, 1 Petr. 4, 8.: "Love covers the

Sins multitude"; item, Cap. [1) 5, 6.: "Humble yourselves under the hand of God"; item, Cap. 4, 5. St. Panli saying Gal. 5, 17.: "The spirit lusts against hatred", although St. Jacob was killed by the Herod in Jerusalem before St. Peter, so that it seems that he was long after St. Peter and Paul.

Erl. 63, 157-189.

6 He wanted to hurt those who relied on faith without works, and was too weak in the matter; he wants to do it with the law that the apostles do with charms for love. Therefore I cannot put it under the right ledgers, but I will not prevent anyone from putting it and lifting it up as he pleases, because there are many good sayings in it. 2)

- 1) Inserted by us to prevent misunderstandings. In Walch and the Erlanger: Cap. 5, 16; in the Weimar Bible: Cap. 4, 16. 4, 16. Only in our Altenburg Bible correctly: Cap. 5, 6.
- In the edition of 1522, this decision reads thus: Summa, he wanted to defend those who relied on faith, without works, and is the matter with spirit,

(7) But no one can deny that the epistle of St. Jude is an excerpt or copy of St. Peter's other epistle, since all the words are almost the same. He also speaks of the apostles as a disciple long after. He also tells sayings and stories that are nowhere to be found in Scripture. This also moved the old fathers to throw this epistle out of the main scripture. In addition, the apostle Jude did not come into the Greek language, but into Persian, as it is said that he did not write Greek. Therefore, although I praise it, it is an unnecessary epistle to include among the main books that are to lay the foundation of faith.

He has been too weak in mind and words, and tears up the Scriptures, and with them resists Paul and all Scripture, and wants to do it by means of proselytizing, which the apostles do by means of appeals to love. Therefore I will not have it in my Bible in the number of the right ledgers; but I will not hinder any man with it, that he may set it and lift it up as he pleaseth; for many other sayings are in it. A man is not a man in worldly matters; how then should this single one alone apply against Paul and all other Scripture?

53 Preface to the Revelation of St. John. *)

1545.

- (1) Various prophecies are found in Christendom. Some prophesy by interpreting the Scriptures of the prophets, as Paul says in 1 Corinthians 12 and 14 and other places. This is the most necessary, and must be had daily, as it teaches the Word of God, lays the foundation of Christianity, and defends the faith, and summa, governs, sustains, orders, and directs the ministry of preaching.
- 2. some prophesy of things to come, which are not written before; and these are threefold: the first prophesies with expressed words, without image and figures, as Moses, David, and the like prophets prophesy of Christ, and as Christ and the apostles prophesy of the end-Christ and false teachers 2c. The other one does it with pictures, but besides that, the interpretation also sets in with
- expressed words, as Joseph interprets the dreams, and Daniel interprets both dreams and images.
- 4. the third, which does it without words or interpretation, with mere pictures and figures, like this book of Revelation, and many holy people's dreams, visions and pictures, which they have from the Holy Spirit, like Apost. 2, 17. 2, 17. Peter preaches from Joel: "Your sons and daughters shall prophesy, and your young men shall see visions, and your elders shall dream dreams." And as long as such prophecy remains uninterpreted, and does not receive a certain interpretation, it is a hidden, silent prophecy, and has not yet come to its use and fruit, which it is to give to Christianity.
- 5) As has been the case with this book so far. Many people have probably been

^{*)} This preface is found in the Leipzig edition, vol. XII, p. 70 and in the Erlangen edition, vol. 63, p. 158.

But up to the present day, they have not come up with anything certain, and some have brewed up a lot of clumsy things from their heads. For the sake of such uncertain interpretation and hidden understanding, we have also left it up to now, especially because it was also considered by some old fathers that it was not St. John the Apostle, as is written in libro 3. hist. eccl. cap. 25, in which doubt we leave it for us, so that no one should be prevented from taking it for St. John the Apostle, or as he wishes.

be prevented from taking it for St. John the Apostie, or as he wishes.

6. But because we would still like to have the interpretation or interpretation certain, we want to give the other and higher spirits causes to think about, and also give our thoughts to day, namely thus: Since it is to be a revelation of future history, and especially of future tribulations and accidents of Christianity, we consider that the next and most certain way to find the interpretation should be to take the past history and accidents that have occurred in Christianity so far from the histories, and hold them against these pictures, and thus compare them to the words. If then it would rhyme and coincide with each other, then one could rely on it as a certain or at least as an unobjectionable interpretation.

Interpretation.

(7) Accordingly, as the text itself says, the first three chapters, which speak of the seven commoners and their angels in Asia, intend nothing else than to show plainly how they were at that time, and to exhort them to remain and increase, or to improve. We learn about this from the word "angels" in other images or stories, and understand bishops and teachers in Christendom, some good, as the holy fathers and bishops, some bad, as the heretics and false bishops, who are more in this book than the latter.

In the fourth and fifth chapters, the whole of Christendom is presented, which is to suffer such future tribulations and plagues. There are twenty-four elders crowned with faith before God (that is, all the bishops and teachers united), who have received Christ, the Lamb, the Lord and the Holy Spirit.

is for the comfort of Christians, so that they may know that Christianity will still remain in the plagues to come. In the sixth there are the future tribulations, and first of all the bodily tribulations, which are the persecution of the worldly authorities, which is the crowned horseman with the bow on the white horse. Item, war and blood, which is the rider with the sword on the red horse. Item, theure Zeit und Hunger, which is the rider with the scales 2) on the black horse. Item, pestilence and gland, which is the rider in the image of death on the pale horse. For these four plagues will certainly always follow the ungrateful and despisers of the word of God, among others, disturbance and change of the authorities, until the last day, as is shown at the end of the sixth chapter.

To praise God with the harps, that is, to preach, and to

serve with the touch, that is, to practice praying. All this

The seventh and eighth chapters contain the revelation of spiritual tribulations, which are various heresies. And before that, a consolation picture is presented, where the angel draws the Christians and fends off the four evil angels, so that one can be sure that Christianity will have pious angels and the pure word even among the heretics. As also the angel with the censer, that is, with the prayer, shows. Such good angels are the holy fathers, as Spiridon, Athanasius, Hilarius, and the Concilium Nicenum, and the like.

The first evil angel is Taüanus with his Encratites,

who forbade marriage, item, wanted to be pious by

works, like the Jews. For the doctrine of works holiness

v. 13, and the souls of the martyrs also do this with their

cries.

had to be the first against the gospel, and probably remains the last; without it always getting new teachers and other names, as Pelagians 2c.

The other is Marcion with his cataphrygians, Manichaeans, Montanis 2c., who boast of their spirituality above all scripture, and drive like this burning mountain between heaven and earth, as with us the

2) In any case incorrect in the original edition: with the bow.

coiner and the enthusiasts.

¹⁾ In the original: "Geschichten", in Walch: "Gesichten", which is perhaps the right thing to say.

The third is Origen, who, through philosophia and reason, has embittered and corrupted the Scriptures, as the high schools have done in our country.

The fourth is Novatus with his Cathars, who refused to repent and wanted to be the purest before others. The Donatists were also of this kind afterwards. Our clergy, however, are almost all four kinds. The scholars, who know the histories, will know how to calculate this; for it would be too long to tell and prove everything.

(15) In the ninth [and] tenth the real sorrow arises, because up to now the bodily and spiritual afflictions have been almost a joke compared to these future plagues. As the angel himself indicates at the end of the eighth chapter, v. 13, three woes are to come; which woes are to be inflicted by the other three, that is, the fifth, the fiercest, the seventh angel, and thus an end to the world. Here both spiritual and bodily persecution come together; there shall be three of them. The first great, the other still greater, the third greatest of all.

16 The first woe, the fifth angel, is Arius, the great heretic, and his companions, who plagued Christianity so horribly throughout the world, that the text here says: the pious people would rather have died than have seen such things; and yet they had to see such things and not die. Yes, he says that the angel from hell, called the destroyer, is their king; as if they wanted to say that the devil himself was riding them. For they have persecuted the true Christians not only spiritually, but also bodily with their sword. Read the story of the Arians, and you will understand these figures and words.

17 The other woe is the sixth angel, the shameful Mahomet with his companions, the Saracens, who have created a great plague on Christendom with their teachings and sword. Alongside and with the same angel, so that this plague may be all the greater, comes the strong angel with the rainbow and the bitter book, that is, the holy papacy with its great spiritual glow, the masses, and seize the temple with their laws, push out the choir, and set up a larval church or outward holiness.

(18) In the eleventh [and] twelfth, two comforting images are placed between such evil travails and plagues: one of the two preachers, and one of the pregnant woman who gives birth to a baby without the dragon's thanks. So that it is indicated that nevertheless some pious teachers and Christians shall remain, both under the two previous woes and the third future woe. And now the last two woes run with each other, and at the same time attack Christianity to the last, and the devil thereby finally pushes the bottom out of the barrel.

So now in the thirteenth chapter comes the third woe: Chapter (on the trumpet of the last of the seven angels, who blows in the beginning of the twelfth chapter) of the same seventh angel's business, the third woe, namely the papal emperorship and imperial papacy. Here the papacy also gets the secular sword into its power, and now rules not only with the book in the other woe, but also with the sword in the third woe. How then they boast that the pope has both [the] spiritual and temporal sword in his power.

(20) Now here are the two beasts: one is the empire, the other, with the two horns, the papacy, which has now also become a temporal empire, but with the appearance of the name of Christ. For the pope has restored the fallen Roman Empire and brought it from the Greeks to the Germans; and yet it is more an image of the Roman Empire than of the body of the empire itself, as it was; yet he gives spirit and life to such an image that it nevertheless has its estates, rights, members and offices, and goes on to some extent in the swing. This is the image that has been sore and has been healed.

But what abominations, woes and damages such an imperial papacy has done is not to be told now. For first, through his book the world has become full of all idolatry, with monasteries, foundations, saints, pilgrimages, purgatory, indulgences, immorality, and countless more pieces of human doctrine and works 2c. On the other hand, who can tell how much blood, murder, war and misery the popes have caused, both with wars themselves, and with charms the emperors, kings, princes among themselves?

22. here now goes and runs the devil's last wrath with each other in the swing: there

Towards the morning the other woe, Mahomet and and immediately presented in a summa, how it is the Saracens; here towards the evening, the papacy and empire with the third woe; to which, as an encore, the Turk, Gog and Magog also come, as will follow in the twentieth chapter, and thus Christendom in all the world and on all sides is plaqued with false doctrines and wars, with book and sword in the most dreadful and miserable way. This is the basic soup and the final plague. This is now followed by almost vain consolations of the end of such all woes and abominations.

In the fourteenth chapter, Christ first sends the spirit of his mouth to kill (as St. Paul says in 2 Thess. 2, 8) his final Christ, and the angel comes with the gospel against the bitter book of the strong angel. And now again saints, also virgins, stand around the Lamb and preach rightly. What gospel is followed by the voice of another angel, that the city of Babylon shall fall, and the spiritual papacy perish.

It follows that the harvest will be kept, and those who persist in the gospel apart from the city of Christ will be thrown into the winepress of divine wrath. That is, through the gospel they are condemned to the wrath of God as separated from Christianity. Which is much, and the winepress yields much blood. Or perhaps there may still be a righteous punishment and judgment on our sins, which are out of measure and overripe.

(25) Then in the fifteenth and sixteenth chapters come the seven angels with the seven bowls; and the gospel is increased, and the priesthood is overthrown in all places by many learned and pious preachers. and the throne of the beast, the priest's power, is darkened, wicked, and despised. But they all become angry, and confidently defend themselves. For three frogs, three unclean spirits, come out of the mouth of the beast and provoke the kings and princes against the gospel. But it does not help; their quarrel happens at Armageddon. The frogs are the sophists, as Faber, Eck, Emser, 2c., who offer many things against the gospel, and yet accomplish nothing, and remain

In the seventeenth century, the imperial papacy and the papal emperorship are captured in one image from beginning to end,

nothing (because the old Roman Empire is long gone), and yet is (because there are several countries, and in addition the city of Rome also still there). Such a picture is presented here, just as an evildoer is publicly put on trial to be condemned, so that one may know how this animal will soon be condemned, and as St. Paul says in 2 Thess. 2, 8, will be destroyed by the appearance of the future of our Lord. Which, as he says in the text, also the patrons of the papacy saw, who now protect it so that the clergy will sit almost naked.

In the eighteenth now such disturbance starts, and the glorious great splendor goes to the ground, and the robbers and thieves of foundations, the Cortisans, listen. 1) For Rome also had to be plundered and stormed by her own patron, for the beginning of the final disturbance.

28 They still do not let up, seek, comfort, prepare and resist; and, as he says here in the nineteenth chapter, now that they can no longer handle the Scriptures and books, and have attacked the frogs, they take hold of them in earnest, and want to carry it out by force; they gather kings and princes to the battle. But they run. For he on the white horse, who is called the word of God, wins, until both animal and prophet are seized and thrown into hell.

21). While all this is going on, in the twentieth chapter the last potion, Gog and Magog, the Turk, the red Jews, whom Satan, who was imprisoned a thousand years ago and was released after a thousand years, brings. But they shall also soon enter the lake of fire with him. For we consider that this image, as a special one from the previous ones, was made for the sake of the Turks, and the thousand years are to be counted at the time when this book was written, and at the same time the devil was also bound. But the calculation must not be so exact every minute. The last judgment follows the Turks at the end of this chapter, as Dan. 7, 7. 8. also shows.

30. last on the twenty-first will be the

The final consolation is that the holy city will be fully prepared and led as a bride to the eternal wedding, that Christ alone will be the Lord, and all the wicked will be damned and go to hell with the devil.

- (31) According to this interpretation, we can use this book and make good use of it. First of all, for our consolation, that we know that no power nor lies, no wisdom nor holiness, no tribulation nor suffering will oppress Christianity, but it will finally retain and prevail.
- 32 Secondly, as a warning against the great, dangerous, and manifold troubles that are coming upon Christendom. For since such mighty power and appearances should fight against Christianity, and it should be hidden under so many tribulations, heresies and other afflictions, it is impossible for reason and nature to recognize Christianity, but it falls away and is annoyed by it, which is called the Christian church, which are the worst enemies of the Christian church, and again it is called damned heretics, which are the true Christian church; as has hitherto been done under the Pabbacy, Mahomet, indeed with all heretics, and thus lose this article: "I believe a holy Christian church."
- (33) Just as some clever people do now, because they see heresy, discord, and various shortcomings, that there are many false, many loose Christians, they quickly and freely judge that there are no Christians. For they have heard that Christians are supposed to be a holy, peaceful, united, friendly, virtuous people; consequently they think that there should be no trouble, no heresy, no lack, but only peace and virtue.

These should read this book and learn to look at Christianity with different eyes than with reason. For this book (I mean) shows enough horrible monstrous beasts, hideous, hostile angels, desolate and terrible plagues. I want to tell you about the other great

We see here clearly what cruel troubles and shortcomings have existed before our times, since it is thought that Christianity has been in the best of times, that our time has been a golden year. We can clearly see here what cruel annoyances and shortcomings existed before our times, since one thinks that Christianity was at its best, that our time would be a golden year compared to those. Do you not think that the pagans also took offense at this, and considered the Christians to be mischievous, loose, quarrelsome people?

- 35 This piece, "I believe in a holy Christian church," is as much an article of faith as the others. Therefore no reason, even if it puts on all the glasses, can recognize it. The devil can cover it up with aversions and mobs, so that you have to be annoyed by them. God can also hide her with infirmities and all kinds of shortcomings, so that you have to become a fool about it and make a wrong judgment about her. It is not to be seen, but to be believed; but faith is of that which is not seen, Heb. 11:1.
- (36) And she also sings with her Lord the song, Blessed is he that is not offended in me. A Christian is also hidden from himself, that he does not see his holiness and virtue, but sees in himself all unholiness and unholiness. And you, coarse klügling, wanted to see Christianity with your blind reason and unclean eyes?'

Our holiness is in heaven, where Christ is, and not in the world, before our eyes, like a thing in the marketplace. Therefore, let the troubles, the mobs, the heresies, and the infirmities be and do what they may; if only the word of the gospel remains pure with us, and we love and value it, then we should not doubt that Christ is with us and with us, even if it goes to the worst, as we see here in this book, that Christ is nevertheless with and with his saints through and above all plagues, beasts, and evil angels, and is finally subject to them.

54 Preface to the Revelation of St. John, 1522,

which Luther suppressed in the later editions of the New Testament.*)

In this book of the Revelation of John, I also let everyone have his own way; I do not want to bind anyone to my conceit or judgment. I say what I feel. I do not lack anything in this book, that I consider it neither apostolic nor prophetic. First and foremost, that the apostles do not deal with visions, but prophesy with clear and concise words, as Peter, Paul, and Christ also do in the Gospel; for it is also proper to the apostolic office to speak clearly and without image or face about Christ and his deeds. There is no prophet in the Old Testament, let alone in the New, who speaks so thoroughly with visions and images that I consider it almost equal to the fourth vision of Ezra and cannot feel that it is full of the Holy Spirit. In addition, it seems to me to be too much that he so harshly commands such his own book, more than any other holy books do, since much more is needed, and

again, blessed are those who keep what is written therein, since no one knows what it is, let alone that he should keep it, and it is just as much as if we did not have it, even though there are many more noble books to keep. Many of the fathers have rejected this book before, and even though St. Jerome speaks it with high words and says that it is above all praise, and that there is as much mystery in it as words, he cannot prove anything about it and is too lenient in all places of his praise. Finally, everyone thinks of it what his spirit gives him. My spirit cannot be sent into the light, and it is reason enough for me that I do not esteem it highly, that Christ is neither taught nor recognized in it, which, above all things, an apostle is obliged to do, as he says in Acts 1:8. 1:8: "Ye shall be my witnesses." That is why I stay with the books that present Christ to me brightly and purely.

^{*}Walch did not include this preface among his other prefaces, because Luther himself suppressed it, but only had it printed in his preface to the fourteenth volume, p. 13. In the Erlangen edition it is found in vol. 63, p. 169.

II. D. Martin Luther's Prefaces on Some of the Works Produced by Others

1. preface about the D. Urban Rhegius explanation of the prophecies of the Old Testament of Christ.*)

1542.

Newly translated from the Latin.

hear of the deaths of pious people, especially those who distinguished themselves by their efficiency in the administration of both the community and the household. For first of all, I regret the loss that the church, the community, or I, the families suffer who have been deprived of their faithful guardians.

To speak of the churches now: what a great damage the Saxon churches have suffered by the loss of Urban Rhegius, who in truth was a right bishop of the neighboring countries, in which he spread the gospel of Christ purely and loudly, improved the worship and the life of the people, suppressed the nonsensical nature of the enthusiasts, ruled many godly ministers of the Word and others who are in negation by his teaching, counsel and reputation. A large part of these people now realize that they are going astray like a flock without a shepherd.

But in thinking of the loss of such men, there comes another far greater one

For many reasons, I am very concerned when I | I am also in greater and more intense pain. For when I look in my mind at the churches of all countries around, which I also include in my prayers, I think, not without great sorrow, of how few capable preachers there are, even in those who are considered the most excellent, how great weakness, even perversity, there is in some. I also lament the people's disaffection with the Gospel, who do not care for religion, do not strive to maintain the preaching ministry, do not fear God's terrible wrath, and do not improve their lives. Furthermore, when I look at the schools in which the seedlings are to be raised, through which the church and the community are to be governed in the descendants, how much it grieves me when I see the carelessness, the ignorance and the presumptuous nature of the young people who will be our successors. Finally, when I turn my attention to the princes and their courts, I am truly filled with a displeasure that is coupled with pain. For since this highest estate is, above all, the churches

^{*}Before Rhegius (Regius) turned to the Gospel, he worked in Ingolstadt as a teacher of poetry and oratory. Later he was a zealous promoter of the cause of the Gospel and became General Superintendent at Lüneburg. In 1532 he collected and explained for his wife all the Old Testament prophecies of Christ, and at the request of many friends published them in 1537 under the title: "Dialogus oder Gespräch von der herrlich kräfftigen Predigt, welche der Heyland aus Mose und den Propheten den zweyen nach Emaus reisenden Jüngern in Eröffnung der heiligen Schriften gehalten. Later, at the request of Rhegius, Johann Freder translated this writing into Latin and dedicated it to his sovereigns, the Dukes of Brunswick and Lüneburg, from Hamburg in the month of April 1542. As can be seen from the preface, Luther wrote it only after the death of Rhegius (but probably already in 1541) for the Latin edition, which has the title: Prophetiae veteris Testamenti de Christo collectae et explicatae per D. Urbanum Regium cum praef. D. Martini Lutheri etc. 1542. The same is subsequently included in "Opera Urbani Regii latine edita, Norimbergae 1562", tom. I, p. 165. In Latin, the preface is also found in the Lupplerueuto Lpi8tolaruru IVlart. ttutkerl euur praek. Luddei, p. 331 and in the Erlanger, Opera varii arAuioeuti, tona. VII, p. 558. 1VI Greifs prepared a German translation for the Leipzig edition, vol. XII, p. 74, which Walch has reprinted. We have retranslated according to the Erlangen edition.

If the ruler should cultivate and nurture, exercise ready, mischievous, well-versed in new and unusual discipline, encourage diligent study of the sciences and deceptions, lying, faithless, Precisely by these signs I am virtuous living, adorn the gospel with good examples, moved exceedingly strongly to believe that great show godliness in domestic life, diligence in the administration of justice, zeal in serious punishment, bravery and valor in protecting the citizens and the confederates, what of these things does he do? If the punishments are imminent, God first takes away from the rest of the multitude the elect, as Isaiah [Cap. 57, 1.2/ says: "The righteous are taken away from calamity, and those who have walked rightly before them come to before the destruction of Jerusalem, the saints were torn out from there. Thus God, as John says [Matth, 3, 12,]. deaths of godly people are frequent, and the bad crowd competes with each other in ambition and greed, which has no desire to be a part of the world.

misfortunes and changes in the conditions of people are imminent, which will chasten the insolence of men and lagain but a rein on the unruly world.

Although it is therefore to be regretted that the church princes carefully directed their office, they would in turn is deprived of its protective walls by the death of the be adorned by God with great honor, as it is written [1 | teachers and the godly, they are to be wished happiness Sam. 2, 30/: "Whoever honors me, I will honor him also." |in this, one might say, emigration. The Scripture says How great an adornment it would be if God awakened [Revelation 14:13], "Blessed are the dead which die in them to protect the homeland against the ravages of the the Lord." Therefore, we are to know that our Urban, who Turk, 1) and "taught their hand to fight," as the Psalm has lived continually in right invocation of God and in faith [Ps. 18. 35] speaks. But, to come back to the pointu: I in Christ, and has served the church faithfully, and has deceive myself greatly when I look at the vices of the adorned the gospel by a chaste and godly life, is blessed, individual estates. And when outstanding members of and has eternal life and joy in the fellowship of Christ and Christ are called away from this life, I am also moved by the heavenly church, in which he now learns, sees, and what is indicated by this. 2) For when common hears as present what he has preached here in the church according to God's word. As he previously conversed with his wife, with his children, and even with all his readers about the sayings of the fathers and the prophets, which he cites in this "conversation" in a godly, peace, and rest in their chambers." Thus, before the learned and appropriate manner, so he now hears the flood of sin, the godly fathers and their hearers gently fell first teachers themselves, and Christ, who interprets asleep, so that they would not have to witness the wrath them, and rejoices that his faith overcomes the voice of of God so great, by which the whole human race was Christ and the Fathers, and thanks God for the light that destroyed, except for the One Family of Noah; and was given to him before he departed, through which sin lwas blotted out in him and eternal life began. And I believe that it was not by chance that he read this talk first gathers the wheat into His barn, but after that He about the resurrection very often shortly before his death, throws the chaff into the eternal fire. But at this time the as if he had foreseen in his mind his departure from here. Since he saw the glorious resurrection of Christ in it. he remains, which despises God, which is secure, which knew that death had passed and inculcated this word of Christ in himself, since he says [Hos. 13, 14/: "Death, I is devoted to indulgence, which is easy-going, and which will be a poison to you; hell, I will be a pestilence to you."

But as Urban's behavior towards his wife and children was exceptionally godly, and his wife is distinguished by all the virtues of a godly man, his wife is a godly man.

¹⁾ This passage shows that Luther wrote this preface around the time that he had his "Exhortation to Prayer Against the Turks" published, in which the same complaints are made that Luther has voiced in the preceding. Cf. St. Louis edition, vol. XX, 2194 ff.

²⁾ The words: etiam significatione moveor have been given by the old translator as: "so gehet mir auch nur die Nachricht davon sehr nahe".

room and his family, it is to be believed that he did not conjugal communion is the beginning and the planting part from his own who needed his service without place of the church; therefore, it is fitting that married sadness, but nevertheless he knew that God was the couples should discuss no matter more than God and father of the orphans and the protector of the widows. Now he commands his family to God, who has of which godly married couples see daily in the certainly protected the families of godly priests until witnessing and raising of their children. Then there is now, and will continue to protect and nourish them, even against the will of the world, as it is written [Ps.] of the same mind in faith and call upon God with one 37:25]: "I have never seen the righteous forsaken, or accord. It is a great help to each other when the faith his seed going after bread." I also hope that it will of one is concerned for the other and makes an effort happen that through the war service of these godly for him before God. Yes, marriage should be such a women, daughters and sons, that is, through community of which Christ says [Matth. 18, 20.]: godliness and prayer, our churches and communities | "Where two are gathered together in my name, there will be protected against the cruelty of the Turk.

preserve, so that we may read his writings all the each other about the Gospel, teach their children the more eagerly, for they contain godly and salutary Gospel. In the walk and dangers of such spouses, teachings. When we commemorate his death, we Jesus Christ, the Son of God, is undoubtedly present, should wish him happiness in his exceedingly loving destroying the works of the devil, who, just as he relationship with Christ, but take the orphanhood of seeks to destroy the whole Church, also attacks godly the churches to heart, and ask God to send similar spouses and godly families in the most furious way. ministers of the Word into the harvest of the Gospel. We should also pray that He will alleviate the and Christ triumphs. The impure papists and misfortune threatening the whole world and that we defenders of the defiled celibate state ridicule such will improve our lives.

this "Conversation," which contains an exceedingly immorality, by which they defile the whole order of useful consolation for the godly, and has brought nature and offend God in a terrible way. O, how hard together many testimonies in One Little Covenant, and interprets them in an erudite manner. The world, too, must confess against its will that this teaching of the promises of the Gospel, which is presented in the before our eyes, and yet such atrocious deeds of Proverbs of the Fathers, has not had as much light in shame are still praised and defended. Therefore, let many centuries as it now has by God's grace. Therefore, these writings must be preserved. But the security of the people in the greatest vices is so great show Himself to the world and, after raising the dead, that it is to be feared that the thickest darkness will will destroy the devil and the wicked. He will, after follow again and the punishments of it, multiple raising the dead and casting out the devil and the misfortunes, changes and disturbances of the ungodly into eternal torment, make glorious the kingdoms. It is also an honorable and praiseworthy multitude who have been obedient to the Gospel in example that he, together with his godly wife, has this life under great tribulations. been able to overcome the

If the priest had been guided to all honors by his wife's Proverbs of the Fathers and Prophets. For this His good deeds and admirable works, the examples nothing more lovely than when husband and wife are am I in the midst of them." Husbands and wives So much for our Urban, whose memory we must should call upon God together in right faith, talk to But under these dangers the faith of the saints shines conversations of godly spouses, but there is no doubt In particular, however, I command the students that the papists will suffer the punishments of their and iron are the hearts of men! The sins of Pabstism, their idolatry and most shameful lusts are obvious, and the punishment, namely the raging of the Turk, is us pray to God that the exceedingly joyful day may soon dawn for the Church, when Christ will publicly

2. Preface on the D. Wenceslaus Link Annotationes on the five books of Moses. *)

1543.

Genesis prophesies of his book, and says Deut. 32, 2. f.: "Let my teaching drip like the rain, and let my speech flow like water, like the rain on the grass, and like the drops on the herb. For I will praise the name of the LORD." This prophecy has been fulfilled and will be fulfilled until the end of the world. For as all the Greek poets' art flowed from "Homer" as a fountain, so also from it flowed all the prophets' books, yes, also the whole New Testament, which is promised in it; and all that is well and divinely taught and is taught in the people of God or churches, is all from Moses originally, from the cause, for he does not preach fables nor men's wisdom, but, as he himself boasts here, "the name of the Lord I will praise", that is, of God and his works he will 1) preach. This is the only wisdom, against which all the wisdom of the world is nothing. For no heathen speak and teach of God as Moses did; nor do the heathen know, nor can they know, that God is the Creator of heaven and earth, where death and sin come from, what will come after this life; and that Messiah must be the seed of a woman, who is to bless the world and redeem it from death and sin. Sirach also praises Moses, Sir. 24, 32. ff.: "All this is the book of the covenant, made with the most high God, namely, the law, which Moses commanded the house of Jacob for a treasure, from which wisdom flowed, like the waters of Pison when it is great, and like the waters of Tigris when it overflows.

1) Erlanger: he; Wittenberger and Jenaer: I.

2) From it the mind has flowed, like the Euphrates when it is great, and like the Jordan in harvest. From the same the breeding has broken out, like the light, and like the water Nilus in the summer. He has never been, who would have it ausgelernet, and will never be, who would have it ausgelernet. For his mind is richer than any sea, and his word deeper than any abyss."

This is also truly true. For I, as a lesser Christian, have also tried it a little, and when I have brought it up, I have become aware that I have hardly been an alphabetist in it. Although the great teacher St. Augustine also confesses, 3) that he first learned and increased in writing and teaching, and is a far different man in the last books than in the first.

3 But that some say, although Solomon himself says, Ecclesiastes 12:12, "The writing of books is too much," who can read them all? is right and well said, but should be understood of my and my like untimely books, which either are not yet sufficiently taught and experienced, or do not want to praise the name of the Lord (like Moses), but their own name; do not see how the church can improve its doctrine, or how the Scriptures can be explained, but how they can be sold on the market, and be praised; to whom it finally happens, like the untimely fruit, which among the trees the sows

²⁾ Erlanger: Glenzen.

³⁾ Erlanger: bekennt; Wittenberger and Jenaer: bekand.

^{*}The text to which Luther wrote this preface first appeared in Strasbourg in 1535, and in 1543 under the title: "Das erst teyl des alten Testaments. ANnotation in the five books Mosi, by Doctor Wentzeßlaum Lincken. von Colditz. A beautiful preface, Doctoris Martini Lutheri. To the Elector of Saxony, and his electoral graces, brothers. M.D.XLIII" At the end: "Straßburg Bey Balthassar Beck." in quarto. Wenceslaus Link was first an Augustinian monk in the Nuremberg monastery, then vicarius of the Augustinians in Saxony. In 1523 he became a Lutheran preacher in Altenburg and in 1525 the first Lutheran preacher in Nuremberg, where he died in 1547. - This preface is found in the collections: in the Wittenberg (1559), vol. XII, p. 372d; in the Jena (1562), vol. VIII, p. 135b; in the Altenburg, vol. VIII, p. 303; in the Leipzig, vol. XII, p. 77; and in the Erlangen, vol. 63, p. 376. We give the text after the Erlangen.

eat before it is half ripe. Just as we have seen many books these thirty years, none of which are remembered or present anymore; but there have never been too many good books, not yet. So also we have a certain command from the Lord that we should search the Scriptures. And St. Paul commands Timothy to stop reading [1 Tim. 4:13]. Now such research and reading cannot be done, one must be there with the pen and write down what is especially given to him under reading and study, so that he can remember and retain it.

Erl. 3, 379-381.

- 4 And in this way, no doubt, they studied the prophets in Moses, and the last prophets in the first, and wrote out their good thoughts in a book, inspired by the Holy Spirit. For they were not such people as the spirits and the mobs, who put Moses under the bench, and made up their own faces, and preached dreams, but practiced in Moses daily and diligently: as he also commands very often and hard to read his book, also to the king, Deut. 17, 19. and Joshua 1, 8.
- (5) But whether the same good and faithful teachers and searchers of the Scriptures sometimes built with hay, straw, wood, and not with silver, gold, and precious stones, yet the foundation remains there; the other consumeth the fener of the day, as St. Paul saith 1 Cor. 3:12, 13, and Moses [Deut. 26:1] 10], "Ye shall eat of the fener, and when the new cometh, ye shall put away the fener." For so we do also with some writings, as M[agistri] Sententiarum, Augustini, Gregorii, Cypriani, and almost all teachers. Therefore it is right and well done, whoever is given the grace, to take care of the Scriptures with right earnestness, to research and search, and what good things God gives him, to communicate to others also through books, and thus to help interpret the Scriptures, and to improve the churches, according to the rule 1 Cor. 14, 4. 6. 2) For everything should be done for the better.

The church is to be established for the glory of God, so that we may praise the name of the Lord with Moses.

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Since in these annotations my dear lord and friend, Doctor Wenceslaus Link, has also taken care of Moses, and I know well his gift, which is given to him, that he means it seriously and diligently, it is well done that his faithful work be communicated to others through printing; for he has now been well practiced for many years in the pure Christian, apostolic doctrine. Would God that they all did so, or that those who did not have the grace to leave their untimely, useless writing, so that the Church would be weighed down, would stand. If 3) Carolstadt, Zwingel, and their like had refrained from writing, the church would have remained purer, and it would have fared better in the end.

Finally, we shall and will do our part in our time, and help to promote the Word of God, according to St. Paul's command, that it may dwell abundantly in the church, so that no one may have to excuse himself at the last judgment that it has not been revealed to him, or that it has been revealed too scantily and little, but must confess that it has been presented to him, not by one book, but by many books, not by one doctor, but by many doctors, without ceasing, with all fidelity, rightly and well. Hereby we are excused and have washed our hand. For we should not have it better, neither the apostles had it, that they complain of itching ears after new doctrine, and weariness of wholesome doctrine [2 Tim. 4, 3. f.]. Or perhaps this is the last time of which they speak; yes, I think it is not perhaps, but certainly the same time. For the more abundantly one preaches and teaches, the more weary and casual the people become; they will answer for themselves; we are to [persevere] continually, 4) importune, opportune, our labor is not in vain, of this we are sure. To God be praise and glory for such his rich gift of his word, from now until eternity, Amen.

³⁾ In the old editions: "Hat".

⁴⁾ Added by us according to 2 Tim. 4, 2.

¹⁾ In the Wittenberg and in the Jena erroneously: "Deut. 26."

²⁾ Here the Erlanger from Walch has printed: 1 Cor. 14, 46.

3. preface about Justus Menius explanation of the first book Samuelis. *)

Newly translated from the Latin.

Although this booklet deserved to go out to the public without my preface, since it is recommended quite respectably, both by the name of its author and by the value of the work and the content, I had to oblige the printers, and add this little ephemera to the wine, which in itself is already sufficiently marketable, since they are either deceived or persuaded that through the testimony of my name, foreign books, which I have approved, attain greater favor or appreciation.

But I hope, ves. I know it for sure, that godly readers will find in this booklet a not insignificant knowledge and comfort of the spiritual teaching, which has to do with your faith. Indeed, in an unfortunate (not to say pernicious) way, some ancient fathers have also treated the (so-called) histories of the Old Testament. For they left aside the faith that is active through love, which is the main and the summa in the sacred histories (by this one virtue they differ from the worldly histories of the pagans like heaven from earth, light from darkness, life from death), and imposed on us their cold and unrhymed secret interpretations, which were nothing else than new histories of the actions of believers and heretics, which were presented to us under the name of the old histories. Thus it happened that the sacred histories were made completely useless to us and, as it were, dead, which were only valid in their time, and were only used by us in the church out of curiosity or for the purpose of

pleasure (if someone wanted to) should be read. Yes, even the secret interpretations of them seem to us, since they are ecclesiastical histories that already belong to the past, to be outdated and dead; they have no more use for teaching or admonishing. This would certainly completely obscure the histories, the knowledge of which must always be very useful and pleasant, especially those of sacred things and which have taken place among God's people, and completely take away both the benefit and the fruit of them.

This is not how my Menius has done it in this booklet, but has traced everything back to the source and the main piece, and teaches that the faith of the saints against God must be uppermost in the histories. By this means he has accomplished what is praiseworthy in orators and teachers, namely, that he makes new what is old, gives light to dark things, brings to grace what is despised, and skillfully combines what is useful with what is pleasant. For if you compare this interpretation with the old ones, you will see that even the histories, by applying faith to them, are reborn and made new, as it were by a kind of baptism, and live for us also in our time, yes, forever, and serve in a useful way, by the glorious and exceedingly clear examples of faith, for chastening, for punishment, for instruction, and for comfort, yes, also for everything of which Paul writes that the word of faith is useful for. For what is sacred history but a visible word of faith, or a work of faith, which teaches us by deed and work the same things that Scripture elsewhere holds forth by word and speech? Now if you neglect to look into the

¹⁾ Instead of differt, either differunt should be read, or historia sacra should be added.

^{*)} This "declaration" has the title in Latin: In In Samuelis librum priorem enarratio Justo Menio autore cum praefatione D. Mart. Lutheri. Wittenbergae 1532. 8. The preface is found in Latin in the Supplementum Epistolarum Mart. Lutheri etc. ed. ab Jo. Franc. Buddeo. Halae 1703, and reprinted from it in the Erlanger Ausgabe, npp. var. ar^, torn. VII, p. 521. German in the Leipzig edition, vol. XII, p. 78 and reprinted from it by Walch. We have retranslated according to the Erlanger.

If we are to act on faith in the sacred histories, which Origen has set in motion, the histories of the pagans will be far greater and more glorious, so that a mind that is without faith and is guided by natural reason must necessarily detest and despise the sacred histories as minor trifles compared to the tremendously great deeds of the world rulers.

Therefore, as we have said, through this booklet the godly reader will not only attain the right understanding and use of the sacred histories, 1) but also

1) Instead of accipiat, accipiet will be read.

an example, to treat them (as Paul says) according to the likeness of faith, then also to judge rightly the secret interpretations or (as they are rightly called) the hair-splitting speeches (alieniloquiis) of others, who by their evil-appointed diligence obscure everything, and deprive godly hearts of the fruit and benefit they should have from reading the Scriptures, by useless verbiage or loose talk and falsely famous art. Amen. To Christ our Lord be everlasting glory for these and all his mercies, which he hath abundantly poured out upon us, Amen.

4. preface on D. Joh. Bugenhagen's interpretation of the Psalter. *)

1524

Newly translated from the Latin.

Martin Luther 2) wishes the godly reader grace and peace.

Praised be GOD and the Father of our Lord JEsu Christ, who has blessed us again at this time with all kinds of spiritual blessings in heavenly goods [Eph. 1, 3.], and satiates us with the abundance of the wheat and the wine of His elect, and by His word, which He has sent, melts the locks, the snow and the hoar frost, before whose cold no one could stand before [Ps. 147, 14-17.]. To these people [through whom GOD scatters His blessing] 3) also belongs this Johann Pommer, who, according to the will of GOD and our Father, is Bishop of the Church at Wittenberg

2) M. Luther is missing from Aurifaber.

3) Added by us.

through whose ministry this Psalter is given to you, dearest reader, opened by the Spirit of Christ, who is the key of David [Is. 22, 22. Revelation 3, 7]. It is not worth the trouble that I highlight this Psalter with many words, because it will be abundantly recommended to you (I know that), not by my testimony, but by its own content, by which it will require you (when you read it) to testify that it is the Spirit who speaks these mysteries that have been hidden for so many centuries. For in order that a comparison may be made both with interpretations of the ancients and with those of the moderns, I dare to say, although it is not easy to say it, that the Psalter of David has not been interpreted by anyone (whose books are available), and that it is the Spirit who speaks these mysteries that have been hidden for so many centuries.

quarto in Wittenberg in 1526, 1535, and 1544. In 1524 a folio edition at Wittenberg. The preface is also found in Latin in the second volume of Aurifaber's collection of letters, col. 241 and in the Erlangen edition, opp. vur. urZ., **torn.** With the author's permission, Martin Bucer made a German translation of this writing, which appeared in Basel in 1526. In it he had included false doctrine of the Lord's Supper, to which Bugenhagen objected in the oonkWMo äe p8ult6rio 8uo ^erniuniee trun8luto, Huoä anno 1526 LuÄleue proäiit **m** InekM. In contrast, Bucer sought to answer for himself in a 8utÜ8ku<wio uä koinerannin äe vermone p8ult6rii found in his pruokutio in Huartum tomurn poMUae ImtlErunak! 1527 in 8. In German, our preface is found in the Eisleben Collection, vol. I, p. 185; in the Altenbürger, vol. II, p. 519; in the **Lediger**, vol. XII, p. 79 and in Walch. We have retranslated according to the Erlanger, comparing Aurifaber.

^{*)} Bugenhagen's interpretation appeared under the title: Jo. Pomerani Bugenhagii in librum psalmorum interpretatio, Wittebergae publice lecta. Wittebergae 1524. Other Latin editions came to Basel 1524.

The first edition was published in March by Adam Petri in Basel, and in August by Johannes Knobloch in Strasbourg; further editions were published in

Let Pommer be the first in the whole world who deserves to be called an interpreter of the Psalter; so even all the others in general, each with his own, and indeed an uncertain opinion about this exceedingly beautiful book; but here the certain judgment of the spirit will teach you wonders. It is true that I too once began to devote my work to this book, but the tyranny of the papists has forced me to hang up my harp on the willows of this Babylon 1). But Christ has gloriously avenged my fate, for instead of me, who am but one, whose droplets the devil does not

1) According to Ps. 137, 1. here with Aurifaber Babylonis will have to be read instead of Babyloniae in the Erlanger.

If a man wants to suffer, he is forced to endure the thunderclaps and downpours of many and larger people. Thus I must decrease, but they must increase. Therefore, dear reader, you may no longer wait for my Psalter, but rejoice with me, wish yourself happiness and thank our Savior Christ, who, for the one poor and lowly Luther, has now given you the hope, yes, the thing itself and the opportunity to clearly and obviously see, hear and grasp his David, Isaiah, Paul, John, and even himself, not merely through a man's pen or tongue, but through great hosts, as the 68th Psalm, v. 12, says. Grace be with you. Amen.

5. preface about the D. Ambrosius Moiban interpretation of the 29 Psalms. *)

1536.

- (1) Many strange things have happened in the Christian church, some comforting, some frightening, as the ancient histories and books testify. But in my opinion, if such a diligent scribe were in our time (as the Greeks and Romans were), and were to write out the stories that have occurred daily up to this point, one would certainly read and hear many a miracle. How then all here in this booklet an enormous piece of our time stories is described.
- (2) For through much practice (praising God) I have come to believe that God is the Creator of heaven and earth. Which text now and always everyone understands too well, and has understood, and still will understand, except me alone, and some poor sinners and fools, as Moses,

David, Isaiah, and the like (among whom I must boast: Nos poma natamus, like the horse dung among the apples); they consider God to be a strange man, and say that His creation is a miraculous work, yet almost few see His miraculous works, although everyone sees His creation, and as St. Paul Apost. 17, 24. ff., everyone must grasp and feel it. But I am also one of the coarse fellows who do not yet understand such a creature of his. and (as I said) have hardly begun to believe such things, so that I, an old student, and now almost an experienced doctor, would like to be astonished how in our times people, as soon as they smell a book, know everything that the Holy Spirit knows. Nevertheless, they go there and see nothing that God does before our eyes every day, which is both terrible and comforting; nor do they turn their backs on anything that the Holy Spirit knows.

[&]quot;Moiban reformed in Breslau and was a preacher there at St. Elisabeth's Church. He died in 1554, and his interpretation was published under the title: "Der. xxix. The Psalm of David on the power of God's voice in the lusts of the high rulers, together with several terrible storms, which occurred in the recent past in Slesia, interpreted and written. By D. Ambrosium Moibanum parish priest at Breslaw. With a preface by D. Martini Luther." At the end: "Printed at Wittenberg by Hans Lufft. M.D.XXXVI.." Quarto. In the collective editions, the preface is found: in the Wittenberg (1559), vol. XII, p. 363; in the Jena (1568s, vol. VI, p. 351; in the Altenburg, vol. VI, p. 909; in the Leipzig, vol. XII, p. 80; and in the Erlangen, vol. 63, p. 341. We give the text according to the Erlangen edition.

as if it were all an illusion. Through Adam's sin, human nature has fallen so deeply from God and His image, that is, from His knowledge, that we also do not recognize our own body and life, how wonderfully the same is created, given and preserved daily by God. What wonder is it, then, if we are hard, stiff, stone-blind, 1) and lumps against other His wondrous works, which He shows us apart from body and life in all creatures?

Summa, this life is no good. God is too despised and unknown; ingratitude is too great. Come on, death, and strangle all the bad boys. And Christ help us into his kingdom. Here is nothing good; the devil is abbot in the world, and his brothers are all at once brother intoxication, and is called: Curavimus Babylonem, et non sanatur It is baptism and Chresem lost on the dear, tender fruit.

4. yet God does not abandon His goodness, and always performs miracles upon miracles, sign upon sign, and some of them so mighty and tangible that such things have not been heard nor seen before, whether He could thereby humble us impenitent, proud hearts, as Jesus Sirach says: "perform new miracles, give new signs" 2c. [For it is the same God who does miracles now, who did miracles before, and must always do miracles; without our having seen the former and ancient miracles (because we have not seen them, but have not seen them).

We will respect what we read and hear) more than what we see and hear now. And our descendants (when the history of our time would come to them through books or otherwise) will esteem much higher what we are doing and suffering now than we ourselves, who are present and partly play the game ourselves. So God always remains despised when he is there, but when he is gone, people search and ask for him, but do not find him, as he says: "You will search for me and not find me", John 7:34.

In the end, this history, described in this book, will be the same. Many will read it, but it will soon be forgotten, whether it is true that such terrible signs, which were well forgotten in the times of the prophets and apostles, and should be remembered, if we were not so unrepentant, stubborn people (that God have mercy!). But if we do not turn to it, then he will not celebrate it either, and press on such signs, and show himself to be seven times harder and stronger (as 3 Mos. 26, 18) than we are. We will still have to die and leave heaven to him, if we make ourselves very miserable and miserable on earth. It says: Dedisti metuentibus te signum, ut liberentur, Ps. 60, 6. What does he ask for those who do not ask for him? He can well dispose of them 2) if they want to believe it. If they do not believe it, they will know it. Volenti non fit injuria.

2) Erlanger wrong: "ihr", because entsitzen is always constructed by Luther with the dative (Metz). Wittenberger: jnen; Jenaer: "ihn", i. e. ihnen.

 Erlanger: be stockbund. The Wittenbergers and the Jenaers have our reading.

6. Preface from M. Aegidius Fader's explanation of the 51st Psalm. *)

1531

Although at this time, through the abundant grace and mercy of God, the holy gospel has gone forth abundantly everywhere, and especially among us Germans, and shines mightily, thereby causing countless abominations,

The book is a collection of books, which have already been published, and which set down the errors and abuses, and cleared up many of the annoyances in the kingdom of Christ, so that one would have enough of the present and already exhausted books.

^{*}M. Aegidius Faber was a preacher in Schwerin. His writing has the title: "Der Psalm Miserere, deudsch ausgelegt, Durch M. Egidium Fabrum. With a preface by Mart. Luther. Wittemberg. M.D.XXXI." At the end: "Gedruckt zu Wittemberg durch Nickel Schirlentz." The preface is in the Wittenberger (1569), vol. IX, p. 556; in the Jenaer (1566), vol. V, p. 326 (not reprinted from Walch as the Erlanger did: "VI. 356."); in the Altenburger, vol. V, p. 585; in the Leipziger, vol. XII, p. 81; and in the Erlanger vol. 63, p. 309. We give the text after the Erlanger.

If the Lord is asleep or celebrating, throwing more and more other, new abominations and aversions in the way and raising them up, so that he hinders the course of the gospel and weakens its power, it is highly necessary that we also do not sleep and be safe, or keep guiet, but also stop more and more, and pursue the gospel diligently and honestly, as St. Paul admonishes us in 2 Timothy 4:2 and following. Paul exhorts us in 2 Tim. 4:2 ff. and says: "Preach the word, persevere, whether in season or out of season, reprove, admonish, exhort with all patience and teaching. For there will be a time when they will not suffer sound doctrine, but according to their own lusts they themselves will charge them with teachers after their ears itch, and will turn away their ears from the truth and turn to fables. But be thou valiant in all things, suffer thyself, do the work of an evangelical preacher, execute thy ministry honestly."

3 Truly, we must not believe these words of St. Paul now; faith has come into our hands that we must unfortunately grasp and feel it. I will be silent, that we may see and hear how the people turn their ears from the truth of the gospel to the fables of the idolaters, and may not suffer teachers to preach what they desire to hear, and who can atone for the itching of their ears. Just as the enthusiasts do not like to preach about the sacrament; their ears almost itch, and they are so eager to hear how it is vain bread that they like to be tickled and scratched. They must be fine teachers, they invite them upon themselves, they can suffer them, yes, praise and extol them. (4) So the Anabaptists and other abusers atone for their lust and itching ears with the fables of the Spirit, and must be of the Spirit, let water be water. The apostle has truly painted them with the right color, and with the right words, that he ascribes to them, "They delight in fables, and their ears itch." For neither is there

The only other cause of their turning away is that they have grown weary of the truth and have taken pleasure in hearing what they like, and after their ears itch. It is indeed difficult to preach in such a time, and if one should become impatient, to leave the ministry and speak: If you want to go to the devil, always go. For it is an unmistakable fact that on the one hand the papists rage against it with fire, sword, water, and all the power of the devil; on the other hand, the weary red-blooded spirits and lustful, frivolous hearts, with all the cunning of the devil, plot and lie against it. Without what is left of ingratitude and contempt among the unkind and among ourselves.

But how should we do 1)? It is said, as St. Paul teaches here: "Suffer, teach and punish, forbear with all patience" [2 Tim. 4:2]. It is thus proclaimed, it shall thus go. Therefore nothing 2) else will come of it, we must let it go like this, and consider everything with patience, and nevertheless continue with teaching and punishing, and always carry on our teaching ministry and preaching work and do it honestly. God will find the itching ears and lustful hearts.

Therefore, because this beautiful Psalm, which is one of the right main Psalms, and is rightly pointed by M. Aegidium to the main piece of our doctrine, which is called repentance and forgiveness of sins in Christ, I have considered it good to omit by printing, as well as a piece and help of our preaching ministry, against the itching, weary ears, whether it may also, by God's grace, ward off the fables, and still help some with the truth. Command the same to all lovers of truth, and wish them to read it with great fruit, to praise and thanksgiving to God the Father, in Christ Jesus our Savior, amen.

¹⁾ Wittenberg and Jena: we him.
2) "nothing" set by Walch; in the other editions: not.

Preface to D. Urb. Rhegius' interpretation of the 52nd Psalm,

against the bloodthirsty Saulites and Doegites. *) 1541.

1. although Doctor Urbanus Rhegius blessed 2c. neither needs me, nor any preface to his books, since he is not only highly enough learned for himself, but also highly famous among the teachers of the holy Christian church in our time, recognized as a pure, righteous preacher of the holy, pure, unadulterated gospel, held dear and valuable by all pious orthodox believers; for he has been an earnest enemy of your papal abominations and of all the mobs, as the 139th Psalm says: "I hate them in all earnestness, therefore they are enemy to me." But he warmly loved the pure word of God and acted with all diligence and faithfulness, as his writings abundantly testify.

But because it should have been printed here, I wanted to have it confirmed with my testimony, especially because he means the bloodhound and assassin 1) so seriously, even if he does not name him; and to be seen, where he should have lived longer, he would have grabbed him much worse in the wool. Although all writing and complaining is too little about such an outrageous villain, that he should be reserved for God's wrath and punishment (which he now brazenly despises, and thus confidently runs and hurries to his damnation), it also helps to such haste of his damnation that one confidently writes against him, complains, cries and sighs, both to God and all creatures.

3 One can see from such a murderer that the papists despair of their cause and have decided to do everything knowingly and willfully that is dear to the devil, to the displeasure and displeasure of God; they have chosen him as their God, Lord, protection and comfort. Well then, let them go. It is cattle and stable, said the devil, and drove flies into his mother's butt. Such a god shall have such creatures; such trees, as Jothan Richt. 9, 14. says, shall have such rhamnum, briar, for a king.

We should thank God that we learn from this evil what kind of fruit the devil and his minions are, that we may beware of them and pray all the more diligently. Without a doubt, God does not allow the devil to have such great willpower and sorrow; he will work much good in the end, as St. Augustine says: "God is so good that he would not let evil happen where he did not want to make something better out of it. He let Adam fall, but out of it came such great salvation that God became man and our Savior, and thereby honored human nature much more highly than the devil had defiled it by the fall; as St. Ambrose sings: O beata culpa, quae talem meruit habere redemptorem. Not that he loves or likes evil (otherwise he would not create good on it, but let evil remain and increase), but that he, to the chagrin of evil and the devil, may show his goodness the more abundantly, to his praise and honor.

1) Duke Henry of Brunswick.

[&]quot;Urban Rhegius (Regius, actually König), born at Langen-Argen on Lake Constance, studied at Freiburg in Breisgau, then went to Ingolstadt to Eck, was crowned a poet by Maximilian I, taught Protestantism at Halle am Jnn in 1522, and was therefore expelled from there. In 1530 he was in Augsburg, from where Duke Ernst of Brunswick took him as court preacher. In 1532 he came to Lüneburg to reform, in 1533 to Hanover. In 1537 he attended the convent at Schmalkalden and in 1540 that at Hagenau. He died on May 23, 1541. (Erlangen edition.) The title of the text to which Luther wrote this preface is: "Wider die Gottlosen blutdürstigen Sauliten und Doegiten dieser letzten ferlichen zeiten, Der Iij. Psalm interpreted. By D. Vrbanum Regium. With a preface by D. Martini Lutheri. Vittemberg. Anno. 1.5.41." At the end: "Printed at Wittemberg, by Joseph Klug, Vnno m.xn." Quarto. In the collections: in the Wittenberg (1559), vol. XII, p. 370; in the Jena (1568), vol. VII, p. 432l>; in the Altenburg, vol. VII, p. 472; in the Leipzig, vol. XII, p. 81; and in the Erlangen, vol. 63, p. 365. We give the text after the Erlangen.

(5) And this rod of murder is good for chastening us according to the flesh, and for trying, testing, and purifying our faith, so that it will not only grow stronger in us and in ourselves, but will also spread to other countries. For it teaches and compels us to pray earnestly. But earnest prayer is an almighty, powerful and victorious thing. The papists and their god, the devil, should and must do nothing else with their raging and blustering, but blow into the ashes, so that the sparks and ashes fall into their eyes, yes, make our fire of faith and gospel shine and burn all the brighter, but finally disgrace and condemn themselves. Will keep silent that it also makes the worldly regiment valiant and careful, the lazy security, both, in spirit and flesh, that is, in the spiritual and

secular! The people of the world have been driven out of the country by many evil, useless boys, whom the murderers and bloodhounds, the papists, so shamefully deprive of their lives and put their blood on their heads.

We who believe have the right comfort of Christ our Lord [Matt. 10:30]: "The very hairs of your head are all numbered"; and [Zech. 2:8]: "He who touches you touches the apple of my eye"; therefore "take hold of your souls with patience" [Luc. 21:19]. Again, what the murderers and the papists have to wait for is sung in this psalm and many others. They want to have it that way, without our thanks; so let what is possible go, and give us room for the wrath of God, Rom. 12, 19. Our dear Lord keep and strengthen our faith, otherwise the body must perish, the belly with the food [1 Cor. 6, 13]. Amen.

8. preface Who of D. Joh. Brenz Interpretation of Ecclesiastes Solomon, *)

To the Careful Johanni Secerio, Printer at Hagenau, Martinus Luther.

- 1. grace and peace in Christ JEsu. Although I have never wanted to have a book printed as much as my Ecclesiastes, which I have read here in Wittenberg, by the grace of God (for I also consider it a useful and necessary book for all those who are to rule and preside over others in the external worldly regiment), it has not yet been possible for me to have so much time and strength, and I do not yet know when I will be able to do it, because the press and all kinds of business are increasing daily.
- (2) But I am all the more satisfied of this, because I hear that you have undertaken to print Johann Brentii's Ecclesiastes, to which I would also give way with all my heart, if my Ecclesiastes had already begun. For I am quite comforted that Christ our Lord, through the same man, will give us

- because he has been so richly endowed with the two high and proper episcopal gifts, of which Paul says [Tit. 1:9], namely, that he is mighty to handle the salvific Scriptures and so well equipped to fight the mobs, and to do both with all humility, diligence and devotion.
- 3. Christ, our dear Lord, wanted to keep his dear armor pure and fine, and to do much through him, as he has graciously begun to comfort us all, so that we may also see that we can rejoice in our poor little group. For otherwise the ugly, unkind looks of the wretched Satan seem to be everywhere, in his mobs, gushers, and wild, fierce, insolent spirits, as I have never read nor heard. Let us pray and cry out to Christ our Savior without ceasing, for Satan rages without ceasing. Hereby commanded by the grace of God, Amen.

^{*}Joh. Brentii Auslegung des Predigers Salomo" was printed in 1528 by Johann Secerius in Hagenau. This letter forms the preface to this writing. It is found in the Eisleben edition, vol. I, p. 414; in the Altenburger, vol. III, p. 769; in the Leipziger, vol. XII, p. 82 and in the Erlanger, vol. 54, p. 59. De Wette also brings the same vol. III, p. 414. We give the text according to De Wette.

9. preface about the D. Joh. Brenz interpretation of the prophet Amos. *)

1530

To the man to be highly honored in Christ, D. Johann Brenz, the disciple and confessor of Christ, the faithful elder of the church at Hall.

Grace and peace in Christ our Lord. Now, dearest Brenz, your Amos is coming back to you, which you sent to me a long time ago. It is not my fault that he came out very slowly, but the will of the one to whom you dedicated him. What reason moved him to do so, I do not know. But that you, according to the humility of your spirit, subject this whole interpretation to my judgment, that I should change it, add to it and do away with it what seems good to me, - that is far from me, that I should agree with you. For since it is already detestable among worldly people when someone wants to prove his wisdom by the book of another, it is even more detestable among Christians when someone arrogates to himself the mastery over the disciples of the same spirit. It is enough to test the spirits whether they are of God. If they are found proven, then one should immediately treat them with reverence and kiss them, give up the hope of mastery and rather become a disciple. For it cannot be otherwise than that where the Holy Spirit speaks, he speaks such things as to subdue every man who comes into this world and make him a disciple, since there is no measure to his wisdom.

But besides this general praise of the spirit, my judgment of your writings is

This is that my writings seem very contemptible to me when they are compared with yours or the writings of your equals. I am not flattering, nor am I telling lies, but I am also not playing a game, nor am I deceiving myself. Not the Brenz, but the spirit I praise, which in you is more lovely, gentler and calmer. Sodaun flows your speech, which is formed by the art of speech, purer, richer and more brilliant, and therefore moves more and delights more. My speech, however, besides being inexperienced and uneducated in the art of speech, emits nothing but a forest and disorderly heap of words, and suffers, moreover, from the fate of always being forced, as it were, to contend with innumerable monsters as a stormy and impetuous fighter. Therefore - if one may compare great things with small ones - I have received from the fourfold spirit of Elijah, 1 Kings 1) 19, 11. f., the [great strong] wind, the earthquake 2) and the fire, which tears the mountains and breaks the rocks, 3) but you and your kind the quiet gentle whirring, which refreshes. Thus it comes that even me, let alone

- 1) In the Latin editions: 4th HoA, instead of: 3rd RoZ,
- In the editions: ventns niotus instead of: vontn8, motn8. In the Vulgate it is eoninaotio instead of iriotns. The old translator gave inotus incorrectly by "storm".
- 3) Here, instead of the correct reading of De Wette: Petrus eontvrit, the Erlanger has again shredded the wrong reading of Buddeus (which it follows) into the text: poerms eonvertit. Likewise in other places.

*The title of the writing of I). Joh. Brenz, to which this preface is placed, is: Jo. Brentii in Prophetam Amos Expositio. Witeb. 1530. 8. About Brenz Walch notes in his preface to the 14th volume, p. 17: Johann Brentius came to the knowledge of the evangelical truth by reading Luther's writings. He became a preacher in Halle in Swabia, and when he left there, he became the prefect of the church in Stuttgart and was given the supervision of the Tübingen Academy, whereupon he died in 1570. His writing was reprinted at Hagenau in 1533 and at Schwäbisch-Hall in 1544. The preface is found in Latin in Buddeus, Supplementum Epistolarum M. Lutheri, p. 192; in Coelestinus, torn. Ill, x>. 57; in De Wette, vol. IV, p. 148 and in the Erlanger, opp. var. ar^, tom. VII, p. 511. German in the Eislebenfchen edition, vol. II, p. 17; in the Altenburger, vol. V, p. 275; in the Leipziger, vol. XII, p. 83 and in Walch. We have retranslated according to De Wette.

than others, your writings and words are more pleasant. But I console myself with the fact that I believe, indeed know, that the heavenly Father of the house, with the greatness of his house, also needs one and the other, who is hard against the hard and rugged against the rugged, who belongs, as it were, like an evil wedge on the evil branches. And God, when he thunders, needs not only the moistening rain, but also the thunder that shakes and the lightning that cleanses the air, so that the earth may bear fruit more abundantly.

But this gift of God I love and honor above all others in you, that in all your writings you so faithfully and loudly urge righteousness by faith, for this teaching is the head and the cornerstone, which alone begets, nourishes, builds, sustains and defends the church of God, and without it the church of God cannot exist even one hour, as you know and also believe, and so much in such a way persist. For no one can teach rightly in the church, nor successfully resist any adversary who does not hold this article, or, as Paul calls it [Titus 2:1], this wholesome doctrine, or, as the same Paul savs. perseveres in it. Therefore I often wonder, and almost with displeasure, how St. Jerome deserved the name of a teacher of the church, and Origen that of a master of the churches after the time of the apostles, since in the books of both one cannot easily find three lines that teach of righteousness by faith, and one could not make a Christian out of all that they both wrote, so they indulge in spiritual interpretations of events, or let themselves be taken in by the splendor of works. And St. Augustine would have been no different if the Pelagians had not finally plagued him and driven him to defend righteousness by faith. He emerged from this struggle and trial as a true teacher of the Church, and almost as the only one after the apostles and first fathers of the Church. Not as if I wanted to disparage the famous fathers and, as Jerome himself calls it, the crows the

1) but because I believe that we must all be warned to read the writings of the fathers with good judgment, and that with a very careful and sharp one, following the rule of the Holy Spirit [1 Thess. 5:21]: "Test all things," and again [1 John 4:1]: "Test the spirits," so that we may be pure animals that walk with cloven hooves. We see how those who do not do this are driven about by great winds of uncertain doctrine, and are tossed up and down by opinions that multiply ad infinitum, always learning and never coming to the knowledge of the truth. And we not only see this, but have also experienced it ourselves, since we were tossed about in just such eddies of doctrines, until the grace of God brought us into the harbor and built us on this sure rock, so that we are certain what we are to teach, learn and keep, and no longer waver so to and fro. Therefore I ask you, dearest Brenz, that you may continue, as you are doing, to carry out this teaching of righteousness diligently and to excess, in all things and wherever you are able. For otherwise the whole world is full enough of scribes, screamers and printers who bravely set aside this teaching. Yes, many pursue it, most (since they can do no harm otherwise) obscure and spoil it. And this is not to be wondered at. For the same is the some heel of the seed, which sits down against the old serpent, and crushes his head. Therefore, the devil again cannot help but chase after it. But though he can harm by his innumerable and exceedingly persistent pursuits, yet he cannot overcome and bruise, as it is written, "He shall bruise thy head." It is not written: Thou shalt tread down his heel or his head. The grace of our Lord JEsu Christ be with you, and pray for me. From the desert, August 26, in the year 1530. Mart. Luther.

Oculos cornicum configere, that is, to want to be better than the best. Compare St. Louis edition, Vol. IV, 2068.

Preface to Ambrose Moiban's Interpretation of the Glorious Mandate of Our Lord and Savior Jesus Christ, Marc. 16: Go into All the World 2c.*)

1537.

1. There is no doubt in my mind that the last day is not far away, although the highly intelligent and overreasonable world does not worry about it, certainly, it is not yet necessary for a long time, and becomes longer and longer so wicked and evil, that even if no last day should not come, it would have to say itself, the highly intelligent reason: it may not and could not remain so long, but either a flood of sin or Sodom's example would have to come, where it is otherwise true that there is a God who punishes injustice; as from the beginning of the world the examples are innumerable, and still daily before our eyes, if the highly understanding and deeply blinded reason could see such cruel punishment, and be moved by it.

It is an old legend, repeated by many teachers, that after the revelation of the end of Christ, people will become so wild that they will no longer know or think anything about God, but will do as the devil and the flesh teach. We see such a time fulfilled before our eyes. For after the horrible and terrible lies and deceptions of the wretched end-Christ, the Pabst, have now been revealed and brought to light by God's wonderful and special grace, people are beginning to believe nothing at all. And because they feel free from the bonds and ropes of the papacy, they also want to be free from the gospel and all of God's commandments.

be what they desire and think good. That will be the end of the song, if God wills it.

- (3) And it is a strange thing that those who very earnestly pretend to cling firmly to the holy papacy and want to eat the gospel, along with all who believe in it, think much less of their end-Christ than Luther himself. For a new, strong planet would have to come to heaven, which would be able to do this, where the pope should or would banish them, so that they would suffer it, although they deserve it a thousand times and superfluously against his holy, spiritual, end-Christian right. They are so exceedingly good Lutheran and evil papal, and yet they want to be all too good papal and evil Lutheran. Thus it is that neither the Gospel nor Pabst's teaching has any power with them, one applies as much as the other, so that it may be fulfilled what is said above, how the last people on earth, after the revelation of the last of the Chalcs, the end of Christ, should no longer ask for God, but live according to his will.
- (4) Now all true Christians are well aware of this: He who does not respect the word of God does not respect God, whether he is the true God or the false God. For God has nothing to do with men except through His word, and without His word He is not known to us as a God, but is no God at all. Therefore, whoever respects neither the gospel nor Pabst's teaching has no God at all, neither the right nor the wrong one, but such are the cowardly swine.

^{*}Moiban's interpretation of Marc. 16, 14-20. has this title: "The glorious mandate of Jesus Christ our Lord and Savior 2c. Go into the whole world and preach the gospel 2c. Marci xvj. To those who consider the ministry and the sacrament of Christ necessary for the salvation of souls. By D. Ambrosium Moibanum parish priest at Breslaw, with a preface by Mart. Luther. Wittemberg." At the end: "Printed at Wittemberg, by Georgen Rhaw. M.D.XXXVII." Walch, because he thought it was by Luther, had the whole text printed in the 9th volume, Col. 2576-2747, but without Luther's preface. We assume the title page was missing from the copy that Walch received from the Gothaische Bibliothek, and that he was thus led to his erroneous assumption by the title of the preface: "Vorrede D. Mart. Luther." had led him to his erroneous assumption. In the collections, the preface is found: in the Wittenberg (1559), vol. XII, p. 365; in the Jena (1568), vol. VI, p. 505; in the Altenburg, vol. VI, 1109 (the preceding references are all incorrectly reproduced in the Erlanger from Walch's preface); in the Leipziger, vol. XII, p. 84 and in the Erlanger, vol. 63, p. 344. We give the text according to the Erlanger.

and lazy dogs who do not give a damn about the future

Since the great multitude in the world does nothing but despise God, blaspheme and desecrate His word, and yet want to be wise and pious people, and since devil seed and weeds must grow among ourselves, let us poor sinners and little multitudes praise and glorify God as long as we can and live. Sing and be glad in the dear Lord Christ, whoever can; who knows how long it will last. There are too many of you 1) who serve the devil and his kingdom, who court, dance and jump. It will not be otherwise than that a right and proper

Deo gratias is game in heaven for God, and the pious dear father must be almost happy, where he is also preached and praised once. As the 14th Psalm, v. 2. 3. says: that God looks from heaven, if he sees among the children of men, if someone is good, and asks for God. But there was not even one who had not gone astray and was not corrupt.

6) May the same dear Lord God keep and confirm us in His holy knowledge, and accomplish in us His calling and work begun to the end, through His dear Son, our Lord Jehovah Christ, with His Holy Spirit, vowed 2) Eternally, Amen.

2) "praised" is missing in the Wittenberg.

1) Erlanger: "He" instead of "Jr" in the Wittenberg and in the Jena.

11. preface to Philipp Melanchthon's notes on Paul's epistle to the Romans. *)

1522.

Newly translated from Latin.

Grace and peace in Christ! If thou art angry, sin not; speak with thine heart upon thy couch, and wait [Ps. 4:5]. It is I who give out these remarks of thine, and send thee to thyself. If you yourself

If you do not like us, you are right to do so; it is enough if you please us. On your side is the wrong (peccatum), if there is a wrong here; why did you not give it out yourself? Why did you suffer that

*The first work of Melanchthon on the letter of Paul to the Romans was published by Luther without the knowledge and will of the author under the title: Annotationes Philippi Melanchthonis in epistolas Pauli ad Romanos et Corinthios. 1522. 4 This happened because Melanchthon could not be persuaded to publish it due to timidity. This writing did not pass into Melanchthon's works, but only two later adaptations, which are found there in the third and fourth volumes. It was later reprinted again, as can be seen from von der Hardts ^.utoAraptm ImtIrori, torn. I, p. 137 and p. 201 and from des Olearius XutoKrapüa 1,nttreri p. 13. Walch had an edition in his hands which was entitled: IVI6lan6Ütüoni8 6ornrn6ntnrin8 in 6pi8tolam ?anli aä Rornanc>8, PO81 8at 1)6N6 IonAurn 8uppr688ion6w, doni pudlioi Aratia, jarn prininln in 1N66M 6<1itn8: j(l6ru in toini8 ?üi1ippi6i8, Uu6t6nn8 vi8i8, non reperitnr, and had appeared at Frankfurt an der Oder in 1612 in octavo. This manuscript has also been translated into German. Walch used a translation that had the title: "^nnotation68 Philippen Melanchthons. Verzeichnung und kürtzliche Anzeigung des rechten und eigentlichen Verstands der Epistel, die St. Paul zu den Römern geschrieben hat, verdeutscht." Von der Hardt, I. 6. p. 244, mentions an "Interpretation of the Epistles of St. Paul, one to the Romans and two to the Corinthians, Philippi Melancht., Germanized by Johannem Agricolam Eislebiensem 2c. Walch notes that the latter translation seems to be different from the former, but he cannot say for sure, since he has not seen it himself. Furthermore, he states: In Olearius, p. 13, "I find under the year 1522 annot. ?üii. IVIol. in 6p. acl Horn, translated by Luther, together with a preface in 4.", but adds, as we think, nnt rightly: "but that Luther himself should have made the German translation is not credible". Our preface, or rather epistle, is found in Latin in Aurifaber's collection of letters, torn. II, kcü. 87; in De Wette, vol. II, p. 238 and in the Erlangen edition, opp. vur. urs., torn. VII, p. 490. German in the Eisleben edition, vol. I, p. 108; in the Altenburger, vol. II, p. 205; and in the Leipziger, vol. XII, p. 85. (The Erlanger has reprinted here "vol. XXII" from De Wette.) We have retranslated according to De Wette.

I have so often begged, commanded and urged you in vain to give them up? This is my excuse against you; for I want to be and be called your thief, and I am not afraid of your future complaints or accusations. By the way, to those of whom you perhaps suspect that they will turn up their noses, or of whom you fear that not enough has been done for them, I will say this: Give out something better. I ascribe to you with truth that which the godless Thomists liefully ascribe to their Thomas, namely, that no one has written better about St. Paul. For Satan persuaded them to boast about their Thomas, so that they would spread his ungodly teachings and poison. I know from what spirit and judgment I am saying this about you. What is it to you if those world-famous 1) people and giants mock this judgment of mine? Mine is the danger. Yes, I want to irritate these wise men even more, and say: the interpretations of Jerome and Origen are nothing but childish and inconsistent things, if they are compared with your remarks. You will say: Why is it necessary to provoke even the most gifted people to envy me so much? Nevertheless, be humble, but let me be proud of you. Who then has prevented these highest spirits from issuing something better, and to expose the outrageousness of my judgment? If only God wanted them to be such people, who would be able to do something better! Yes, I also threaten you that I will steal even further and also publish what you have prepared about Genesis and the Gospels of Matthew and John, if you do not come first yourself. You say that one should only read the Scriptures.

read without interpretations. You rightly say this of Jerome and Origen and Thomas and the like of them. For they have written interpretations in which they have taught rather what is theirs than what is Paul's, or Christian things. No one will call your remarks an interpretation, but only a guide to reading the Scriptures and recognizing Christ, which none of the interpretations has yet accomplished, at least none that is available. For what you claim, that not enough has been done for you in all respects by your notes, it takes effort and work for me to believe you; but behold, I believe that you have not done enough for yourself. This is neither sought in you nor demanded of you; rather, we also want Paul to retain his honor, so that no one may boast that Philip is higher than Paul or equal to him. It is enough for you that you are exceedingly close to Paul. We envy none: who can come nearer. We know that you are nothing. Again, we know that Christ is all in all. If he speaks through his ass, it will be pleasing; why should it be displeasing if he speaks through a man? Are you not a man? Are you not Christ's? Is not his mind in thee? Now if thou thyself wilt adorn and increase this little book with more graceful speech and richer learning, it shall be pleasant. In the meantime, it will also be pleasant against your will that we take possession of the things and the mind of Paul. which have been brought to light through your service. I do not ask for your forgiveness if I offend you by doing this, but refrain from being offended by that, by which rather you offend us, and will need forgiveness. But may the Lord increase and sustain you forever. Wittenberg, July 29, 1522.

Your Martin Luther.

In the word famosi there is an ambiguity (famous and infamous) that cannot be rendered in German.

12. preface from the German translation of Philipp Melanchthon's notes on the epistle to the Colossians. *)

1529.

(1) There you have another fine, useful book, my dear friends, namely St. Paul's Epistle to the Colossians, with Magistri Philippi Melanchthon's instruction and teaching; in it is very finely, briefly, and yet clearly and abundantly summarized, what Christian doctrine and life is about, so that this booklet may be called a large book, and again, this booklet may be called a small booklet, and each one may carry it with him in his busem as his Christian treasure to practice daily. I myself prefer such Magistri Philipp's books to mine, and I also prefer to see them both in Latin and German on the square than mine.

I was born to fight and contend with the hordes and devils; therefore my books are much stormy and warlike. I must uproot the logs and trunks, cut away thorns and hedges, fill in the puddles, and am the rough forest ranger who must break and straighten the path. But M. Philipps leads along neatly and quietly, balleting and planting, sowing and tilling with pleasure, after God has given him his gifts abundantly. O the blessed time, if our damned ingratitude would let us recognize this. 1) What a treasure it should have been for all the world twenty years ago, where one could have had such a book! But now it has unfortunately come to the point that the Jews of the

We have grown weary of the bread of heaven, and we want to eat ribs and garlic in Egypt; even worse, we must throw pearls to the dogs, and sanctuary to the swine, which tear and bite us for it. If the word is taken from us again, we will cry out in vain, as our ancestors did, and no one will listen to us.

But this booklet (if God wills it) will come to find honor and praise, love and thanksgiving. For a good word finds a good place, and God's word does not go forth in vain, nor does it return empty, as we have promise and comfort in the Scriptures [Isa. 55:10]. This booklet shall be commanded to the same quiet, pious hearts, which shall have their paradise in it, and find their dear Lord Christ displayed and presented in it as the right tree of life, at which they cannot eat their fill without all displeasure, but the longer the better it shall be said, the more the more joyful it shall be to eat, so that they do not remember the Egyptian ribs and garlic [Numbers 4:21], even with the amphibians. 21], nor do they have to fight with the Amorites and Cananites, nor do they have to fight, but possess and use their land and property with peace and tranquility, to the praise and honor of God, in Christ Jesus our Lord and Savior, to whom thanks be given forever for all His abundant, causeless goodness shown to us, amen.

1) Erlanger: lets.

^{*)} Walch has assumed that this preface, as well as Melanchthon's writing: hilippi Melanchthonis Scholia in Epistolam ad Colossenses recognita. Wittenbergae 1528. 8. was originally written in Latin. This is erroneous, however, because the Latin edition does not contain this preface. Only in 1529 did Luther write it in German for the translation that Justus Jonas published under the following title: "Die Epistel S. Pauli zun Colossern durch Philippum Melanchton ym latein zum andern mal ausgelegt, verdendscht durch Justum Jonam mit einer schönen vorrhede Martini Luther an die deudschen leser. Printed. At the end: "Printed by Michael Lotter in 1529. Jrmischer followed Walch's erroneous assumption and therefore did not include this preface in the 63rd volume of the Erlangen edition. This deficiency has been corrected by I). H. Schmitt has made up for it in the opsru varii ur'vurnsnti, and there toiu. VII, p. 493 our preface from the original edition. In German, it is found in the Eisleben edition, vol. I, p. 481; in the Altenburg, vol. IV, p. 702 and in the Leipzig, vol. XII, p. 86. We give the text according to the Erlangen.

Preface to an Unnamed Commentary on the Revelation of St. John. *)

1528.

Newly translated from the Latin.

Martin Luther to the Godly Reader.

Grace and peace in Christ! First of all, I beg you, whoever you may be, who read this interpretation, that you may not believe that we have published something fictitious. I testify (if I have any credibility) that this book (codicem) was sent to me by very good men from the outermost borders of Germany, namely from the region of Poland and Ljubljana, unshaped by letters and syllables, which actually testify to its time, so that I cannot deny that it was written about seventy years before our time. From the book itself, however, it can be sufficiently recognized that the author of this interpretation lived at the time when the exceedingly great monster of the (so-called) last schism existed, which was finally stilled and ended by the miserable Concilium at Costnitz through the blood of John Hus and Jerome of Prague, as it were through a sacrifice. For the histories testify that through this schism, for forty years, there was a triple papacy in one and the same body of the church (namely, the derived one), by which God, as a certain miraculous sign of discord, undoubtedly wanted to indicate that shortly the end of the Antichrist would be there. Since no one understood this at that time, it pleased God to add a very clear word to this obvious and remarkable sign, namely the author of this book and many men like him, who distinguished themselves through holy life and scholarship; as he did not want to deceive the church and its people.

Even though the wicked do not even understand or realize (this is Pharaoh's blindness) what God threatens or promises, he sends some people like Elijah and Elisha or other prophets to them. This has also been sufficiently demonstrated by the doings and the outcome of the Concilium at Costnitz.

You should know, dear reader, that this preface is made by us for the sake of announcing to the world that we are not the first to declare the Pabstacy to be the kingdom of the Antichrist, since so many years before us so many and so great men (whose number is great and whose memory is eternal) have dared to say the same thing so clearly and obviously, and with great spirit and bravery, since they were driven away by the ravages of papal tyranny even to the farthest ends of the world and suffered the cruelest tortures. Nevertheless, they have bravely and faithfully persevered in the confession of the truth, so that we, although we are far more learned and free than they at this time, must nevertheless be ashamed, because, since they were held in such great ignorance and captivity, they have nevertheless been stronger and bolder than we in such great spirit and bravery. For even though this author was among the first in his time (as I believe) to seek scholarship and holy living most diligently, he, hindered by the infirmities of his time and by the realm of darkness, could neither speak it so purely nor see it so fully as we speak and see it in our time. Nevertheless, he says it quite rightly and truly that the pope (as he then is)

*The Commentary to which Luther wrote this preface was published in Wittenberg in 1528 under the title: Commentarius in Apocalypsin ante Centum annos aeditus. Wittembergae H).XXVIII. 8. The author of the same is said to have been Johannes Purvey, a pupil of Wikelf and Chaplain at Lutterworth lin the county of Leicester). As Baleus in his book: Ksriptorss musoris Urit. ssnt. VII. 50. sä. Lasilsus 1557, dead. 343, the same was made in 1390 in prison. In Latin, our preface is found in des Buddeus Lnxplsrnsnturn spistoluruin OI AI. I'uttrsri, p. 313, and printed from it in the Erlanger, opp. vur. ur^., torn. VII, p. 506; German except in Walch still in the Leipzig edition, vol. XII, p. 87, We translate anew according to the Erlanger edition.

is the Antichrist, and that with undoubted faith and conscience and with the most reliable reasons of proof. Namely, he is a witness decreed by God so many years before us, in order to confirm our doctrine, which those wretched yeasts (as the last breath of the Antichrist, so to speak) now want to have eradicated with great and many, but vain and futile counseling suggestions. For also for us these bodies of the saints rise again with the resurrected gospel of Christ and give us a great confidence that these wretched bishops, the outermost adversaries of Christ (even though they rely in the greatest despair on their Herod and Pilate).

They will not be able to do anything by their loud and terrible threats, with which they have started badly and as an extreme and futile remedy to heal their lack of confidence and their extremely evil conscience. Christ, who by his word smote the body of this abomination, and then by the sword of Caesar wounded the head, will not cease nor desist, until he shall utterly tread down and destroy even the dying and vainly puffing up members. Let us only pray that he who has begun may also accomplish his work for his glory and for our salvation. Let every one who loves Christ say Amen. Amen.

III. D. Mart. Luther's prefaces on various books and writings produced by others, according to the order of the years.

1. preface to the booklet, what the old and new man is, *)

December 1516.

Before speech.

First of all, this booklet admonishes all who want to read and understand it, especially those who are of sound reason and sensible mind, not to rush to judgment, because in some words it seems incompetent, or to speak from the way of ordinary preachers and teachers. Yes, it does not float above, like foam on the water, but it is chosen from the bottom of the Jordan by a true Israelite, which name God knows and whom He has chosen.

wants to know it. For this time the booklet is found without title and name, but to estimate by possible memory the matter is almost after the manner of the enlightened Doctor Tauleri, Order of Preachers. Now as to all that is true, thorough teaching of the Holy Scriptures must make fools, or become fools, as the Apostle Paul touches, 1 Cor. 1, 23: "We preach Christ, a foolishness to the Gentiles, but a wisdom of God to the saints."

F. Martinus Luder subscripsit.

^{*}The booklet mentioned in the title is a fragment of the "German Theology", about the fourth part of this writing (only so much had come to Luther's hands at that time), which he published under the following title: "Eyn geystlich edles Buchleynn von rechter underscheyd vnd Vorstand, was der alt vn new mensche sey. What Adam's child is, and what God's child is. And how Ada died to us, and Christ first fell." At the end: "Printed in Wittenberg by Joanne Grunenbergk. Anno, nach Christ geburt Tausent funffhundert vn jm sechtzenden jar am tag Barbare [4. Dec.]. Beh den Augustinern." A reprint under the same title appeared in 1518 in Leipzig by Wolfgang Stöckel. The preface is found in the "Gesammtausgabe": in the Eisleben one, vol. I, p. 16; then in the Altenburg one, vol. I, p. 13; in the Leipzig one, vol. XXII, appendix p. 74; in the Erlanger one, vol. 63, p. 238 and in the Weimar one, vol. I, p. 153. Also in Löscher, Reformations-Acteu, vol. I, p. 301. We give the text according to the Weimar edition.

2. preface from the book "A

Preface.

speech was not adorned with embellished and flowery words, but was full of all the riches of the art of wisdom. seeming preachers, but as it is written [Ps. 8, 3]: Ex ore You have proclaimed Your praise in the best way. Item the unregenerate most eloquent. Again he punishes the whether theology in our country is new or not. arrogant men, who are offended and angry at the same simple ones: Consilium inopis etc. [Ps. 14, 21]. [You have disgraced good counsel and doctrine, because they were given to you by poor and unsightly men 2c.

This is why I say that I want to warn anyone who reads this booklet, so that he does not forfeit his harm, and get angry in your bad German, or un-

 $German\ Theologia''.\ \ ^*) \ {\it I}\ {\it do\ not\ want\ to\ know\ more\ about\ God,\ Christ,\ man\ and\ pall\ things,\ because\ this\ noble\ little\ book,\ as\ poor\ and\ and\ pall\ things,\ because\ this\ noble\ little\ book,\ as\ poor\ and\ pall\ things,\ because\ this\ noble\ little\ book,\ as\ poor\ and\ pall\ things,\ because\ this\ noble\ little\ book,\ as\ poor\ and\ pall\ things,\ because\ this\ noble\ little\ book,\ as\ poor\ and\ pall\ things,\ because\ this\ noble\ little\ book,\ as\ poor\ and\ pall\ things,\ because\ this\ noble\ things\ pall\ things\ pall\$ June 1518. unadorned as it is in wisdom and human wisdom, is much richer and more exquisite in art and divine wisdom. And that I boast after my old fool, next to the Biblia and St. One reads [2 Cor. 10, 10] that St. Paul, a lowly and Augustine, I do not find a book from which I have learned contemptible person, yet wrote mighty and valiant and want to learn more about God, Christ, man and all letters; and he himself boasts [1 Cor. 1, 17] that his hings. And now find first of all that it is true that some scholars speak shamefully of us Wittenberg theologians, as if 1) we wanted to do new things, as if there had not Also, when one considers God's miracles, it is clear that been people before and elsewhere. Yes, of course they His words are not always accompanied by splendid and were, but God's wrath, forfeited by our sin, has not made us worthy to see or hear them. For it is by day that in the universities such things have not been acted upon for a infantium, through the mouth of the unborn and infants ong time, to the point that the holy Word of God has not bnly lain under the bench, but has decayed by dust and [Wis. 10, 21.]: The wisdom of God makes the tongues of moths. Read this booklet, whoever wants to, and then say

1) In the original: thus

^{*)} Not long after Luther had published the fragment with its preface mentioned in the previous number, he had received a manuscript containing the entire scripture, which he also published. On June 4, 1518, the new edition was completed, and appeared under the title: "Eyn deutsch Theologia, das ist Eyn edles Buchleyn, von rechtem Vorstand, was Adam vnd Christus sey, vnd wie Adam yn vns sterben vnd Christus erstem fall." At the end: "Printed in Wittenburg by Joannem Grünenberg. After Christ's birth thousand five hundred, and in the eightieth year." Already in the same year, this writing was reprinted in Leipzig, and with a different title, namely "Theologia Teutsch", by Silvanus Ottmar in Augsburg. Further, in 1519, again at Leipzig, and under the changed title at Strasbourg by Johannes Knoblouch. For the period from 1518 to 1520, the Weimar edition lists nine different printings. Until recent times, Franz Pfeiffer counted seventy different editions of the "German Theology," and yet several have remained unknown to him. "Luther's editions (so says the Weimar edition) are based on manuscripts that have been lost to us. It was not until the middle of our century that a manuscript containing this work was discovered again, but of fairly recent origin: it dates from 1497. According to this, Franz Pfeiffer first published the 'Theologia deutsch' in 1851, then improved it and added a new translation, and since then Luther's editions have come into disrepute. Pfeiffer's text alone is significantly inferior to Luther's: it is often only a matte extension, not a more complete reproduction of the original." The original is published in its entirety by I. K. F. Knaake: "Ein deutsch Theologia." Weimar, H. Böhlau. 1883. In all of the previously mentioned editions, Luther's preface is at the very beginning. This is followed by a short preface, already found in the manuscript of 1497, according to which the author of the work had been "a priest and a custos in the German gentlemen's house at Frankfurt." In the collections of Luther's works, our preface is found: in the Eisleben one, vol. I, p. 1; in the Altenburg one, vol. I, p. 12; in the Leipzig one, vol. XXII, appendix p. 74, and in Walch with an incorrect date (namely 1516) but with good text; conversely (so says the Weimar edition) with bad text but correct date in the Erlanger, vol. 63, p. 238, "although in the introduction it is brazenly claimed that one follows the ^Wittenberg] 'original print', since in reality a Strasbourg edition, not described at all, is taken as a basis". We give the text according to the Weimar edition, which is printed there in Vol. I, p. 378 f. according to the original.

old, because this book is not new, but will perhaps say, as before, that we are German theologians; we let that be so. I thank God that I hear and find my God in the German tongue in a way that I, and they with me, have not found before, neither in Latin, Greek (Cyrillic) nor Hebrew.

tongue. God grant that these little books will come to light more often, so we will find that the German theologians are without doubt the best theologians, amen.

Doctor Martinus Luther,

Augustinians at Wittenberg.

3. Preface to Augustine's book de spiritu et litera. *

1518

Newly translated from the Latin.

It is not without reason that this book of St. Augustine should be read publicly in this school, especially at this time of ours, when the papists, more than the Pelagians, are also furiously persecuting the grace of God by which we are made righteous by grace in Christ, so that they may defend and fortify their credentials, masses and merits. For this reason, those who are concerned with theology must familiarize themselves with this book, so that they may resist and refute the angry speeches of the papists, who cry out that we are bringing a new kind of doctrine into the church. For this book of Augustine is not new, but convicts the papists that they are the inventors of new doctrines, who have introduced their impious and blasphemous opinions alongside this old doctrine put forward by the apostles, with which they have scourged, crucified and buried it.

There goes with them an even devilish speech, which, however, is taken by them for a theological rule, namely, that Augustine had gone too far in these things in his words. For in such a way they sought to nullify the teaching and the work of the holy man, so that they would not be able to be recognized by the reputation of

of St. Augustine, and forced to let go of their worthless little bundles. Thereby they bear witness against themselves that they have not taught and defended their abominations out of ignorance, since they knew and read very well that Augustine teaches completely different from them. One of them, Gregory of Rimini (Ariminensis), dared to bring Augustine to Paris and to oppose him to the Sophists in this matter, but he did not succeed, because the theologians of the Sorbonne suppressed him and, according to their Pharisaic arrogance, decided that Augustine had gone too far in his speeches.

Since it is not within everyone's means to acquire all of Augustine's works, it seemed necessary to publish one and the other of St. Augustine's books for the less able, so that everyone might see that we are neither the first nor the only ones, who have dared to challenge the godless theology of the Sophists, that neither we, but rather they themselves, have been the originators of new things in the Church, which have left the limits set by the Fathers and have led the hearts of the simple along their crooked paths and

^{*}The book to which Luther wrote this preface was published in 1518 in Wittenberg in octavo under the title: Augustini liber de spiritu et litera, cum praefatione et praemonitione lectoris. Another edition there in 1545. 8. does not contain Luther's preface, but, as Walch, Vol. XXIII, p. 15 notes, "another preface, which tastes like Melanchthon's writing and method. In Latin, Luther's preface is found in Aurifaber's collection of letters, tom. I, toi. 55 with the remark: ex VutoArapüo üe^ripta, and printed from it in the Erlangen edition, opp. var. ar^., tom. VII, p. 488. German in the Leipzig edition, vol. XXII, appendix p. 75. We have retranslated according to Aurifaber.

1) have fallen into error (as the Scriptures [Ps. 125:5, 95:10] speak), so that, according to the words of the prophet, Christ's people have forgotten him since time immemorial and have been forced to fornicate with innumerable wooers who have left them no rest by day or by night.

In praise of Augustine, however, I will say nothing else here than this one thing, which, taught by experience, I can assert with certainty, that, according to sacred Scripture, there is no teacher in the Church who can be compared with him in Christian learning. To others I concede their praise; they may speak like Chrysostom, be versed in secular sciences like Jerome; but if you gather them all in one heap-

1) Instead of colles at Aurifaber, we assumed calles.

you will not find half as much as in Augustine alone. Therefore, if you can and have time, choose this St. Augustine as your teacher according to the holy scriptures, especially where he argues against the Pelagians, Donatists and Manichaeans. For he is a man of thorough learning in Christ. Admittedly, he also wrote several books at the beginning of his activity, but I think that you should read these, because you have superfluous and idle hours, as I have lost not a few of them with Jerome, Chrysostom and similar people. If you do not believe me, who have experienced it, then you can certainly make the attempt yourself and regret it afterwards, just as I did. May our Lord guide and sustain us by His Holy Spirit, for His glory and for our blessedness. Amen.

4. Passional Christi and Antichrist; with Luther's afterword.

About the middle of May 1521.

D. G. Kawerau wrote a very extensive introduction to this writing - in the Weimar edition it takes up twenty-four pages - from which we give a short (often copied verbatim) excerpt below.

The English reformer Johann Wiklef already recognized the pope as the Antichrist, but only in his later years. In his treatise De Christo et suo adversario Antichristo, in twelve "conditiones papae Christo contrariae" or "cases (casus), in which the pope is an adversary against Jesus Christ," he elaborates the contrast between Christ and the antichrist, the pope, in full decisiveness and sharp drawing in picture and counter-picture. Antichrist (he says) is rightly called the one who is contrary to Christ in life and teaching. The first sentence of his series of antitheses reads: Christ is the truth, the pope the principle of lies (in words, writings, works). In part, we already find the same images here as in our Passional, e.g.: Christ chooses poverty, the pope desires worldly splendor; Christ wants his disciples to preach the gospel to the nations, the pope and his followers are enthroned either in the church or in the church.

Christ disdains worldly rule, the pope claims the reign over the kingdoms of the world; Christ is obedient to the emperor, the pope weakens the worldly power; Christ is without pomp and ready to serve (entry into Jerusalem and foot washing), the pope holds splendid court and demands that the emperor also render him servile services (papal cavalcade and kissing the pope's feet) 2c. Nevertheless, we lack any evidence that Wiklef's series of antitheses would have directly influenced Cranach's work or would have been known in Wittenberg. 2)

But, inspired by Wiklef's tract, in Hussite circles the juxtaposition of Christ and the Antichrist did not only go into the Hussite

^{2) &}quot;Cf. Buddensieg, Wiclifs lateinische Streitschriften, 1883. 24th piece: 66 Edristo 6t suo aävorsario ^utiedristo p. 636 ff. 679-692. Also in separate edition, Gotha 1880, p. 16-18. 49-58. G. Lechler, Joh. Wiclif. Leipzig 1872 I, p. 58. Buddensieg, Wiclif und seine Zeit, Halle 1885 p. 160 f. Kawerau,- Einleitung zu der Ausgabe des Passional, Berlin (Grote) 1885 pp. VI-VIII." (Weim. Ausg.)

This was not only the beginning of a series of pamphlets against the papacy, which lasted through the entire sixteenth century, but went one step further and added the image to the word. In 1476, the town scribe of Prague, Procop, tells in his chronicle that those "Germans from Dresden", who held a school in the new town of Prague, especially that Peter, who had advised Jakob von Mies] to dispense the chalice [1414], "carried around boards against the pope, which were provided with writing and pictures: how Christ rides on a donkey, and the apostles follow him barefoot, and the pope goes along with the cardinals made of mules and in splendid clothes" 2c. Another writing from the year 1521 tells of Hus himself that he had the very same picture of the entry into Jerusalem painted in the church on one side, on the other the pope with his retinue in great splendor. "Hus said to the Bohemians: Which do you want to follow, the humble Jesus with his disciples, or do you want to follow the proud hopeful Pope with his golden pieces and adornments?" 2c. From these and other old testimonies it is certain that this image and counterimage, called "old Bohemian", with accompanying inscriptions, dates from pre-Reformation times. Flacius tells of an old book from the middle of the fifteenth century (after 1438), "in which are various pictures: how Christ drives the sellers and the buyers out of the temple, washes the feet of the apostles; how the pope sits on his glorious throne, and of other persons. Also attached to each of these pictures are sayings from the Holy Scriptures, the Fathers and the Decree, which are mostly directed against the ignorance, the shameful life, the various errors of the pope and the clergy, and against their adherence to false doctrine. From this book, as a sample, he shares a verse that was written over the picture that depicted the pope "sitting on his throne and granting various so-called graces to those who ask for them. It is noteworthy that the Leipzig professor of theology Nicolaus Weigel (died 1444) in an expert opinion on a writing of the Franciscan Matthias Döring, 2) in which he criticized the author because of the in it occurring

Antitheses on Christ and his **vicarius** as heretics, accurately describes several pairs of images depicting the contrast between Christ and the pope, putting it beyond doubt that he already had Hussite imagery in mind.

Thus we see that not only the basic idea of the Passion, but also a large part of the antitheses of the Passion existed in word and image before Cranach, and it is possible that one or the other of the earlier antitheses was known in Wittenberg at the time of the publication of the Passion. Relations between Bohemia and Wittenberg had existed since 1519, but it must not be overlooked to what extent Luther's own course of development towards Pabstism and his previous literary work had prepared the way for Cranach's Passional. Only gradually, in his struggle with Rome, had he begun to suspect that it was the power of antichristianity against which he had undertaken to fight. On December 11, 1518, he wrote to Wenceslaus Link (De Wette, Vol. I, 193): "I will send you my little works (nugas), so that you may see whether my suspicion is correct, that that right Antichrist, as Paul describes him [2 Thess. 2], reigns in the Roman court; that he is nowadays worse than the Turks, I believe I can prove." A quarter of a year later, as he was preparing for the Leipzig disputation, he wrote to Spalatin on March 13, 1519 (De Wette, vol. I, 239): "I am also dealing for my disputation with the decrees of the popes, and (I tell you this in your ear) I do not know whether the pope is the antichrist himself or his apostle: so miserably is Christ profaned and crucified by him in the decrees (that is the currency)." These are still confidential remarks that he utters against his best friends. But already three months later, about the middle of June 1519, shortly before the Leipzig Disputation, he publicly testified in the "Erläuterung über seine dreizehnte Thesis von der Gewalt des Pabstes" (Explanation of his thirteenth thesis on the power of the pope) that the pope was the Antichrist who sat in the middle of the temple of God, because the indignation over the lying assertion of canon law that all the churches of the world had been founded from Rome (St. Louis edition, vol. XVIII, 756 ff.), but Peter had received from Christ "the authority both over the earthly and heavenly kingdom", drives him to the exclamation: "nevertheless we dream that it stands well with the church, and do not recognize the Antichrist in the midst of the temple!" After having read the book of Laurentius Valla, edited by Hütten, "On the Gift

¹⁾ The last two lines of the inscription are found in the penultimate number of this volume, "Description of Court Life."

Flacius published his writing in 1550 under the title: Confutatio primatus papae, ante ■centum annos a quodam pio scripta.

Constantius," he writes to Spalatin on February 24, 1520 (De Wette, vol. I, 420): "I am so cornered [by the impudent lies of the Decretals, which have taken the place of the Articles of Faith] that I almost cannot doubt that the Pope is guite actually that Antichrist whom the world expects according to generally accepted opinion: so much does everything he lives, does, speaks, and orders fit." In the writing "To the Christian Nobility of the German Nation," which appeared in August 1520 (St. Louis Edition, Vol. X, 266), he proves (and this is not the least of the contents of this writing) that antichristianity had become manifest in the Pabst. When Luther sent his writing "Von der Freiheit eines Christenmenschen" (St. Louis edition, vol. XIX, 986 and introduction ibid, p. 45 f.) with a letter to Pope Leo (Nov. 1520), he reminded him (De Wette, vol. I, 514) "how unequal Christ and his governors are," and boldly put the question to him: "What might such a pope be but a final Christian and an idol?" Luther responded to the papal bull of excommunication against him in about November 1520 (compare Luther's letter to Spalatin of Nov. 4, 1520, De Wette, vol. I, 521) with the writing "Wider die Bulle des Endchrists," which he published in both Latin and German (Walch, old edition, vol. XV, 1732). On Dec. 10, 1520, Luther publicly burned canon law, and justified this in the writing that went out before the end of the year (Walch, old edition, vol. XV, 1927): "Warum des Pabsts und seiner Jünger Bücher verbrannt sind." (Why the Pope's and his disciples' books are burned). In it he indicates thirty "articles and errors in spiritual law and papal books," "therefore they are to be burned and avoided," to which he mostly contrasts Bible words. A number of these sentences recur in the Passional. Therefore, this writing, along with "To the Christian Nobility," seems to have been the direct model for Cranach's Passional 1).

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For the history of the origin of our Passionale we have only scanty testimonies at our disposal, namely two passages from Luther's letters. The first from a letter to Spalatin, dated March 7.

1521 (one day after the imperial citation to Worms had been drawn up), reads (De Wette, vol. I, 571): Has effigies jussit Lucas a me subscribi et ad te mitti. Jam paratur Antithesis figurata Christi et Papae, bonus 2) pro laicis liber. [[Lucas (Cranach) has asked me to sign these images and send them to you; you will get them (to the Churfürst?). Now the juxtaposition of Christ and the Pope in pictures; a good book for the laity]. Until recent times, this entire passage was referred to the Passional, as Aurifaber already understood it in the Eisleben Collection, Vol. I, Bl. 44k, where he writes: "These figures of the kingdom of the Lord Christ and Antichrist are by Lucas Cranach the Elder, and the signature of D. Martin Luther, as the holy man of God himself testifies in the first Latin tome of his epistles" (Aurifaber's collection of letters, tom. I, kok 313 k). He was followed by Seckendorf (Hist. Luth., lib. I, \S XCI (3)), who says that the famous painter Lucas Cranach dared to cut images in wood, which depicted the opposite behavior of Christ and the Antichrist: "to these images (he says) Luther added inscriptions, and sent them to Spalatin on March 7". According to this, this view did not only prevail in the literature, but further things were added. The biographer of Cranach, Johann Heller, writes: "From Luther's writings it is known that he saw these illustrations beautifully executed in colors [Has effigies!] by Cranach, and that he took care of their publication, which he then provided with suitable text. He sent such a copy to G. Spalatin on May 7 [read: March] 1521. The first edition appeared in February 1521. One then probably referred the first sentence of that letter to the German, the second to the Latin edition of our writing, and thus dated the appearance of the latter to February, and had then also gained a certain statement about Luther's share in Cranach's work. But with an unbiased reading, the justification to understand **Has effigies** of the same pictures as Antithesis figurata falls away. If by Antithesis the Latin edition is meant, then it would be surprising that this and not the German edition would be praised as "a good book for the laity". However, it cannot be denied that the designation used here for the Passional corresponds almost literally with the

title of the Latin edition.

¹⁾ The word "Passional" has long been used to refer not only specifically to the history of the Passion, but also to the history of the life of Christ, Mary, and the saints. These books were traditionally equipped with woodcuts; thus the word "Passional" gets the meaning: a picture book on the history of Christ or the saints. (Weim. Edition)

The painting is in accordance with the book. - It should also be mentioned here that in the Zimmer Chronicle it is reported that the Spaniards smashed and destroyed Cranach's paintings in Torgau Castle in 1547 because they contained "the comparison of Christ and the Pope", "as such went out in print years ago". Then we would have the pictures of the Passion, painted by Cranach, which might have been sent to Spalatin. But this news loses its credibility by the fact that the Spaniards did not come to Torqau at that time; the passage remained denied to the imperial troops. King Ferdinand, however, who came to the city with his sons and let himself be led into the castle to see whether, as had been announced, all kinds of defamatory and mocking pictures of the emperor and the pope were hung up in the manorial rooms, found none of them. There can be no doubt that the last sentence of the passage quoted from Luther's letters refers to the Passional, but the first sentence: **Has effigies etc.** does not. Therefore, Knaake raised the objection in 1871 that this sentence does not refer to the pictures of the Passion, but to individual pictures, which Luther took over from Cranach, for example, for further transportation to the Elector. It will not be possible to determine what kind of pictures they were. In any case, the expression **effigies** leads to individual pictures, not to a writing decorated with illustrations. Knaake's assumption has recently found more and more general approval. 1) All that we can gather with certainty from the quoted passage in the letter is that Luther knew about the creation and preparation of our writing, that he approved of the plan of the same, and that on March 7, one was busy in Wittenberg with the production of the Passionale; and with great probability it follows that Cranach, the maker of the first mentioned pictures, would also have made those of the Passionale. The pictures of the Passionals do not bear Cranach's mark, because the book was published anonymously, but they do show Cranach's hand, as Cranach's most recent biographer, Lindau, judged.

More is offered by the second passage, which is found in a letter of Luther to Melanchthon, dated May 26, 1521. From the Wartburg, Luther writes (De Wette, Vol. II, 9): Passionale anti- theton mire placet. Joh. Schwertfeger in ea opera video tibi succenturiatum [The Passio-

nal in image and counter-image pleases me guite extraordinarily. I see that Johann Schwertfeger has helped you with this work]. Here we are talking about the German edition, whose title Luther mentions. The extremely high praise that he gives to this work leads to the assumption that he does not consider himself to be the editor, since it is otherwise his manner to express himself very reservedly or even disparagingly about his own work. Furthermore, we see that Luther knows about the collaboration of Melanchthon and Schwertfeger. Ιt cannot be doubted Melanchthon's work is to be sought in the biblical passages, that of the Wittenberg jurist Schwertfeger in the passages from canon law. We will not be mistaken if we attribute the translation of the biblical passages to Melanchthon, since the translation of the same is obviously not by Luther. Furthermore, it is clear that a finished copy of the German edition did not reach Luther's hands until the end of May. From this it follows that the writing was published only now, namely about the middle of May - not already in February or March. This is confirmed by a letter of the Electoral Council Bernhard von Hirschfeld to the Nuremberg Councilman Anton Tücher of May 29. From this letter we learn that the Elector only came across this document when he returned from the Diet of Worms and passed through Würzburg. The Passional must have been sent to him directly from Wittenberg. Hirschfeld, who was one of the Prince's companions, immediately sent a copy to Tücher as a remarkable novelty, which shows that he assumed that the booklet was not vet known in Nuremberg, 2)

Between the time when Luther wrote to Link [March 7, 1521] that our Scripture would be prepared, and the day when he left for Worms [April 3, 1521], there is still almost a whole month, and it can be expected that during this time Luther will also spend a part of his time, which, however, was taken up beyond all measure 3).

²⁾ Concerning a passage from a letter of Duke Johann Friedrich to Spalatin of May 26, 1521: "Martinus [Luther's] Passion pleases me well, shall also remain concealed until our Lord's Resurrection, but in the right way," the Weimar edition notes that the same is erroneously referred to our writing by Cyprian, "Nützliche Urkunden," Vol. II, p. 259, and still by Köstlin, "Martin Luther," Vol. I (3), p. 432. - The word "Passion" will not refer to the Passional, but to Luther's hidden stay at the Wartburg.

³ s From the indicated period are still preserved to us: Fourteen sermons published in the collection of the

¹⁾ Duties with him: Lenz, Kawerau, Kolde, Enders, Lehfeldt and others

Luther had spent a great deal of time and effort on this extremely important writing. How far it had progressed at the time of his departure, and how much Luther had done on the signatures himself, cannot be determined. In any case, the Passional was completed by Melanchthon and Schwertfeger. But the plan for it certainly came from Luther - not from the timid Melanchthon - and Cranach may have been inspired to produce the images not only by Luther's writings, but also by Luther's direct request; we also have to think of Luther as a consultant for image and word. When the Passional was completed, it met with Luther's full approval. Therefore, we have no hesitation in considering this work to be the work of Luther, in spite of the collaboration of others.

All old editions of the Passionale are, as already mentioned, anonymous and have only the title: "Passional Christi und Antichristi" (all in quarto), without indication of time, place and printer, with the only exception of the Low German edition, where at the end is written: "Wittenberg anno 1526." The Weimar edition lists seven different German editions, of which the first two are printed in Wittenberg by Johann Grunenberg, the two following, which contain four more pictures, are (not by Melchior Sachse in Erfurt, but [Weim. Ausg., Vol. IX, p. 699, note 2]) printed in Strasbourg; two others, reprints of the second Wittenberg edition, by Matthes Maler in Erfurt. The Latin edition is entitled Antithesis figurata vitae Christi et Antichristi. The printer is Johann Grunenberg, as in the previously mentioned Wittenberg editions. The woodblocks are the same as in the second German edition, in the last edition of which, first on sheet Bd, a longer break appears in the upper border line of the woodcut, which then also reappears in the Latin edition. From this results un-

Johann Poliander in the Weimar edition fill 75 pages, Weim. Ausg., vol. IX, pp. 601-676; eight letters, which take up 16 pages in the De Wetteschen collection of letters. Furthermore, three large writings came out during this time: "Das Magnificat" (St. Louis edition, vol.VII, 1372-1445), of which three sheets were printed before the departure for Worms and were dedicated and sent to Duke Johann Friedrich; the "Antwort auf das übergeistliche Buch Emsers" (St. Louis edition, vol. XVIII, 1270-1353) and "Luther's Answer to the Book of Ambrosius Catharinus" (St. Louis edition, vol. XVIII, 1434-1583). Luther wrote and completed this last so extensive writing between March 7 (because only shortly before this day this book of Catharinus had come to him through Link [De Wette, vol. 1, 570)) and April 1, where it went out, printed ready, with his letter to Wenceslaus Link.

doubtful the priority of the first German edition and the first edition of the second German edition over the Latin.

The first German edition of the Passionals "is completely facsimilirt in 'Deutsche Drucke älterer Zeit in Nachbildungen' herausgegeben von D. Wilh. Scherer III. Berlin, Grote. 1885." (Weim. Ausgabe, Vol. IX, p. 690.) The same is provided with an introduction by G. Kawerau. Another reprint was published in 1874 by Robert Hoffmann in Leipzig with the letter of Pope Pius IX and the reply of Emperor Wilhelm. This Leipzig reprint "with pictures by Lucas Cranach the Elder" appeared "reissued and endorsed by C. F. W. Walther, St. Louis, Mo. 1878," at the printing house of the Synod of Missouri, Ohio, and other states (now **Concordia Publishing House**).

Numerous are the "imitations" of the Passionals. In 1557 and again in 1558, an Antithesis de praeclaris Christi et indignis Papae facinoribus was published in Geneva under the name of the printer Zacharias Durant, in which 18 antitheses are found in 36 woodcuts, of which 25 are copies or imitations of Cranach's, r68p. of the additions in the Strasbourg edition. Under a different title, Eustathius Vignon at Geneva published a Latin edition in 1578, whose images are printed from the same stock as those in the two previous editions. In the same year he also published a French translation: Antithese des faicts de Jesus Christ et du pape etc.. The same was reprinted in 1584, likewise in 1600 with the caption: Imprimi a Rome Pan du grand jubila, M. DC. The Weimar edition also gives the titles of two German imitations, as well as an Italian and a Spanish translation. Sepp, Verboden Lectuur, p. 126, also lists a Dutch one.

The Passional was imitated in a different way in the church of Wilhelmsburg Castle in Schmalkalden. There, in 1587, Landgrave Wilhelm had the painter Georg Krachard depict twenty antitheses between Christ and the Pope in 40 pictures on the parapets of the galleries and on the west wall. Each pair of pictures is accompanied by a biblical passage or a quotation from the Decretals, and, as in the Strasbourg edition, by a Latin hexameter and a German rhyme. For this, the verses of the aforementioned edition are obviously used. In 1608, the pictures were removed from the chapel and moved to the castle in Rotenburg.

brought. In 1641, Duke Ernst the Pious received them as a gift and gave them a place in the library on Friedenstein near Gotha. In 1701, B. G. Struve had described the pictures and published their Latin and German inscriptions; also E. Sal. Cyprian had them still 1718 before eyes and communicated a part of the inscriptions. Since then the pictures have disappeared. The verses have also been preserved in the acts of the Marburg State Archives.

In the collections have our writing with pictures: Die Eislebensche, Vol. I, Bl. 44. The images are mostly printed from the original woodblocks, only images 7 and 17 are mirror reproductions. Image 11, like the second Wittenberg German and Latin editions, shows the Carrying of the Cross. The epilogue is missing, but Aurifaber has included the contents of the same in his introduction. The Altenburger, vol. I, p. 579, has mirror reproductions that are rather poorly executed according to the Eisleben edition. The Weimar edition brings vol. IX, p. 701 ff. the reprint of the text according to the first German Wittenberg edition, and as a supplement at the end of the volume a complete facsimile of the title

sheet, the images and the epilogue of this edition, also the replacement image of the second Wittenberg edition. Without the pictures, the signatures are found in the Leipzig edition, vol. XXII, appendix, p. 76, by Walch and in the Erlangen edition, vol. 63, p. 241. We reproduce the text according to the Weimar edition, the pictures from the plates of Walther's single edition, which are cut after the pictures of the German verses of the Strasbourg edition 1) above the images, and the cited passages of canon law (in parentheses) are shown according to part and page of the Cöln edition of 1717 recognized by the Pontiffs.

1) The first Latin hexameter of the Strasbourg edition is rendered thus in the Weimar edition:

Eegna fugit Christus Presulque [Papa imperat orbi.] with the note: "The bracketed is missing, but is so added in handwriting in the copy formerly belonging to D. Knaake." If one scans, one can easily convince oneself that the word is too much. It also does not belong in the verse, but is only a gloss that the scribe has made praesul; in the verse it is to be deleted.

w. xiv, 210.

Passional Christ

Christ fled the earthly rich -



Christ.

When Jesus was told that they would come and make Him king, He again fled to the mountain, He alone, Joh. 6, 15. My kingdom is not of this world, Joh. 18, 36. The kings of the world reign and have authority, they are called gracious lords, but you are not so, but he who is greater among you shall bow down as the less. Luc. 22, 25. f.

and Antichrist.

Now the pope takes it by force.



Antichrist.

From authority, which we have without doubt to the emperorship, and from our power, we are a rightful heir of the emperorship, if it is disposed of. Clem. pastoralis ad fin de sent. et re judicata tit. 11. 6. 2. (III, 214.) Summa Summarum: Nothing else is to be found in the Pope's spiritual right, but that it exalts his idol and antichrist above all emperors, kings and princes, as Peter has foretold: Insolent bishops will come, who will despise worldly rule. 2 Petr. 2, 1. 10.

Passional Christ

Christo a crown of thorns one ready -



3.

Christ.

The mercenaries wove a crown of thorns and put it on his head, then they clothed him with a purple robe. Joh. 19, 2.

and Antichrist.

Of gold the pope treyt three crowns.



Antichrist.

The emperor Constantinus has given us the imperial crown, adornment, all other ornaments, as the emperor wears them, purple robe, all other clothes and scepter to wear and use, c. Constantinus 96th Dist. (I, 295.) They invented such lies to maintain their tyranny, contrary to all history and information, because it was not customary for the Roman emperors to wear such a crown.

W. xiv, 212.

Passional Christ

The Lord washed their feet of the disciples -



5.

Christ.

If I have washed your feet, who am your Lord and Master, ye shall wash one another's feet among you. Hereby have I given you a reproof and an example; as I did unto him, so shall ye do unto him. Verily, verily, I say unto you, the servant is no more than his lord; neither is the sent messenger more than he that sent him. Do you know this? Blessed are you if you do. Joh. 13, 14-17.

W. XIV, 213.

and Antichrist.

You have to kiss the pope's foot.



Antichrist.

The pope presumes to follow some tyrants and pagan princes who offer their feet to the people to kiss, so that it becomes true what is written: "Whoever does not worship the image of these beasts shall be killed. Revelation 13:15.

The pope may unashamedly boast of this kissing in his decretals, c. cum olim de pri. cie. (III, 695.) Si summus pont. de sen. excom. (III, 262.)

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Passional Christ

Prefaces by D. Martin Luther.

Even interest and duty the Lord has given -



7.

Christ.

Go to the sea and let in your fish; open the mouth of the first fish that is thrown out, and you will find a florin in it; give it in toll for me and for you. Matth. 17, 27.

Give the authorities who have the sword in their hands their dues; the interest to whom the interest is due, the duty to whom it is due. Paul on Romans 13:4, 6, 7.

and Antichrist.

The pope wants to live freely now.



8.

Antichrist.

We decree and order that it shall not be proper for those who are subject to secular jurisdiction to levy taxes and wards on ecclesiastical persons, or to demand them from their houses and all other property, at the penance of a severe ban and interdict; likewise, the ecclesiastics shall not pay all of these, except with our permission, c. 1. de immunit, eccl. lib. 6. (III, 125.) Thus the pope has torn apart God's commandment by his commandments, which is some work of his unchristian decree.

W. XİV, 212 pp.

Passional Christ

Christ in humility dwells with the poor -



9.

Christ.

Christ, although he was in the divine form, nevertheless he expressed himself, humbled himself, and lived like a servant, looking like other men, and was found to be a man who humbled himself. And was obedient unto death. To the Philippians Cap. 2, 6-8.

and Antichrist.

The pope is <u>ashamed of</u> that, that is to be pitied.



10.

Antichrist.

The pope thinks that it is too close to his honor that he humbles himself, because he who humbles himself too nearly grows to despise him in the regiment. c. quando [c. 4.] 86. dist. (I, 259.) Thus the Glossa says: *) This is true of the fools; this is so much: one must rule strictly over the German fools, so they think much of us.

^{*)} The gloss to the quoted passage: quod verum est inter fatuos.

Passional Christ

Often Christ's cross presses to the earth -



11.

Christ.

When Jesus walked a long way he got tired, Joh. 4, 6. If anyone wants to follow me, let him take up his cross and follow me. Matth. 16, 24.

He carried his cross himself and went to the place called Calvary. Joh. 19, 17.

In the second edition of the Passionale, instead of this picture, there is the Carrying of Christ to the Cross, probably because the wooden stick of our picture was damaged.

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and Antichrist.

Here the pope can be <u>carried</u> adorned.



12.

Antichrist.

The chapter: Si quis suadente (III, 256) and the like, shows enough how gladly the pope tolerates the cross of repugnance, so he maledicts all those who lay hands on the clergy and gives them to the devil. And so also the pope carries the cross, that baptized Christians have to carry it on their armpits.

^{*)} In the original: ynnen.

W. Xiv, 214.

Passional Christ

Christ himself shepherded his sheep -



13.

Christ.

I must also preach the kingdom of God to other cities, for I have been sent by Him and have preached in the synagogues throughout Galilee. Luc. 4, 43. 44.

and Antichrist.

In voluptuousness lives this one and lavishness.



14.

Antichrist.

It often happens that the bishops are burdened with many affairs, and because of their feuds, even at times they cannot, *) which should not be, wait for preaching, especially if their bishoprics are large, then they may appoint others to preach for them. c. Inter caetera de off. ordin. (II, 155.) These are the bishops who, forgetting their ordinary office, have become animalia ventris, and say: Come, and let us feast and temmen, and so have life for and for good. Isa. 56, 12.

^{*)} In Latin: propter defectum scientiae - because of lack of knowledge.

Passional Christ

Christ was born into poverty and peace -



15.

Christ.

The foxes have their dens, and the birds of the air their nests, but the Son of Man has not, when he laid his head, Luc. 9, 58. This one, though he was rich, yet for our sake he became poor, and his poverty has made us rich. 2 Cor. 8, 9

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and Antichrist.

The pope has chosen war and court.



16.

Antichrist.

We dissolve all the oaths which the clergy have sworn to imprison, and command that their goods be protected not only with the spiritual but also with the temporal sword, until they have their stolen goods again, 1 propter defectum scientiae And he who dies or perishes in this war shall attain eternal life, 23. 23. 8q. 5. c. Omnium et q. 8. c. Omni (I, 823). This means to be sure of one's goods, so that it is considered good even if Christian blood is spilled over them.

Passional Christ

Meekly the Lord came riding -



17.

Christ.

Behold, your King comes to you humbly, riding on a young donkey, Matth. 21, 5. Thus Christ came riding on a strange donkey, poor and meek, riding not to rule but to a blessed death for us all. Joh. 12, 15.

and Antichrist.

The pope in <u>court</u> and proud customs.



18.

Antichrist.

The clergy are all kings, and this is shown by the plate on the head. Duo [sunt genera]. 12. q. 1. (I, 589.) The pope may ride the same as the emperor, and the emperor is his Trabant, so that episcopal dignities salary is not diminished. 6 Constantinus, 96.vist. so. 14.]. (1, 296). The pope is set before all peoples and the rich. Extravag. Super gentes, Iohannis 22.*)

^{*}The citation is incorrect; it is found in c. 1 in Extravag. comm. I, 1." (Weim. ed.).

W. XIV, 216.

Passional Christ

Christ needed no own nor gold -



19.

Christ.

You shall not have gold or silver, nor money in your belts, nor pockets, nor two coats, nor shoes, nor a walking stick. Matth. 10, 9. 10.

St. Peter says: I have neither gold nor silver, Apost. 3, 6.

Ubi is then patrimonium Petri?

W. XIV, 217.

and Antichrist.

All land the pope subjected himself.



20.

Antichrist.

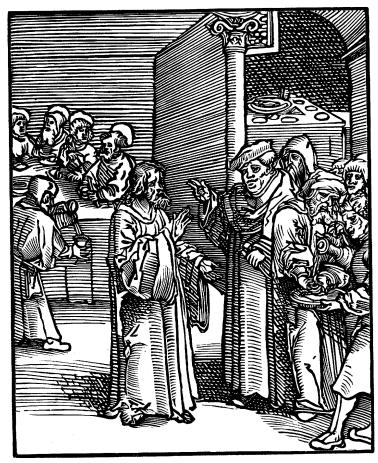
No bishop shall be consecrated to a lowly and small city, but shall be appointed to an honest title and be highly honored. 80. dist. c. Episcopi (I, 244).

We rule that no consecration is strong without thorough care. 70 Dist. Sanctorum (I, 224).

Erl. 63, 248.

Passional Christ

Christ held nothing on external earths -



21.

Christ.

The kingdom of God is not in outward things, see here or there is Christ, but the kingdom of God is inward in you. Luc. 17, 20. 21. Why have you transgressed the commandment of God because of the law of men? All honor me in vain who keep the doctrine and commandment of men, Matth. 15, 3. 9. Is. 29, 13.

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The pope on earth has completely <u>turned</u> this around.



22.

Antichrist.

The kingdom of Antichrist is entirely external. What does the pope's law say otherwise than the order of chasubles, garments, plates, holidays, ordinations, benefices, sects, monks and priests? And they call themselves, their possessions and goods "spiritual goods"; themselves alone "the Christian church", the priests the chosen people of God, as if the laity were not in the church and God, against all Scripture. About this he denies the food, marriage, as Paul foretold: "There will come lying spirits and forbid such things." 1 Tim. 4, 1-3.

Passional Christ

The usurers Christ cast out from the temple his -



23.

Christ.

He found sellers in the temple, sheep, oxen and doves, and changers sitting there, and immediately made a scourge of cords, drove all the sheep, oxen, doves and changers out of the temple, spilled the money, turned over the money tables, and said to those who sold doves, "Take up these! You shall not make a merchant's house of my Father's Hanse," Joh. 2, 14-16. You have it for free, therefore give it for free, Matth. 10, 8. Let your money be with you in condemnation. Apost. 8, 20.

Erl.63,L46s.

and Antichrist.

With cops, letters of excommunication, the pope forces them



24.

Antichrist.

Here the Antichrist sits in the temple of God and shows himself as God, as Paul proclaims, 2 Thess. 2, 4., changes all divine order, as Daniel [Cap. 11, 36. ff.] says, and suppresses the holy scriptures, sells dispensation, indulgence, pallia, bishopric, fiefdom, raises the treasures of the earth, dissolves marriage, weighs down the consciences with his laws, makes law, lind for money he tears it apart. He raises saints, benedeiet and maledeiet to the fourth generation, and gives to hear his voice, like God's voice, c. Sic omnis. Dist. 19. (I, 56), and no one shall persuade him. 17. q. 4. c. Nemini. (I, 716.)

Passional Christ

Christ ascends out of this world -



23.

Christ.

In their sight he has gone out, and the clouds have taken him away from their sight. This Jesus, who was taken up from you into heaven, will therefore come again as you have seen him go to heaven. Apost. 1, 9. 11. His kingdom has no end, Luc. 1, 33. Whoever serves me will follow me, and where I am, there my servant will be also, Joh. 12, 26.

W. XIV, 219.

and Antichrist.

The pope falls into the abyss.



26.

Antichrist.

The beast is taken, and with her the false prophet that wrought signs by her, that he might deceive them which took his mark from him, and worshipped his image: they are sunk into the depth of fire and brimstone, and are slain with the sword of him that rideth upon a white horse, which proceedeth out of his mouth. Revelation 19:20, 21.

Then the mischievous one will be revealed, and the Lord Jesus will kill him with the breath of his mouth and overthrow him with the glory of his future. 2 Thess. 2, 8.

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[Afterword.]

If any book of shame and famosus libellus may not be called, unless it contains shameful vices and misdeeds, then it is public that this booklet may not be considered a book of shame, nor be forbidden by the commandments that have been issued against the Christians, because everything that is written here is to be found in the papal spiritual law not only as proper things, but also as laws. And has gone out primarily to show only the spiritual carnal right reason in a sum and recently, common benefit, conducive to Christianity, to good.

So take care: It will get better soon.*)

*This means: Soon it will be even better; a threatening word against the papists.

5. Preface to a collection of small writings by Joh. Wessels from Groningen. *)

Greetings to the Christian reader GOtt!

prophecy [1 Sam. 3, 1], and almost all prophets were inactive for fear of the exceedingly godless Jezebel, that [1 Kings 19:4], because he thought that he alone would exceedingly godless people and the princes of it, and did not yet know that seven thousand were left to the Lord [1 Kings 19:18], and that Obadiah had been preserved with a hundred hidden prophets [1 Kings 18:3 ff]. This seems to me, if small things may be compared I do not know by what providence of God I, carried away into the public, have fought with these monsters of indulgences and the papal laws and the falsely famous theology (1 Tim. 6, 20.) in such a way that I thought I was alone. Although I have always had courage enough, so that I am now and then accused of being too biting and ruthless, because of the too

I have always wished that I too would be taken away from The prophet Elijah the Thisbite once thought, when the midst of my Baalites and live civilly dead in a corner the word of the Lord was precious and there was little |for myself, completely despairing that I could accomplish lanything with these godless iron foreheads and iron necks. But behold, it is also said to me that the Lord's he alone was left [1 Kings 19, 11]. Therefore he was remnant celebrates unharmed even at this time, and that weary of life and desired that his soul be taken from him the prophets have been preserved in secret; and this is not only said, but also made known with joy, For Wessel not be able to bear the infallible burden of the (called Basil), a Frisian from Gröningen, has come forth, a man of admirable gifts, of a rare and great spirit, in whom it is also seen that he is in truth taught of God, as Isaiah [Cap. 54, 13] prophesied that the Christians would be. For it cannot be supposed that he received it from men, any more than I did. If I had read this before, it could with great, to have a likeness with this time of mine. For have been regarded by my enemies as if Luther had drawn everything from Wessel; so much does our two minds agree. But this increases my joy and my strength, and now I have doubts.

8066k Decani Xaldieen. all 51st V^6886lnra. Lpi8to1a upoloAetien 51.5V6886Ü udvermm Lpi8toluin 51. ckaeoki llooelc." For this, reference is made there to Schütze, "Ungedr. Briefe Luthers," D. III, p. 297. Walch claims in the preface to the 14th volume, p. 22, that our preface actually belongs only to the collection of his letters, but not to the karrnFO rornrn tkeoloKieurnin, which appeared at Wittenberg in 1522 in quarto, to which Joh. Arnoldus Bergellanus had prepared the preface. For this, he refers to the "innocent news 1707", p. 213. However, it seems to us from the content of the preface that it refers not only to letters, but also to other theological doctrinal writings, thus Aurifaber is in the right with his statement. Our preface is found in German in the Eisleben edition, vol. I, p. 109; then in the Altenburg edition, vol. II, p. 206; in the Leipzig edition, vol. XXII, appendix, p. 79, and in Walch. We have replaced the old translation (probably by Aurifaber) by a new one, according to Aurifaber's Latin collection of letters.

^{*) &}quot;Some friends of the Reformation in the Netherlands, among whom especially the jurist Cornelius van Hon (Hoen) or Honius is to be mentioned, sent to Luther in the summer of 1522 through the theologian Rode or Rodius, Rector of the Brothers of Common Life in Utrecht, a collection of small writings by the pious and learned theologian Johann Wessel (died 1489). It was put into print and Luther wrote a preface to it." (Köstlin, Martin Luther (3), Vol. I, p. 680.) Aurifaber brings this preface into his Latin collection of letters, tom. II, toi. 89, under this heading: Praefatio D. M. Lutheri in Farraginem rerum Theologicarum Vuesseli Groningensis viri doctissimi Anno M.D.XXII. According to Aurifaber the same is printed in the Erlangen edition, opp. var. ur., tom. VII, p. 493, under the title: kraekatio I). 51. laitUeri in ,loü. W88(4i 6t nüornrn 6pi8tola8, and there p. 495 the remark is made that these letters (epmtcüne) appeared in quarto in 1522 under the title: "W886Ü Upi8tcün Vdvermm 51. LnAelkertninLpi8to1a 51. ckueoki

I do not doubt that I have taught correctly, since he agrees with me in all things in such a constant sense and almost in the same words, yet at different times, in a foreign sky and country, and under different circumstances. I wonder, however, what misfortune has prevented this extremely Christian writer from reaching the public; it may have been the cause that he lived without war and bloodshed, in which alone he is unlike me. Or it might have been the fear of our Jews who, with their godless inquisitions, seem to be born to turn all extremely good books into heretical ones, while they impose their Aristotle and their more than heretical books on us as Christian ones. Now these from God's judgment take an end with disgrace. Therefore, a godly reader may read, and read with good judgment, that in which this man excels, and which he also expresses in an excellent manner. And those who take offense at me because of excessive sharpness, at others because of the "excessive" subtlety of expression, 1) have nothing to complain about here. His way of writing is a generally passable one (trivialis), and for his time, the matter itself is treated in an appropriate and proficient manner. And

Since Virgil was able to extract gold from the dung of Ennin, a theologian will also be able to extract something from our Wessel, which he can add to the treasures of his eloquence. May the Lord Jesus give us many other people like this Basil. Farewell, dear brother in Christ. Wittenberg, July 30 [1522].

Aurifaber added the following to this preface:

Wessel died in 1489 on the day of St. Francis [October 4]. He is buried in Groningen in the monastery called the Spiritualium Virginum.

Divination M. Wessels.

M. Johannes Ostendorpius, canon of the church of St. Levinus in Deventer, a man who was very learned through much study and long experience, came, when he was still a youth, to the old Wessel the Frisian (who was commonly called lux mundi), and heard from him, among others, as if he already saw before his eyes what would happen, also this: My young student, you will live to see the time when the teaching of these newer and quarrelsome theologians, Thomas, Vonaventura and others of the same ilk, will be rejected by all truly Christian theologians. Noviomagus heard this from the already aging Ostendorpius in the church of St. Levinus in 1520 on April 22.

1) The previous passage is given by the old translator: "andern auch nicht gefället, dass ich so reine, gute Worte braucht". In Latin it reads: in aUis sotkönflit] nirniu äwtionis etsZantia.

2) Here is in the original still ste. added.

6. preface to Savonorola's meditation on the 51st Psalm.*)

1523.

Newly translated from the Latin.

Martin Luther to the Godly Reader.

Grace and peace in Christ. We offer you, dear reader, the holy reflections of this holy man Jerome Savonarola, so that you may also see by this example what kind of men the abominable Chair of the Ver

Revelation 16, 10. 2 Thess. 2, 3. 3) For a certain viper out of the number of those who are called by the title of the

3) Pope Alexander VI said: "This man must die, even if he were a John the Baptist." (Guericke, Church History, 7th ed., vol. II, p. 454.)

^{*}The Dominican Girolamo Savonarola, born on Sept. 21, 1452, in Ferrara, publicly condemned the prevailing corruption of morals among clergy and laity and the rampant unbelief and urged the renewal of the church. In Florence, where he was prior of the St. Mark's monastery, he was attacked by the disgraceful pope

St. Franciscus, 1) they say, brought this man to ruin for no other reason than that he wanted a purifier for the Roman cesspool. And at that time that Antichrist dared to hope that the memory of this great man would be destroyed, even under the curse, but behold, he lives and his memory is blessed. Christ canonizes him (as they say) through us, even if the pope and the papists burst with him over it.

Then you will also perceive in these interpretations how works have no honor at all before God, and how necessary in judgment and in death the sole and firm faith in the mercy of God is, without all works (on which one can rely), since you see here how even faith itself struggles and can hardly prevail through the word of God, - so much is lacking in it that you cannot see the

You could have confidence that the works here are able to do something. And even though the dung of human theology still hangs on his feet, on which he seems to have spent much time uselessly (for who could have been completely clean of this filth at that time. 3), he still shows you a pure and beautiful example of faith, trust and hope in God's mercy, but of mistrust and despair of us and our powers, that is, an example of evangelical doctrine and Christian godliness. For you do not see him walking along trusting in his monastic vows, 2) not in his religious rules, his cap, masses, and the works of his order, but standing, as ready to practice the gospel of peace, clothed with the cancer of righteousness and armed with the shield of faith and the helmet of salvation, not as of the order of preaching monks, but as of the common order of Christians. Be well, and follow him.

 "Luther probably means the Franciscan Francis of Puglia, who in his Lenten sermons in 1498 in the church of Santa Croce denounced Savonarola as a schismatic, heretic and false prophet." (Weim. ed.)

2) vota substantialia are the vows that constitute the essence of monasticism, that of poverty, chastity and obedience.

Alexander VI to the stake. During the imprisonment that preceded his death, from April 8 to May 23, 1498, he wrote reflections on the 51st Psalm and on the first three verses of the 31st Psalm. The completion was prevented by his death. L. von Ranke, Werke, vol. 40/41, p. 327, says: "The writing is like a confession, a religious soliloquy, in which, despite all scholastic and exegetical subtlety, a deep, warm and genuine religious feeling prevails" (Weim, Ausg.). Both interpretations soon became popular edification writings and appeared in numerous editions in Latin, Italian and German. Still in 1522, the interpretation of the 51st Psalm went out on June 30 and that of the 31st Psalm on July 4 in German, both in the same printing house, but without indication of the place and the printer. In 1523, these two writings appeared in Latin at Wittenberg under the title: Meditatio pia et erudita Hieronymi Savonarolae a papa exusti super psalmos Miserere mei et In te Domine speravi, V Vittembergae 1523. The printing is by Johann Grunenberg, Luther wrote our preface to this manuscript, Whether he himself ordered the reprinting, we do not know. The Weimar edition describes two more reprints, which have the same title, and says of the first, which is marked on the title page in the copy with the year "ÄI.V.XXIII.", that it went out in Strasbourg (probably by Joh. Herwagen) only in 1524. The second reprint is without place, time and printer. Furthermore, the Weimar edition gives the title of a print that Veit Dietrich organized of Luther's interpretation of the 51st and 130th Psalms (cf. our edition vol. V, 472, where we have followed the information of the Erlangen edition), which appeared in Strasbourg in 1538, 'puü Eratonsm MMura. 'n. H).XXXVIII. LIsnss 8spt.", which, together with Savonarola's reflection on the 51st Psalm, contains our preface on p. II 2. In 1524, Nickel Schirlentz in Wittenberg published a German translation of the first part of the Llsüitutio, namely the interpretation of the 51st Psalm, under the title: "Eyn andechtige vnd kunstreyche betrachtung odder ausslegung Hieronimi Sauonarole vom Bapst Verbrand vber den eyn funfftzigisten Psalm, Gott erbarm dich meyn. Comforting to all Christians God's merciful mercy, which you can find in this book. Wittemberg M D Miiij." In Latin, our preface is reprinted in Aurifaber's collection of letters, torah. II, col. 125; in the Erlanger, opp. var. arZ., tona. VII, x. 497 and in the Weimar, vol. XII, p. 248. German in the Leipzig edition, vol. XXII, appendix, p. 81, and in Walch. We give a new translation according to the Weimar edition.

7. accompanying letter to Johann Apel's letter of protection for his

End of July or beginning of August 1523.

Newly translated from the Latin.

To Johann Crotus, a right man in Christ, Martin Luther wishes

Grace and peace. I am sending back to you, dear Crotus, the protective writing of our Apel, and that in print, namely, that deserves such a godly, free and learned defense writing, that it also praises Christ in the light and in public, while the godless gnash their teeth and harden themselves in vain over it. For our Christ reigns, not only in heaven, not only far from the enemies, but in the midst of his enemies, and that by no other power than that of his scepter, which he sent from Zion. This he shows sufficiently today in Apel and his brother who is connected with him. 1) You are surprised and indignant that the bishops are so angry. But if they did not act in this way, they would be

not such bishops, and if they were not such bishops, they would not act in this way.

There are now two brothers burned in Brussels, 2) a third is degraded at the same time (as it is called); it is not known to which Assyria or Babylonia he was led away by the Sophists. Many are held in captivity and are destined to a similar sacrificial death. And with an unbelievable nonsense the servants of the popes rage against Christ. Others write curses and blasphemies; that is, obedience to the imperial edict that our cause be assigned to a future council. We are still very calm, but if they continue in this way, we too will be subjected to the

 The two Augustinians Johannes von Essen and Heinrich Voes were burned in Brussels on July 1, 1523. This is the approximate date; the Erlangen "Briefwechsel" places our writing between July 26 and 29, 1523.

1) Friedrich Fischer.

*Johann Apel, a native of Nuremberg, was Canonicus in Würzburg under the bishop Conrad von Thüngen, and just like his friend Friedrich Fischer, he was employed as a councilor from "the bishop's chancellery. Although both were lawyers, as canons they were bound to celibacy. At first, Fischer had entered into a secret marriage with a Fraulein from Mainz, and his example was followed by Apel, who married a noble nun from the Würzburg monastery St. Marx "zu rettung seines gewisfens". After some time, both of them were indicated by adversaries. The bishop asked Apel to return the nun to her convent, but he refused because she was his wife. In mid-May, when he was cited before the bishop, he asked for permission to submit his justification in writing, and then, on the following day, submitted his letter of protection. But already on June 1, he and Fischer were arrested at the chancellery and "thrown into the bottom of a deep tower" on Frauenberg. The two women, warned in time, saved themselves by escaping. Only after several orders of the imperial regiment, which had been caused by repeated supplications of the relatives of both husbands, it finally came to the bishop that on August 26 the prisoners were released from their custody, and on September 27 the bishop gave the verdict that they should be deprived of their office and benefice, and shortly thereafter they left the monastery. Apel, recommended to the Elector by Lazarus Spengler, went to Wittenberg and took over the lectures on canon law given up by Jonas.

Already earlier Apel had had relations with the Wittenbergers. In 1502 he was one of the first students at the newly opened university. Luther, Melanchthon, Jonas, Joh. Lang from Erfurt and others belonged to his friends, and he had an old friendship with Spalatin. Probably before his imprisonment, he had sent a copy of his defense to his friend Crotus Nubeanus in Fulda, and the latter had the document sent to Luther, who decided to make it known through printing and prefixed a letter to Crotus. It appeared while they were still prisoners under the title: vetensio loüunnm 'pelli uä Lpseopnm Herbiwo1on8om pro 8uo eoniuZio. Four leaves in quarto. At the end: liuproWunr VVittomworM: 1523. Luther's letter begins on the back of the title page. The printer is Johann Grunenberg in Wittenberg. A second edition, which is otherwise identical to the first, corrects the printing error on the title page and offers Lpi8eopum; in addition, in several copies there is only a dot after VVittooaberM instead of the colon. A reprint was published in Königsberg in Prussia in 1524. The whole manuscript is reprinted in "Innocent News 1710," p. 199, with Luther's letter; the letter alone in Aurifaber, toro. II, toi. 141; in De Wette, vol. II, p. 358; in the Erlanger, opp. vnr. ar'n, körn. VII, p. 500; in the "Briefwechsel" of the Erlanger Ausgabe, vol. IV, p. 180, and in the Weimarsche Ausgabe, vol. XII, p. 71. We have retranslated according to the latter.

Edicte of the emperor finally say valet. We will not, of course, burn (as they do) or throw into bonds, or do anything by force (for that is not proper for Christians), but 1) protect the honor of the Word with words and writings and chastise the abominations of the papists more thoroughly.

But that you admonish me that I should also punish our screamers, because they cause great trouble with their uncouth words and customs: their conscience certainly gives them testimony that they do not have from me what is offensive to you. But, dear Crotus, who knows whether Christ, according to his supreme counsel, does not want such impetuous evangelists to be so nonsensical, not for our sake, to whom they can do no harm, but for the sake of the enemies of the Word, the bishops and sophists? For until now, although they have been asked so often in all humility and modesty, they have never wanted to admit those who wanted to give an account, 2) but with closed ears and eyes, like angry and senseless people, as the gospel could only be heard, they condemn and persecute everything, so that they are not worthy to see or hear a humble evangelist.

Look at the tyrant Apel with his whoremongers. Are they not quite worthy, according to your own judgment, that, having despised such a godly and thorough defense, and having crucified Christ who speaks wisely, they not only like to hear their lies and wickedness, but also do not see the saving gospel preached in any other way than that they are twice, thrice, seven times, even without end, offended and corrupted by it? And that those who would not be softened by the wise Christ are hardened to the end by the foolish Christ? O how incomprehensible are his judgments!

Therefore, dear Crotus, let us bear the grievances of our fellow men, and by prayer seek redress for these things from the Lord. Of course, I do not entirely dislike the fact that some of us stumble like this (as far as the matter itself is concerned). For through this weakness of ours it will happen that the adversaries will hope for victory and take courage to blaspheme. This hope of theirs is our salvation and their destruction, as it is written [Ps. 73:18], "Thou overthrowest them when they rise up." "Over a little while, so shall he come that is to come, and shall not be pardoned" [Heb. 10:37.]. In him prosper. Grace be with you, amen. Wittenberg, 1523.

8. preface to Franz Lambert's "Evangelical description about the rule of the barefoots", *)

About the end of July 1523.

Martin Luther wishes the godly reader grace and peace. Behold, I beseech thee, dearest reader, how exceedingly true has become that which Christ says [Luc. 18:8], "When the Son of man shall come, thinkest thou that he also shall find faith on the earth?"

Behold, here are so many kinds (to say nothing of subspecies and individuals) of sects, each of which, out of its own frenzy, invents a special way to salvation without Christ and against Christ. Dear, what would they leave on

¹⁾ which was forbidden by the imperial edict, as it commanded not to have controversial writings printed,

²⁾ The Weimar edition rightly notes: "de Wette declares this passage 'obviously erroneous' without reason."

^{*}The Franciscan Francis Lambert from Avignon in France had left the Minorite monastery in Avignon in the spring of 1522, where he had been a monk for twenty years. To escape the persecutions of his brothers, he had taken the name John Serremus. He first went to Switzerland, met Zwingli in Zurich and Pèrecanus in Basel. He had met Capito in Mainz or Cologne,

Earth from Christ or from faith? You would like to say that the flood of sin under Noah was only a joke, if you look at these pours of water, clouds and thunderstorms of the hypocrites. But among these pernicious sects (perditiones) the many-headed and many-footed 1) and many-colored pestilence of the minoritic sect rightly gets the first place, in which they do not (as they boast) hold up to us the example of Franciscus, but with lies and fictitious pretenses drag the greatest part of the world with them to ruin, so that when the gospel begins to make an attack against the whole chaos of these larvae, it should rightly make the first and greatest one against them. This burden has now

He has taken upon himself the knowledge of St. Francis Lambert, who, since he knows them intimately and by heart, can reveal their secrets beautifully, which he learned from them to his great detriment, and now, through Christ's mercy, like an earlobe 2) from the mouth of the wolf [Amos 3:12], is torn out of their ruin. Therefore read carefully, and see that Christ is not angry in Luther alone, but also in many more arid vessels that are his, and takes vengeance on the scarlet-clothed 3) and drunken harlot [Revelation 17:4-6.], the mother of fornication, and at the same time pray with us that he may accomplish what he has begun in us. Amen. Wittenberg 1523.

- 2) In the old translation: "as at the outermost earlobe".
- 3) In the old translation: "painted" (purpurata).

1) Walch and the Erlanger: many-fluid.

to whom Agrippa von Nettesheim had recommended him, and came to Eisenach in November 1522. (Erlanger Br.-W., Vol. IV, p. 38 f.) From there he wrote several letters to Luther, in which he asked him for assistance. Luther repeatedly interceded for him with the Elector through Spalatin, who then also gave him support several times, after good testimonies about his righteousness had arrived from abroad, and Luther himself had gotten to know him personally and had spoken favorably about him. From Eisenach, Lambert had gone to Wittenberg (against Luther's wishes), and we find him there on January 22, 1523 (Erlanger Br.-W., Vol. IV, p. 65), expecting to earn his keep as a lector at the high school. But on August 3, Luther wrote to Spalatin (Erl. Br.-W., vol. IV, p. 200) that Lambert was complaining about the ingratitude of his audience, who paid him nothing. He read about Hosea in front of a large audience, about the Gospel of Luke and about the Song of Songs. In a letter to the Elector on November 2, he wrote that he had been interpreting Lucas for six months and had received only fifteen groschen from all his listeners together. As early as mid-August 1523, he was therefore considering leaving Wittenberg for Zurich, hoping to make a better living in the vicinity of France. But his departure was delayed. On December 4, Luther wrote for his sake to Nie. Gerbe! in Strasbourg to get him a position there, but, as it seems, in vain. It was not until mid-February 1524 that he left Wittenberg for Metz, where he had been called to preach. But already after eight days he had to give way before the papal clergy, and then turned to Strasbourg, where he remained until October 1526. In 1527 he came to the newly established University of Marburg. His straitened circumstances, however, had not prevented him from marrying a maid servant in Wittenberg as early as July 13, 1523. (Cf. Luther's letter to Spalatin of June 24, 1523, Erl. Br.-W., vol. IV, p. 168 f.) The booklet to which Luther has written our preface seems to have been begun not long after his first arrival in Wittenberg, for his preface is dated: IVittsrabsrMs Msnss Martio 1523. It appeared under the title: Christianissimi Doc. Martini Lutheri, et Annemundi Cocti Equitis Galli, pro sequentibus commentariis Epistolae: Evangelici in Minoritarum Eegulam Commentarii, Quibus palam fit, quid tam de illa, quam de aliis Monachorum Regulis et constitutionibus sentiendum sit. In Epistola, quae a libri capite est, multarum sectarum perditionis Catalogum invenies, Francisco Lamberto Gallo Theologo authore, 62 octavo leaves, Without place and year. In 1524, a German translation appeared under the title: "Inhalt. Des aller Christelichsten Doctor Martin Luthers vund Annemund Cocti des Adels vß Gallia zwen Sendbrieff zü lob diesem volgenden büchlin. - A Gospel description of the Barefoot Rule, which reveals not only what is to be kept from its rules, but also from other Munich rules and statutes. Therein also many sects of corruption are described. - By the godly Franciscum Lamprecht of Gallia. M.D.xxiiii." 40 quarto leaves. At the end: "In the year M.D.xxiiii, Am achten tag des Mertzen." We assume that this edition was published in Strasbourg, and that the clumsy, un-German, and in part also erroneous translation may have been made by the author himself during the first period of his stay in Strasbourg. Walch, Vorrede zum 14. Bande, p. 23, also mentions an octavo edition published in Strasbourg in 1525, which the author himself must have produced. - Seidemann places [De Wette, Vol. VI, p. 41), because Lambert's preface is dated March, also Luther's preface in the same time. But since Coctus' letter already mentions the burning of the two martyrs in Brussels on July I, 1523, this letter cannot have been written before the end of July. Likewise, Luther's preface was not written until the beginning of the printing. The same is found in Latin in Aurifaber's collection of letters, tom. II, tot. 228 5; in De Wette, vol. VI, p. 41 and in the Erlanger, opp. var. ail.., tova. VII, p. 499. German in Walch and in the Erlanger Ausgabe, vol. 63, p. 248, in the abovementioned translation (which is certainly not by Luther, therefore should not have been included in the Erlanger Ausgabe); in a translation made by Greifs in the Leipziger Ausgabe, vol. XXII, appendix, p. 81. We have retranslated according to Seidemann - De Wette.

9. preface Who Joh. Walther's Spiritual Songs.

1524

Luther wrote this preface to the Waltherschen Chorgesangbüchlein, which was a joint work of Luther and the cantor at the court of Frederick the Wise, Johann Walther, and was published in Wittenberg in 1524. The title of the only known original copy, which contains only the tenor and bass parts, reads: "Geystliche gesangk Buchleyn. Tenor. Wittemberg. M.D.xxiiij. Five parts, according to the five voices, tenor, discantus, altus, bassus and vagans (second tenor). Bassus. Wittemberg. M.D.xxiiij." (Wackernagel "Martin Luthers geistliche Lieder" in the first appendix, p. 83 f.)

Our preface is found in the Wittenberg edition (1569), vol. IX, p. 553; in the Jena edition (1562), vol. VIII, p. 356; in the Eisleben edition, vol. I, p. 186; in the Altenburg edition, vol. II, p. 751; in the Leipzig edition, vol. XXII, appendix, p. 82; in the old Walch edition twice, namely here and vol. X, 1722 and in the Erlanger, vol. 56, p. 296. Since this preface is already included in the tenth volume of the St. Louis edition, Col. 1422, we omit it here. In the heading there (as correctly in the preface to vol. X, Col. 115, § 44), the year 1524 should be set instead of 1525.

Luther's answer to Otto Braunfels, who had given him writings by John Hus. *)

October 17, 1524.

To his dearest brother in the Lord, Otto Brunfels, the servant of Christ.

Grace and peace in Christ. It is nothing that you suspect, dear Otto, that I do not recognize your willingness to serve and your affection for me. I certainly acknowledge them, but I am too small for such esteem and not worthy of it. I am glad that John Hus, a true martyr of Christ, will come to light in our time, that is, will be properly canonized, even if the papists should burst. Would God that my name were worthy, that such a man would be dedicated to him and go out under him.

Only I wanted them to refrain from praising me. Otherwise, by God's grace, through the long habit of hearing curses, I have now come so far that it makes no difference to me in this life whether I am blessed or cursed. Therefore, prepare yourself, and also bring to light what is left, so that he may be completely canonized. I have nothing to say against it. I ask only one thing of you, that you command me, a wretched man, to Christ in your prayer. In him you are quite well. I have not been able to write more, I have so many things to do. Farewell and greet all of us. October 17, 1524.

[&]quot;Otto Braunfels, school rector in Strasbourg, later physician in Bern, published some writings of Johann Hus in 1524 and provided them with a dedication to Luther. Luther responds to this in this letter. In Latin it is found in Aurifaber, torn. II, toi. 364; in Seckendorf, Hist. Luth., index III, supplenda ad 1524, no. 14; De Wette, vol. II, p. 553 and in Erl. Briefw., vol. V, p. 36. According to the latter we have retranslated. German in Hallischer Theil, p. 474; in the Leipzig edition, vol. XXII, appendix, p. 82 and in Walch.

11. preface to Johann Lichtenberger's prophecy, *),

1527.

1. Because this book of Johannis Lichtenberger with its prophecies is not only widely used, both in Latin and German, but is also held in high esteem by many, and is also despised by some, but especially the clergy are now highly consoling and rejoicing about it, after an almost mean speech has arisen from this book, that it would one day pass over the clergy, and after that it would be good again, and think that it has now happened, that they are through, that their persecution by the peasants' revolt and Luther's teaching is meant by this Lichtenberger. For the sake of all this, I am moved, with this preface, to leave out one more thing about the same Lichtenberger, to give my verdict on it, for the instruction of all who desire it, except the clergy, whom I forbid, along with their followers, that they believe nothing of me, for those who are to believe me will find themselves well without them.

First, there are some prophets who prophesy from the Holy Spirit alone, as Zechariah 7:12 says: "The words that the LORD of hosts sent by his Spirit in the prophets," as Peter also testifies, 2 Pet. 1:20 f.: "The prophecy of the Scriptures does not come from their own interpretation, for no prophecy has ever come forth from the will of man, but the holy people of God have spoken, driven by the Holy Spirit. This prophecy is directed and aimed at the punishment of the wicked and the salvation of the pious, and it always urges faith in God, and to secure and build up consciences, and when there is distress and affliction, or when it is to come, it comforts the pious. And it also deals with the pious alone; it has nothing to do with the wicked.

It does not comfort them or promise them, but it does threaten them and punish them.

Against this prophecy Satan also has his prophecy, that is the false prophets, sects and heretics, by which he corrupts the faith in God, destroys and seduces the consciences, comforts with lies, threatens with falsehood, and thus fights without ceasing against the pure prophecy and teaching of God.

4 The Lichtenberger is not of this kind, for he does not claim fame or appeal to the Holy Spirit, as the true and false prophets do, but bases his prophecy on the course of the heavens and the natural arts of the celestial bodies with their influences and effects. He neither teaches nor seduces, neither comforts nor punishes, but speaks badly of future things, whether they affect the godless or the pious, 1) as his art in the stars gives him. He also speaks of the true Christian church, but not otherwise than as it stands outwardly in bodily possessions and goods and dominions, nothing at all as it stands in the faith and comfort of the Holy Spirit; that is, he speaks nothing of the true Christian church, but as the same stellar art is wont to speak of all other heathen dominions and kingdoms. Therefore he also remembers the Hussites as enemies of the church, and the family of Dan, from whom the end-Christ should come. And his reformation stands in cutting the long hair, cutting off the beaks on the shoes, and burning board games; these are his Christians, so that [it] is even a bodily prophecy, of vain bodily things.

1) In the original: godless or pious.

^{*}The prophecies of the astronomer Johann Lichtenberger, who lived in the second half of the fifteenth century, were widely read and repeatedly reprinted. When Stephan Roth published this book again in 1527, Luther wrote a preface to it. The title was: "Die weissagunge Johannis Lichtenbergers deudsch, zugericht mit vleys. Sampt einer nützlichen Vorrede vnd Unterricht D. Martini Luthers, Wie man die selbige vnd der gleiche weissagunge verneinen sol. Wittenberg. M.D.xxvij." In quarto. At the end: "Printed in Wittenberg by Hans Lufft. M.D.xxvij." The preface is found in the Wittenberg edition (1569), vol. IX, p. 537p; in the Jena edition (1556), vol. III, p. 438; in the Altenburg edition, vol. III, p. 777; in the Leipzig edition, vol. XXII, appendix, p. 83; and in the Erlanger edition, vol. 63, p. 250. We give the text according to the Erlanger, comparing the Wittenberg and Jena editions.

5 His prophecy is not a spiritual revelation, for this is done without the art of the stars, and is also not subject to the art of the stars, but it is a pagan, ancient art, which was almost splendid and common with the Romans, and also before that with the Chaldeans; but they could not tell the king of Babylon his dreams, nor interpret them, Daniel must do it through the spirit; so the Romans were also often lacking. Therefore, it is to be seen whether this art is also able and able to hit something, because I myself do not know this Lichtenberger to despise in all places, has also hit some things, especially with the images and figures close to it, almost more than with the words.

6) Here it is to be noted that God, who alone made everything, also governs everything Himself, also alone knows and can say future things, has nevertheless taken to Himself both His angels and us humans, through whom He wants to govern, so that we work with Him and He with us. 1) For though he could govern, nourish, and protect wife and child, house and farm, without us, vet he will do it through us, and appointeth the father or ruler of the house, saying, Be obedient to father and mother; and to the father. Teach and instruct thy children, Item, so could he also without kings, princes, lords and judges rule worldly, keep peace, and punish the wicked; but he does not want, but hands out the sword, and says: Punish the wicked, protect the pious, and keep the peace. Although he does it himself through us, and we are only his shell, under which he hides himself, and works everything in everyone, as we Christians well know. Just as he himself does everything in the spiritual government of his Christians, teaches, comforts, punishes, and yet outwardly commands the apostles to do the word, office and ministry. Thus he needs us men. both in physical and spiritual government, to rule the world and all that is in it.

(7) In the same way he has need of angels, though we do not know how this is done; for he does not command they enter into it with their mind, or them the sword, as the temporal authorities do, nor the outward word, as the preachers do, nor the bread and wine.

1) Thus the Wittenberg. Jenaer and Erlanger: act.

Clothes, cattle, and house, as to the keepers of the house, and parents. For we neither see nor hear of the angels, as we see and hear of men; yet the Scripture says in many places that he rules the world through the angels, assigning to every emperor, king, prince, lord, even to every man his angel, who does his best with him, and promotes him in his rule and reign, as Dan. 10, 13. 20. the angel of the Jews complains that the angel of Persia has resisted him, but the angel of the Greeks comes to his aid.

8. But how the dear angels remain one before God. and yet are against each other before men, just as the kings, commanded to them, are against each other, I leave here this time for the sake of the full spirits, who can learn in a moment all that Christ and all the necessary articles of faith require, and then fall to questions, worrying about what God did before the world, and the like, so that they also have to atone for their presumption with the dear angels here, but want to do the very easiest, which they also understand deliciously well as soon as they hear it.

9. Namely, because God rules the wicked in worldly authority through Himself and His angels (as has been said), mostly for the sake of His word, so that it may be preached, which could not happen unless there were peace in the land: So he also takes them seriously, and sometimes lets them secure and have happiness through his angels, sometimes also miraculously escape from misfortune, as all pagans themselves confess that strife and victory stand badly not in man's power nor wit, but in happiness. This happens when the dear angels are there, and by internal stimulation suddenly give advice or a meaning, or outwardly place a sign and impulse in the way, so that man is warned or turned to do this, to leave that, to go this way, to avoid that, even often against the first intention.

010 For because they speak not unto us in words.

external cause, just as we yell at horses and oxen, or put wood and stone in the way, so that they do not fall into the ditch. Such outward signs or causes are called omina by the pagans, that is, evil indications or warnings, of which their books are full, for they see it happening, but they do not know who is doing it, of which much would have to be written and examples given.

11 The angels do this on earth. Above this, God in heaven also performs his signs when misfortune strikes, and causes stars to appear in the tail, or the sun and moon to lose their light, or otherwise appear in an unusual form. Item, on earth horrible miracles are born, both in humans and animals, which all the angels do not make, but God himself alone. With such signs, He forewarns the wicked and indicates future calamities over lords and countries to warn them. For the sake of the pious, such things do not happen, because they are not allowed to, therefore they are also told not to be afraid of the signs of heaven, as Jeremiah says Cap. 10, 2. For it does not apply to them, but to the wicked.

(12) This is the origin of astrology and divination. Because it is true that such things happen, and experience proves that they mean bad luck or good luck, they went to the stars and wanted to grasp it and make a certain art out of it. Then they went up to heaven and wrote it in the stars, and because they had his thoughts, so that it rhymes with the stars, now the stars and nature must do it, which God and the angels do; just as the heretics first find their thoughts, then carry them into writing, and must then call writing what they dream. Then the devil struck, mixed himself in, and as he is a lord of the world against God's rule, he has also caused many similar signs on earth, which they call 0mina, and has awakened soothsayers in some places, as in Delphis and Hammon, who have interpreted such signs and have told future things.

(13) Now that he is the prince of the world, and has before him all ungodly kings and rulers, with their countries, minds, and beings, and has seen all the experience from the beginning of the world

because he is not sure (for God often breaks his armor and does not always let him hit), he gives out his prophecies with such wavering words that, if it happens or not, he is nevertheless true. As when the king asks Pyrrhus whether he would strike the Romans? he answers: Dico Pyrrhum Romanos vincere posse; as when I speak in German: Ich sage Hansen Petern schlagen; es schlagt nun Hans oder Peter, so is it both understood by the words. And he has done many such things by God's decree, and still does them, and often happens that [it] happens. But God does not allow it to happen all the time, so art is uncertain and makes do with lit: if it fails in one place, it happens in another: if it does

14 What do we say to Lichtenberg and the like? This is what I say: First, I consider the reason for his star art to be right, but the art uncertain, that is, the signs in the heavens and on earth are certainly not lacking, they are God's and the angels' work, warn and warn the godless lords and countries, also mean something; but to make art on it is nothing, and to capture such in the stars. On the other hand, it may well be beside the point that God or his angel moved him to write many pieces that apply equally, even though he thinks the stars give it to him; but nevertheless, in order that God might think that art is uncertain, he has let him miss it several times.

not happen in this place, it happens in that one.

15 And the summa summarum of it is: Christians shall not ask for such prophecy, because they have surrendered themselves to God, and are not allowed to have such prophecies and warnings. But because the Lichtenberger shows the signs of heaven, the godless lords and countries should be afraid of all such prophecies, and not think otherwise, for it is meant for them, not for the sake of their art, which can and must often be lacking, but for the sake of the signs and warnings that come from God and angels, on which they want to base their art, for these are not lacking, they should be sure of that. In our time we have seen many suns, rainbows and the like in the sky. Here there is no starry

There is no one who could certainly have said that it was for this or that king; nevertheless, we see what certainly happened to the king of France, Denmark, Hungern, and will certainly happen to other kings and princes as well. 16 Therefore I give the Lichtenberger and the like to the great men and countries, that they may know that it is for them: and where he meets, that this is done from the signs and warnings of God, on which he is based, as they certainly apply to the great men, or by the decree of God from Satan's input. But where he is mistaken, it is because of his art and Satan's temptation; for God's signs and the angels' warnings are mixed with Satan's suggestions and signs, just as the world is worthy of being desolate among itself, and nothing can be discerned differently. Let this be my judgment and teaching, the Christians ver

I stand by my choice, that [it] is so right. What the others believe is of no concern to me, for they must learn how to listen to the pistons of fools.

(17) Now that my ungracious lords, the clergy, rejoice as if they had passed over, and that they should be well henceforth, I wish them happiness; they may well do so. But because they do not improve their ungodly doctrine and life, but also strengthen and increase it, I have also prophesied that when it comes about a little while that such their joy will be put to shame, I will ask very kindly that they remember me, and confess that Luther has done better than both the Lichtenbergers and their own thoughts. If not, I hereby earnestly command them that they must confess it without their thanks, and have all the misfortune to do so. For this, God keep them, as far as they convert. God grant His mercy, amen.

12) Two prefaces to Menius' booklet against D. Kling.

1527.

Grace and peace from God our Father and the Lord Jesus Christ! Gentlemen, the end is near, for until now we, who lived under the papacy, have committed such sins that might have been forgiven, namely those that we did not recognize because of blindness, error and darkness; which sin is not only forgiven by God's unspeakable grace, but for which we have also received the riches of grace from God.

Martinus Luther to all dear lords and friends in Light of Christian truth given, abundantly and publicly presented before all the world, and not cast under a bushel; so that no one can excuse himself for ignorance.

> Now consider another sin, which unfortunately will give us the last one, that is, the sin in the Holy Spirit, which cannot be forgiven, but brings with it the two last calamities, that is, deprivation of the truth in the Spirit, so that God's Word is abandoned, and after that bodily disturbance in

^{*}The first preface is in the tenth volume of our edition, Col. 1524, under the heading: "Faithful warning and admonition to the Christians of Erfurt to beware of false teaching and to hold righteous teachers dear and valuable. It is set to Menius' writing "Wider v. Klingen Schutzred und gründliche Erklärung etlicher Hauptartikel christlicher Lehre". In contrast, our preface belongs to the booklet: "Etlicher Gottlosen vnd Widderchristischen lere von der Papistischen Messen, so der Barfusser zu Erfurt D. Conrad Kling gethan, Verlegung durch Justum Menium am Sontag Reminiscere geprediget 1527." 5 sheets in quarto. At the end: "Printed at Wittemberg by Hans Lufft. Walch, following the Eisleben edition, has assigned our preface to the year 1528, but according to the original edition described in the Erlanger, 1527 must be assumed. An erroneous statement about the title of the former writing, which is found in the preface to the 10th volume, has also passed into our edition, vol. X, preface, col. 125, Walch has corrected in the preface to the 14th volume, p. 25, note. Our preface is found in the Eisleben edition, vol. I, p. 417; in the Altenburger, vol. III, p. 892; in the Leipziger, vol. XXII, appendix, p. 86 and in the Erlanger, vol. 63, p. 258. We have followed the latter, which brings the original print.

Beginning of eternal damnation. For one now fights wantonly 1) against the publicly recognized truth, there is no more help nor advice. Therefore, to warn all who want to be warned, I have let the booklet go out, and sincerely ask, let us stop. Enough has been sinned in the first sin; what do we also do with the first sin?

1) Erlanger: muthwilliges.

and other sins in the Holy Spirit, and provoke God's wrath upon us to perish temporally and eternally? The first sins 2) he has forgiven, this one he will not forgive, nor can he suffer them, so nothing 3) will change. Well, enough has been said, God grant that we may hear before we have to know, amen.

- 2) Erlanger: first hour.
- 3) Erlanger: not.

13. preface about brother Clausen's face in Switzerland).

1528

Martinus Luther to the worthy Doctor Paulo Sperato, preacher at Königsberg in Prussia.

 grace and peace in Christ. We have received the face of Brother Clausen in Switzerland, sent to us by you: and although I also saw and read it in Carolo Bovillo some years ago, nothing moved me then but the one who had nothing to do with the Pope.

But now the sight goes to my heart, because I have become funny by pranks to think about the things. Truly Christ gives many signs to the papacy, but they have gained a forehead of brass and a neck of iron [Isa. 48, 4], that they turn not to them all, that they may perish and perish without all grace.

You have certainly seen the booklet that went out at Nuremberg with the figures, in which the papacy is not forgotten. It has come to an end with the final Christ, and Christ will put an end to it. God be praised forever and ever, amen.

4) Erlanger: ehrene.

Accordingly, we are sending the brother Clausen to you again, so that you may gather him together with the others, who are also fellow witnesses of Christ against the final Christ. God's grace be with you, amen.

To the honorable and wise Thoma Saghem Paulus Speratus wishes his greeting.

1. Although no one will henceforth consider the deceit of the Roman beast (which has now been sufficiently revealed) so often again to be useful, especially in the time in which, due to our ingratitude, so many new and harmful evils arise one after the other, which we, however, in the power of Christ, mean to resist: But what harm is there, as you most strongly urge, since in our time we are now thought to be prudent alone to bring to light the testimony of some of the ancients, so that by their previous opinion ours, which has followed, may be confirmed among the weak. For those who are strong, neither new nor old, without the word of God, praise

^{*) &}quot;Luther, together with Speratus, published in 1528 a vision of the pious Swiss hermit Nicolaus von der Fluhe, who died in 1488, previously published by the writer Bovillus (Charles de Bouelles, 1508), with illustration and his own interpretation" (Köstlin, Martin Luther (3), vol. II, p. 150). The title of this writing is: "Eine gesichte Bruder Clausen in Schweytz vund seine Bedewtunge." Then follows a woodcut: a needle, in the middle of which is a man's head with a triple crown; the spokes of the wheel are six swords without handles; three of them have their points in the two eyes and the mouth of the man's head, the other three emerge from the head, as Luther describes such in more detail at the end of the preface. Underneath: "Wyttemberg. M.D.xxviij." 6 leaves quarto. In the collections: in the Wittenberg (1569), vol. IX, p. L68b; in the Jena (1566), vol. I V, p. 352; in the Altenburg, vol. IV, p. 411; in the Leipzig, vol. XXII, appendix, p. 86 and in the Erlangen, vol. 63, p.260.

or rebuke, but believe the word alone, without and against all things.

2. Therefore, after the 1) Apocalypsi, which we obtained through your help from Lithuania, the face of Brother Niclausen also went out in Switzerland, which we came across approximately as soon as we opened the book (which Carolus Bovillus wrote), since we were with Brismann, who sent himself on his way from there to Liefland, where, as you know, he was required by two letters from Riga, chosen by everyone with great eagerness as their future preacher, but whom we have lost here (which I testify with all the blessed) with great sorrow of heart. Farewell, dear Saghem, remember also your prayer to God. Given at the castle of the city of Königsberg in Prussia, on the 4th day of Januarii An. 1528.

Carolus Bovillus sends his greetings to Nicolao Horio, elected bishop of Rems in France.

1) You write to me, my dear Lord, that you consider it 2) that nothing has happened for five hundred years that would resemble what my writing has told you, namely about the two knights of Christ, and what I have seen in part and heard in part. I will tell you further about another holy and wonderful hermit of our times, who has now died in peace at the age of twenty. His name is Claus vom Felsen, he was a German by birth and a Helvetian; 3) the Helvetians, however, are Germans from the upper countries, which are now commonly called the Swiss, and they are located in the mountains.

There I traveled through the year of our salvation, which was counted 1503. And when I heard about the virtues of the deceased hermit, I soon received an eagerness to experience such a newly unusual thing. So from that time on I went to his wilderness. There I was then accommodated by his eldest

Son, who showed me his father's garment. The next day we went to his father's cell, where his father, because he was alive, had stayed for twenty-two years until he died, without any natural food or drink. So that he taught us mortal men how true is this holy and divine saying [Deut. 8:3, Matt. 4:4]: "Man shall not live by bread alone, but by every word that proceedeth by the mouth of God."

3) The Helvetian or Swiss authorities, both spiritual and secular, have often besieged the roads and paths to his wilderness, to find out whether someone would secretly bring him food. But they found out, when it was also true, 4) that the same man, now having become something higher than a man, to some extent surpassed human nature, and like the angels in this world, when he was still clothed with flesh, was not subject to human need. He also did miraculous works both in his life and after his death, as they say, as I have also read in his stories.

Now I will tell you about a vision that appeared to him in the sky one night when the stars were shining and he was in prayer and devotion.

5 He saw a head of a human form, its face terrifying, full of wrath and affliction.

The head wore on a triple or papal crown, and on the top appeared a ball, into which a cross was stuck. The beard hung below him and was also triple.

Six swords without hilt were seen coming out of his face, but in an absurd way. One sword went up from the middle of the forehead, and its broad part touched the forehead, but with the tip it pierced the cross, or the ball at the top of the crown.

- 8) Two other swords went out from the eyes, but kept their point in the eyes, only the broader part went down, 5) but two other swords went out from the eyes.
 - 4) Erlanger: wars.
- 5) Wittenberger and Jenaer: "herdan", which will be so much as: hervor. Erlanger: "her then".

¹⁾ In the old editions: "dem" and immediately following: "welchs".

 $^{2 \}dot{)}$ Thus the Wittenbergers and the Jenaers; Erlanger: du artiger Mann, du habests.

[&]quot;Helvetians" set by us instead of "Helwetzer" in the original.

both nostrils, yet remained with the width in the nostrils. 9th The sixth sword had its width at the bottom, but

let its point go into the mouth. And these six swords were all seen alike, one like the other.

The hermit had such a face painted in his cell, which I saw and took into my mind, and thus also painted in my memory.

(11) Since I do not know what this means, although it soon made me understand with its terrible face that light thunderbolts would not come upon the world, I trust that you will perhaps understand what God meant by this and comfort me again with your Scriptures, so that I may receive a certain understanding of a great thing from you.

But if it would be too much for you, because it is such a new and difficult thing, write to me again, as you can, so that I may tell you my opinion of such stories in writing. Farewell. Given from our Sancuria, on the evening of Saint Laurentii [August 9]. Anno 1508.

Nicolaus Horius gives his greeting to Carola Bovillo.

- 1 Your letter has been very pleasant and sweet to me, which your honorable and good friend has sent to me. For herewith you have proven your great love for me; where I would have doubted it, you may truly have given it up. 1)
- (2) But when you ask me to expose to you the face of a peculiar hermit who, after living a holy life in the desert for twenty-two years, has ascended to the bright heaven, I do not promise you that I will do it in such a way that I will open up and bring forth the best and truest meaning for you.
- 3. for no one can accomplish this, except the same greatest Spirit who bestows it.

before with such a great gift. But I will recently reveal to you my opinion that I believe it to be so, 2) one must interpret the image, which the blessed man saw in the desert, when he was praying, thus: that by the human head, crowned with a threefold or papal crown, a supreme spiritual prince is meant.

4) That the face of this chief was not only red, but also signified gloom and fierce anger, is sufficient to indicate the future abomination of the same.

What more do you ask? Do you want me to explain the other? Listen, the sword, which stood broadly on the forehead and raised its point to the holy cross, means that the same spiritual prince would be an anti-Christian. But the sword, which not only touches the one eye, but also blinds it, means the darkness of avarice, that he may be blinded

The other sword, which stabbed the other eye and then blinded it with its point, shows his great unchastity and avarice.

- 7 Furthermore, the tip of two swords, the wider parts of which are stuck in the nostrils and clog them, prove that the latter will be such a man, who would not feel and have any pleasure in heavenly, fragrant things. For his inhuman cruelty, which is signified by the swords, will be a hindrance to him.
- 8) The last sword, which joined the lips together and sewed them together with its point, hit him most of all and meant that he would become a lazy prankster who would not preach even the word of God to his people.
- 9) But this is what the hilt of the sword meant, which was taken from it, that in the same way, if one really wanted to push such and such a number of swords, which had no hilt, out of his brother's face, he would have to cut himself into it; thus 4) also the sword must not be cut.

¹⁾ The meaning will probably be: would you like to have given me such a testimony for it.

²⁾ Erlanger: hab.

³⁾ Erlanger: neihet. Wittenberger and Jenaer: "neyet", that is, ähet.

⁴⁾ In the original: thar.

Squires do not punish anyone. Whoever is subject to it must be tormented by such 1) terrible and gruesome rage.

(10) His beard was also threefold, long and hard; from this it may be presumed that he will be a future cause of all evil in which all the people will be defiled. For even though he was bound to punish everyone, he often allowed people to transgress God's law.

This is my opinion, which you have desired to know, which I also want to send to you out of love and friendship, which I bear toward you. Farewell. Given at Rems in the city, August 28. 2) Anno 1508.

Martinus Luther.

1. this face means, how the papacy should be revealed before all the world, what kind of thing it is; because by the face everything is known.

First of all, it is red and angry, because it is a tyrannical, murderous, bloody regime, both over body and soul, which rules with vain 3) anger and compulsion.

3. secondly, three sword points go out, one from the forehead above, and two on either side of the nose below; again, three sword points go in, one from below to the mouth, and two to both eyes, three against three

The first point of the sword is the doctrine of men, which comes from the head and brain of men and is invented as the doctrine of spiritual life and good works, which goes against Christ's teaching and the faith in Christendom, and disturbs the word of the cross.

5. the other tip, on the right side of the nose, is the spiritual right, that he may judge and govern spiritual things, and is a

angry, strict law, for the noses mean anger in Scripture, Psalm 74:1.

The third, to the left, is his worldly regiment, since he also rules temporally in. Is also wrathful, and both come out of his nose, that is, are himself driven into the world with wrath and anger, without God's command, just as the first comes out of his forehead, that is, from human wisdom.

(7) The other three spies have no beginning or origin, but come out of the air into his face, that is, the Spirit, which openly thrusts the gospel into his face, so that he cannot help it, though he is angry and sore at the sight of it

The first point from below into his mouth, is the word of God, which gives him the lie in his doctrine of men, and sets up again the faith against his hypocrisy.

The point to the right eye is the word that blinds and disgraces all its wise and prudent in their spiritual right. For the gospel condemns such a regime and spiritual splendor of all things.

The third point, in the left eye, is the same word that condemns and punishes his worldly ways and worldly rule, because according to the Gospel such things are not right and forbidden to the apostles of Christ.

(11) The fact that he does not have a body means that the Christians and the church do not hold with the pope, nor do they know him as their head, even though they must suffer under him.

The three holy beards are those who adhere to it in the three parts, namely the saints of works, as monks, priests, nuns. The scholars, as lawyers, theologians, masters. The mighty, as kings, princes, lords. Each part has its hair, and makes its pile around its chin. But they also do not belong to the Christian churches; they hang on their heads alone and do not touch their necks or bodies.

13) The sword points without handles mean 4) that such a thing should be done with sayings taken from the Scriptures; for the pope performs sayings for himself, so they are also performed on him, and almost the same sayings in the same form and word as he performs them.

Erlanger: "such ... Wütherichen". The Wittenbergers and the Jenaers have our reading.

²⁾ Thus, the Wittenberg and Jena editions have correctly resolved the date of the original: "an der. v. kalend. Septembris" correctly resolved. - In the Erlanger, at the end of this paragraph, it still says: "B." - The Erlanger also has "Renß" instead of: Rems, i.e. Rheims. 3) Wittenberg and Jena: all.

⁴⁾ In the editions: "significant".

as these points are almost all the same, except that one turns them over from his false mind, proving him to be covenantal and unrighteous in all three pieces. For he plucketh out, and breaketh in pieces the scripture, and plucketh in pieces the scripture.

Stumps them, as a sword is broken, to confirm his mind. So one reverses such stockings and pieces, and thrusts them in again to him, that he keeps none of the three pieces.

W. XIV. 250 f.

14. preface about the booklet of the false beggars Büberei. *)

1528.

Preface Martini Luther.

This booklet about beggars' truffles was previously printed by someone who calls himself Expertum in truffis. This is a quite experienced fellow in beggary, which this booklet also proves, although he would not have called himself so. However, I considered it good that such a booklet not only remained in the daytime, but also became common almost everywhere, so that one could see and learn how the devil reigns so powerfully in the world, whether it would help that one would become wise and want to beware of him once. Of course, such a red-welsh language comes from the Jews, because there are many Hebrew words in it, as those who understand Hebrew will probably notice. But the gloss and right mind to it, the faithful warning of this booklet, is of course this, that princes, lords, councils in cities, and everyone should be wise, and look at the beggars, and know that, where one does not want to house poor and meager

Neighbors shall give and help, as God has commanded, that out of the devil's incentive, by God's right judgment, one give ten times as much to such lost, desperate boys, just as we have done up to now to the monasteries. convents, churches, chapels, mendicant monks, when we abandoned the right poor. Therefore, every city and village should know and know its own poor as recorded in the register, so that they may help them. But what foreign or alien beggars would suffer, not without briefs or testimony. For there is too much abuse among them, as this booklet reports. And if any city were to take care of its poor in this way, such abuses would soon be controlled and prevented. This year I myself have been cheated and tempted by such tramps and tonguethrashers, more than I want to confess. Therefore, be warned whoever wants to be warned, and do good to his neighbor according to Christian commandment. God help us, amen.

^{*}The book to which Luther wrote this preface is entitled "Von der falschen Betler büeberey. With a preface by Martin Luther. Vnd hinden an ein Rotwelsch Vocabularius, darauß man die wörtter, so in dysem büchlein gebraucht, verstehen kan. Wittemberg M. M. ssic? XX VIII." 3 quarto sheets. At the end: "Nothing on vrsach." Without indication of the printer, as well as in two other editions published in Wittenberg in 1528 and 1529. Nicolaus Selneccer had this book reprinted in Leipzig in 1580. In the collections, the preface is found: in the Wittenberg (1569), vol. IX, p. 5405; in the Jena (1566), vol. IV, p. 381; in the Altenburg, vol. IV, p. 452; in the Leipzig, vol. XXII, appendix, p. 89 and in the Erlangen, vol. 63, p. 269.

15 Preface to Stephan Klingeheil's booklet on priestly marriage. *)

1528.

Preface Martini Luther.

1 I must boast once, because I have not boasted for a long time. People have long cried out for a concilium, so that the church would be reformed. I mean, I have caused a concilium and made a reformation, so that the ears of the papists ring, and the heart wants to burst with great malice; for I hold it true that if the pope were to hold a common concilium, not so much would be accomplished in it.

First, I have chased the papists into the books, and especially into the Scriptures, and have driven the pagan Aristotelem and the Summites together with the Sophists with their [Magister] Sententiarum from the place, so that they neither rule nor teach in the pulpit or in schools as they did before, which I respect that no concilium would have been able to do.

3 Secondly, I have quieted the great bustle and fair of the seductive indulgence, which no concilium should have touched.

Thirdly, the pilgrimages and the devils of the field have almost been put out of the way. So I also hope that the monasteries and convents will henceforth become a measure, and many other large pieces more, which the papists must drive, fall and lie down, so that they do not rage and rage so unreasonably; they should also have ingratitude, where they would be hostile to me without cause, I have honestly deserved it. Praise be to God, amen.

5 Again, by God's grace, I have accomplished so much that, praise God, now a boy or girl of fifteen knows more in Christian doctrine than all the high schools and doctors knew before. For the right catechism has once again emerged from the

I have, by God's grace, 1) brought into good conscience and order every man, that he may know how to live, 2) and how he may live in his state, and in sum, all the estates of the world, and in sum, all the estates of the world, I have, by God's grace, 1) brought to good conscience and order, that each one may know how he should live, 2) and how he should serve God in his estate, and no small fruit, peace and virtue has resulted among those who have accepted it. None of these have ever been taught rightly in a monastery, high school, or parish, as is evidenced by their books and sermons.

(6) Yes, rather they have taught 3) the contradiction, so that they have also made counsels out of the commandments of Christ, Matt. 5 and 6, and in sum have taught vain men's estates and works, suppressed the faith, diminished and destroyed worldly authority and marital status, and the abominations of much more; indeed, to this day they know nothing of true Christian and necessary articles or catechism.

(7) And consider it still certain that if the papists, especially those who are now almost blubbering with letters, were all pressed into one vat and then melted and distilled seven times, there should not be a fourth of a tongue brought out of it that could teach such articles properly, and not find so much out of all their teaching as a servant against his lord, a maid against her wives, and so on, in the sight of God.

¹⁾ The words: "von GOttes Gnaden" are in the Wittenberg and in the Jena, but are missing in the Erlangen.

The Jenaer has the good Conjectur at the edge: "live" instead of: lives.

³⁾ The words: "have they" are missing in the Erlanger.

^{*}The title of the book to which Luther wrote this preface is: "Von Priester Ehe des werdenigen Licentiaten Steffan Klingebeyl, mit einer Vorrede Mart. Luther. Wittemberg 1528." 20 quarto leaves. At the end: "Printed in Wittemberg by Nickel Schirlentz. - Am Jar. M.D.LLViij." Our preface is found: in the Wittenberg (1569), vol. IX, p. 541; in the Jena (1566), vol. IV, p. 381 b; in the Altenburg, vol. IV, p. 455; in the Leipzig, vol. XXII, appendix, p. 90 and in the Erlangen, vol. 63, p. 271.

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Let it be said, then, how a prince or lord shall deal with his subjects, 1) that they also must testify to me that they never hear such things from them.

- 8. so completely has a Pabstesel become of the people that they are donkeys, and must remain donkeys, one boils, roasts, shames, sweeps, pours, blues, breaks, turns them, as one wants or can; alone they can scold Luther, that is the art completely, who does that, he is doctor, poet, and master of all art, with their bunch.
- (9) Because I have now chased them into the Scriptures, and yet they 2) cannot understand nor act, help God, what a wild, desolate clamor and clamor I have caused with this. Here one howls about one form of the sacrament, there the other one laments against the clergy marriage; here one barks about the mass, here 3) the other one shrieks about good works; there one murmurs about monastic vows, there one hums about the holy service.

10 Summa, it is Luther's Reformation. He has caused a strange hunt, and hunted such asses' heads into the Scriptures, as if one had brought all kinds of animals into an animal garden.

Here, Doctor Cocles barks like a dog; there, Brand von Bern screeches like a fox; the blasphemous preacher at Leipzig howls like a wolf: Kunz Doctor Wimpina quacks like a grunting sow; and there are so many different sounds and cries of vermin among each other that I am almost disgusted by my hunt, when I realize that nothing helps everywhere that they are hunted into the Scriptures. The kind will not leave the kind, nor the bird sing differently than its beak has grown. They are supposed to be in the Scriptures, and vet they cannot deal with it: I would like to have mercy on their misery myself.

I have written so many little books, and not one has been found who can give me the right 6) answer.

7) I am not going to answer "the same"; everyone lets it stand, and meanwhile teaches me other things, which I know well before, namely human commandments, that they have made me lazy and safe, and I have to let their noise and shouting pass by.

W. XIV, 254-256.

For this reason, I have allowed myself to omit this booklet by the worthy licentiate Stephan Klingebeil, in which he writes of the priests' marriage against such vermin, not only because it is almost well founded in Scripture, but also because it is finely and well equipped with the papal laws and the sayings of the fathers, whether my vermin and wild hunters would understand their own howling and clamoring.

14 For the world cannot deny that the apostles and ancient bishops were married, and many ancient canons confirm such marriage. It is well known that St. Cyprian (who had more spirit and holiness in one hair than all the papists have in their whole life and being) not only allowed but also advised even the deacons, who had vowed chastity, to marry, so that they would be safe from the danger of unchastity.

- 15: This is what is written in the spiritual law Distinct.
- 27. C. Quidam, that St. Augustine speaks thus: Some say that they are adulterers who are free after the vow of chastity. But I say that they are hardly sinners who separate from one another. From this saving it is easy to see what St. Augustine thought about the vow and the conjugal life, although after that such a saying had to give way to the pope.
- 16 Thus says there Pope Martinus, Cap. Diaconus: If a deacon wishes to renounce his office, and be free, he may do so; and gives such a reason for the answer: For (savs he) although at the time he was ordained he vowed chastity, yet the sacrament of marriage is so powerful that such a marriage cannot be divorced, although the vow is broken. I think it should be clear from such a text that the ancients were more concerned with the marital state than with the vow of chastity, and that they did not consider the vow of chastity as a vow.

¹⁾ The words: "against his subjects" are in the Wittenberg and in the Jena, but are missing in the Erlangen.
2) In the editions: the same.
3) Erlanger: kreiset.
4) "Cocles" is Cochläus. The "Brand von Bern" is v. Mensing. Cf. St. Louis edition, vol. XIX, 1346.
5) "one" is missing in the Erlanger.
6) "correct" is missing in the Erlanger.

Marriage for the sake of vows (as is happening now), but have torn the vows for the sake of marriage.

17 Yes, the pope knows this well, and does it, for he has often taken monks and nuns out of the monastery and let them marry, as we read in the histories; so that the papists themselves, together with their head, do not consider it wrong for clergymen to marry, otherwise the pope would not do it; therefore it cannot be their seriousness that they rage and rage against it.

(18) But this they have, that they seek only cause to lie against us, and to deceive the common man, though they know otherwise; and the end of the song is this, If they did it, or permitted it, it would be right; but because we do it, and permit it, it is wrong. From this you see how they seek the truth and love the right, namely their own tyranny, and the prison of the poor conscience. They are boys in the skin, and all who knowingly and wantonly keep it with them. There you have the reason why they strive so nearly against our marriage, namely their desperate, malicious will to be brave, and nothing else. 19 Notice also that they not only blaspheme and desecrate the innocent marriages of ours, but also so chasteningly silence the most heinous whoremongers and public adulterers and wife-stealers and maidenabusers, if they themselves are among themselves, that

their insolent cries of sin fill heaven and earth. There is no Cocles, no fire, not one papist who murmurs against

- (20) And I am reminded of such impudent boys, as if a coarse elf in the middle of the market stood up in front of everyone and made his muck, and meanwhile pointed to a house, where a child with discipline and secretly arranged his misery, and thought thereby to beautify himself and to move everyone to laugh at the child. Shouldn't such a rascal be put out with dogs, or be hunted down with rods?
- (21) My papists also do the same: they make their filth in all kinds of unchastity most shameful and annoying before all the world, and then point to the marriage of the priests, who keep themselves with a wife by breeding and in silence; nevertheless, they think that they want to cover their abominable filth of whoredom and fornication with it. Oh, let them go, the blind leaders [Matth. 15, 14]. God's wrath has come upon them to the end that they shall see no more.
- (22) We have the Scriptures for us, along with the old fathers' sayings, and the laws of the former churches, along with the Pope's own custom; there we remain. But they have some of the fathers' contradictions, new canons and their own will, without all Scripture and the word of God, so they may remain; if we are heretics, they are even greater heretics. But Christ will be the judge of all this, amen.

16 Preface to Menius' booklet on Christian housekeeping. *)

1529

To the Gestrengen und Festen Hans Metsch, Captain at Wittenberg, my favorable master and good friend.

1. grace and peace in Christ, together with a strong, full understanding of this booklet.

Strict, firm, dear sir and friend! Although this booklet would almost be worthy to go out without my name and a few letters, not only because of the fact that [there is] in it an artful, finely Christian, useful, comforting

^{*}The book of Menius, to which this preface is placed, has the title: "An die Hochgeborne Fürstin, fratv Sibilla Hertzogin zu Sachsen, Oeconomia Christiana, das ist, von Christlicher Haushaltung Justi Menij, With a beautiful preface by D. Martini Luther. Wittemberg, M.D.XXIX." 51 leaves in quarto. At the end: "Printed at Wittemberg, by Hans Lufft. In the year, M.D.XXIX." In dm editions our preface is found: in the Wittenberg (1569), vol. IX, p. 552; in the Jena (1566), vol. IV, p. 462 (Walch notes: "in the Jenische IV. x>. 504 and

booklet, but also that it is attributed to the laudable, highborn princess, our gracious Lady Sibylla, Duchess of Saxony 2c., I have also undertaken to besmirch it with my name and preface, and with the same to give you a copy of it, not only to serve the printers with it, who sometimes use my name and testimony to distribute their books, some falsely, some honestly, but also for the benefit of everyone who desires it and respects my testimony, so that he may have this booklet all the better and learn more diligently.

2 Mostly, however, to admonish you quite faithfully with it. For methinks the Master, He Just Menius, has well met a great part of your heart therein, and painted your need (though blindly) fine and even, that I hope God will grant grace that you will also once give this booklet an image and example, Amen.

(3) For I think that this booklet must also please our adversaries themselves, although they do not want to please anything of ours, because nothing of theirs is attacked in it, but only the marriage state is praised and extolled in a simple and clear way: how much more should it please us and ours, who recognize and praise God's word and work? Truly, such and such a booklet is not only very useful, but also very necessary to read and keep, so that many, or almost most of the people, even though they consider the marriage state to be right and divine, do not consider it necessary or commanded, just as virginity is considered to be a right and divine thing, but not necessary or commanded. So they go along safely, not thinking that God's commandment forces and compels them to marry, just as if they were free, and it were at their discretion and free will to marry if they want to, or never; nevertheless, they remain beside it in publicly recognized sinful life, comforting themselves of the last hour, in which they want to atone, when they can no longer sin, and sin does not leave them, but sin leaves them.

4 To such, I say, this booklet is necessary to have and to read, so that they may know how high need and hard commandment it is, since God says [Ex. 20:13, 14], "Thou shalt not kill, thou shalt not commit adultery," just as high need and hard commandment, yes, much higher need and harder commandment it is: You shall be married, you shall have a wife, you shall have a husband. For there is God's word [Gen. 1, 27]: "God created man male and female," and said [Cap. 2, 24]: "They shall be one body; the man shall leave father and mother, and cleave to his wife." Such words of God are not left to our free will, like virginity and solitary chastity, but it must and should be as they read, "Man and woman were created to be one body, and to cleave to one another and to remain. Such a commandment must be enforced with sermons and such books, and the consciences of single persons who are not gifted for solitary chastity must be burdened with it, and they must be harassed and tormented until they have to go to it, and finally say: If it is to be, it must be, and if it cannot be otherwise, then God will will it, and be daring.

(5) Above these are some others, who think that it is enough for them to be married or to have a wife, and think no further than, If I had a wife, I would have a husband; or when they come up, they think of goods and honor, how they may become rich, and go up, and inherit great goods for their children, and ask nothing of the discipline of children. And how now some say: If my son learns so much that he wins the penny, he is learned enough. And now no one wants to raise children in any other way than on jokes and art for food; they think nothing else, except that they are free, and are free to raise the children as they please; just as if there were no God who had commanded them otherwise, but they themselves are God and lords over their children. If, however, there were a strict, orderly regime in the world, and such harmful, wicked people were found that they did not want to mend their ways and raise their children differently, then the authorities should punish them all, both in body and in property.

VIII. p. 210, where it has been printed twice by mistake"; likewise De Wette and the Erlangen edition. In our Jena edition, this preface is not found in the eighth volume); in the Altenburger, vol. IV, p. 557; in the Leipziger, vol. XXII, appendix, p. 92 and twice in the Erlanger, vol. 63, p. 277 and vol. 54, p. 117. We have reproduced the text according to De Wette, vol. III, p. 534.

or chase them out to the world. For such people are the most poisonous and harmful people on earth, so that neither Turk nor Datier can be so harmful.

The reason is this: as much as there is in them, they do nothing else but that both the spiritual and the secular state perish, and both housekeeping and child rearing perish, and remain vain wild beasts and swine in the world, which are good for nothing but to eat and drink. Notice that if one does not breed children for teaching and art, but makes vain gluttons 1) and drunkards, who seek only food: where will one take pastors, preachers and other persons to the word of God, to the church office, to pastoral care and worship? Where will kings, princes and lords, cities and countries take chancellors, councilors, clerks, officials? There is no village so small that could do without a scribe: we would all learn to live in such a way that we would not have to deal with the people in the world with whom art and writing are in use and honor: what kind of a desolate, horrible world would that become? Both spiritual, worldly, marital and domestic status would have to go to the ground, and the world would become a pure pigsty. But who will help? Who is guilty of such an abomination, because just such horrible, harmful, poisonous parents, even if they have children, whom they could draw to God's service, and draw them only to the service of the womb? Woe upon woe, and woe to all the same!

(7) Such wicked worms or careless parents and husbands are highly recommended to read or listen to this booklet, so that they may learn what God has given them and what they owe God for their children. My dear journeyman, if you have a child who is sent to be taught, you are not free to raise it as you please, nor are you free to do with it as you please, but you must see that you owe it to God to promote His two regiments and to serve Him in them. God needs a pastor, a preacher, a schoolmaster in his spiritual kingdom, and you can give him one, but you do not do so: behold, there

1) In the original print (after Dietz): "freslinge". De Wette und die Erlanger (Vol. 54, 119): Freschlinge.

you rob not one skirt from the poor, but many thousands of souls from the kingdom of God, and push them into hell, as much as is in you, because you take away the person who would be capable of helping such souls.

(8) Again, if you breed your child to be a minister, you do not give a skirt, you do not endow a monastery or a church, you do something greater, you give a savior and minister who can help many thousands of souls to heaven. Why is it that not all of them are saved? Nevertheless, some do. How do you know it will be your son? Thou art not worthy, with all thy goods, to help one hour to such a divine foundation and great service, and canst help it all thy life. But now you are doing the opposite, not for one hour, but for the rest of your life. This means storming and robbing the monasteries, convents and churches, so that the storming of the rebellious peasants can hardly be counted as an insult and a prelude. Tell me, what hell can be deep and hot enough for such your harmful wickedness? O, what a punishment will come upon us for the sake of such iniquity!

(9) So also, in the worldly government, you can serve your lord or city more with child discipline than by building him castles and cities and collecting treasures from all over the world. For what is the use of all this if you do not have learned, wise, pious people? I will remain silent as to what temporal benefit and eternal reward you have from this in the sight of God and the world, that your child is also better nourished with this than according to your shameful, 2) harmful, sour counsel and conduct. Another time I will admonish you with a special booklet, which God gives, against such shameful, harmful, damned parents, who are not parents, but harmful sows and poisonous animals, who eat their own young. Let it now be enough of an admonition to read this Christian booklet with diligence to every householder who wants to exist blessedly here and there before God and the world. To this end. God grant His grace, amen.

Preface from Caspar Hubcrinus book: "Vom Zorn und der Güte GOttes.

*)

1529.

To any devout Christian.

I have gladly put this booklet into print, and have done so before, firstly for the benefit of all who love Christian doctrine. Secondly, for the strengthening of all pious Christians against many an annoying sect and blasphemy, through which the angry Satan violently storms against our dear gospel, and would like to tear it down. But these fine books of ours, which so honestly confess and preach Christ, will remain secure on the rock on which they are built. For Christ says in the seventh chapter of Matthew: The house that is built on a rock is built securely, and though the winds and the downpours and the waters storm against it, it still stands, and lets the angry winds, the raging rains, and the raging waters rush by, and whistles after them with a little cliff, saying, "Behold! Was it you, angry lords and scholars, who wanted to snatch me away and destroy me?

Behold, here I still stand, you are past; who knows where you remain, I nevertheless remain here.

2 So now we let the papists, the Rottists, the Erasmists, with their blasphemies and lies, rush upon us also, and strike at our rock, and run up and down, and judge who will mock the other at the last. They defy that they have much wind, rain and water; we insist that we have nothing but a small, poor, patient rock, and if it could fear as much as they are angry (perhaps they are), then we would truly also have to build on water, wind and rain. But it is better to throw ourselves into the water, wind and rain than to build on them. For if one builds on it, it falls to pieces; if one throws it in, it flows and flows away, so that the stench does not harm our noses, and finally remains with them in the abyss of the sea, yes, of hell, where they go and want to go; the devil leads them. Our rock protect us, and stand by us, amen.

18. preface to the Thomas Venatorius lesson comforting the dying man.

**)

1529.

1 Christ, our dear Lord, when he had fed five thousand men with five barley loaves, commanded his disciples to gather the rest of the loaves, that nothing should perish, John the sixth, v. 12. According to the same command, I also have taken up this little book, that it perish not; which, of course, is not contrary to good works.

One of the fragments is left over from the gracious food of the Holy Gospel, so that God, the Father of all grace and mercy, now feeds the world so abundantly and wonderfully. And to such fragments I have woven this basket, that is, this preface, in which it would be gathered and kept.

^{*}The book of Caspar Huberinus, "Vom Zorn und der Güte GOttes" ("Of Wrath and the Goodness of God") was published in Wittenberg in 1529 and again in 1538 in octavo and in Lower Saxon dialect in Magdeburg in 1544 in octavo. Luther's preface to it is found in the Eisleben edition, vol. I, p. 482; in the Altenburg edition, vol. IV, p. 703; in the Leipzig edition, vol. XXII, appendix, p. 94 and in the Erlangen edition, vol. 63, p. 282.

^{**}In 1529, Luther had the treatise by Thomas Venatorius, "A Short Instruction to Hold Before Dying People in a Completely Comforting and Blissful Manner at Their Last End," reissued and provided it with a preface. This is found in the Eisleben Collection, vol. I, p. 482; in the Altenburg, vol. IV, p. 703; in the Leipzig, vol. XXII, appendix, p. 94 and in the Erlangen, vol. 63, p. 284. We give the text according to the Eisleben edition.

- 2. and is well worth it, because it is a useful little book, which does not deal with foolish works or useless gossip, as now, unfortunately, the world is full of useless, harmful books and writers, but deals with the right necessity and main things, which the enthusiastic spirits and mad saints have almost completely obscured with their great, exuberant wisdom and wisdom, since God protects us for it.
- (3) For even our adversaries had this booklet printed and spread out before we did, so that they might confess that there is nothing evil in it, but only good, which they themselves must praise and honor. Now there is no papist doctrine in it, but the right Lutheran one (as they call it), since it is obvious that all papists in one bunch, with all their art, are not able to make such a booklet, no matter how small it may be, because they do not have such a mind.
- (4) And I will believe that if my name or any other well-known Lutheran name had been written on it, they would neither have printed it nor read it; just as they have often praised my own books and read them with pleasure when my name is torn from them. So my name is an evil thing: if it is written on a book, it is evil, however good it may be; if it is not written on it, it is good, however evil it may be.
- 5 I have also not wanted to do or change anything in this booklet (which I have also

I did not know how to do it well), but have let it stay in its measure and at all, as I got it printed, so that I do not spoil it and take away its natural strength and juice with my superstition, or rob it of its taste, as commonly happens to good books when Master Klügling comes over them; as also happened to my New Testament, which the blasphemer and Sudeler in Meissen 1) has let pass for his own.

For this reason, I ask all dear friends, both preachers and listeners, to be diligent and to help practice this main part of Christian doctrine, namely faith. For the foolish saints, papists, and red spirits, truly do not understand what the piece is, therefore they do not practice it either. And the devil, through all their mad holiness and spirituality, does not seek badly to raise up their mad holiness, but rather to destroy this main piece, which crushes his head and destroys his kingdom. Truly, he does not care so much about other things. Therefore, let us be courageous and beware, he is not asleep, he is trying and trying to overthrow and disrupt the faith and with it the true church. May Christ our Lord be with us and not forsake us, to whom be praise, glory and thanksgiving forever and ever, amen.

1) Emser. Elsewhere, St. Louis edition, vol. XIX, 971, he calls him the "Sudler in Dresen. Compare the introduction there, p. 15.

18. preface to the booklet: short excerpt from the Papal rights. *)

1530.

Preface by Martini Luther.

1 I have often and long undertaken to compile such a book myself, as it is from the decree and spiritual laws, and that the same to our spiritual and temporal lords, who follow our doctrine, so that they may see how completely blind they are, who not only do not hold their own doctrine, but also condemn it as vain heresy. From this one can well feel how great

^{*}The book to which Luther wrote this preface is entitled: "Ein kurtzer Ausge, aus den Bebstlichen rechten der Decret und Decretalen, Ann den artickeln, die vngeferlich Gottes Wort vnd dem Evangelio gemes sind, odder zum wenigsten nicht Widderstreben. With a beautiful preface. Mart Luth. Wittemberg. 1530." 35 leaves in quarto. At the end: "Printed at Wittembergk by Joseph Clugk. HI.XXX." Against the same still appeared in the same

Let it be serious that they pretend to expel heresy, who are not so diligent about the matter that they might know and learn what they themselves believe, or what their own doctrine is, or how far it is against us, but go along badly: We do not like this doctrine, therefore let it be heresy, even if it were our own doctrine and set in our books. But what good is there in such people who condemn other people and themselves, and do not know why, how, or when?

(2) I know of a great archbishop, whom I will not name, who thought much of St. Cyprian, the holy bishop and martyr, and read a little of his books against the Lutherans, as if he meant to overthrow them; but when it was pointed out to him that in the same St. Cyprian's books the holy Christian church was not only in Rome but in all the ends of the world, he said. Cypriani's books, how the holy Christian church was not only in Rome, but in all the ends of the world, he said, "If I knew that Cyprian taught this, I would also burn his books as a heretic. And when this was presented to him in the book, he threw away St. Cyprian with his book, and would not read the heretic.

But because they want to remain blinded and hardened by God, we must honor the truth and show with this book how the wretched people not only teach and live so differently from the ancient fathers, but also against their own right, which is why they fight, rage and rage so shamefully until he comes who will redeem us and repay them according to their merit.

4 Therefore this booklet pleases me well, and is also well worth reading, for we have so far offered ourselves so highly to desist and to do everything that they could only set and command, when they left us free only the main pieces of Christian doctrine, which are also much in their own book of laws, and they themselves know nothing about it. May Christ our Lord hear our sighs and prayers, and put an end to all error and evil; to Him be praise and glory, together with the Father and the Holy Spirit for ever and ever, amen.

Seneca in Thyeste:

Ubi non est pudor, Nec cura luris, Sanctitas, Pietas, Fides, Instabile regnum est.

2V. Preface to the booklet: "On the Religion and Customs of the Turks.)

January 1530.

Newly translated from the Latin.

Martin Luther to the Godly Reader.

Grace and peace in Christ. This booklet on the religion and customs of the Turks, which was offered to me, I have gladly accepted and, as I believe, I have not

I decided to publish it without good consideration. For, as I have so far been very desirous of learning the religion and customs of the followers of Mahomet, nothing has come to my hands but a certain "Laying of the

The first was written in German by Wolfgang Redorffer, the second in Latin by John Cochleus. In 1530, Hieronymus von Berchinshausen wrote an "Answer to the true poem by Johan Cocleus, who calls himself a doctor. Repeated editions of the book appeared, one also in Low German at Magdeburg in 1544. In the collections, our preface is found: in the Wittenberger (1569), vol. IX, p. 545 b; in the Jenaer (1566), vol. V, p. 275 b; in the Altenburger, vol. V, p. 393; in the Leipziger, vol. XXII, appendix, p. 95 and in the Erlanger, vol. 63, p. 287.

^{*)} On January 3, 1530, Luther wrote to Nic. Hausmann (De Wette, Vol. III, p. 539): Cuditur latine libellus de ritu et religione Turearum ante 70 fere annos editus. Already in March, a reprint was published by Friedrich Peypus in Nuremberg, with the title: Libellus de ritu et moribus Tureorum ante LXX annos aeditus. Cum praefatione Martini Lutteri [sic]. Anno M.D.XXX. Justus Jonas translated (about 1537) the book and the preface into German. His translation of the preface was included in the Wittenberg edition (1569), vol. IX,

Alkoran" 1) and equally a "Selection from the Alkorau" (Cribratio Alcorani) of Nicolaus of Cufa, but until now I wish in vain to read the Alkoran. One could see that both that "refuter" and the author of the "selection" (Cribrator) wanted to deter the more simple-minded Christians from Mahomet and keep them in the faith in Christ; But since they are too eager to read out of the Alkoran everything that is exceedingly shameful and inconsistent, which arouses hatred and can move the common man to spite, and either pass over the good that is in it without having refuted it, or conceal it, it has happened that they have found very little faith and reputation, as if they had published theirs out of hatred for them or because of their inability to refute it.

This man, however, whoever the author of this book may have been, seems to treat the matter with the greatest fidelity. Through this faithfulness he has also gained great reputation with me, so that I firmly believe him as one who tells the truth honestly. And although there are small and minor things that he tells, and I would like to have more and greater things, he nevertheless also shows the small and minor things faithfully. For he tells them in such a way that he not only reports the evil that is found among them, but also contrasts it with the very good that they have, and praises it in such a way that he punishes and reproves our people by comparing them with them. And yet he does not call it good, as if it were done godly, but refutes it heartily and vigorously, as much as was possible at that time. These, of course, are certain signs of a sincere and honest mind, which writes nothing out of hatred, but tells everything out of love for the truth. For he who only rebukes the enemy, and only what is disgraceful and

1) This will probably be the scripture which Luther translated and published in 1542. It is found in our edition vol. XX, 2218 ff.

He who heaps accusations on what is untruthful about him, but conceals what is honorable and praiseworthy about him, does more harm than good to the cause. For what is easier than to publicly accuse shameful and dishonorable things (which refute themselves)? But to refute good and honorable things by stripping them of their beautiful appearance, that is, to benefit the cause, that is, to avert arousal and to deprive the angel of light of his lying form, and to make him hateful by his own shamefulness and deprivation of light.

From this book we see that the religion of the Turks or Mahomet in the ceremonies, I would almost say also in the customs, has a much more beautiful appearance than that of ours, also of the monks and all clergymen. 2) For such modesty and simplicity in eating and drinking, in dress, in dwellings and all things, as this book indicates, likewise such fasts and prayers, such general gatherings of the people are nowhere to be seen among our people, indeed it is impossible to persuade our common people to do so. Then, the astonishing and unbelievable severity of fasting and mortification among their monks, - which of our monks would not be put to shame, whether he be a Carthusian (who want to be considered the best) or a Benedictine? Our monks are only shadows compared to them, and our common people are quite unholy compared to their common people. Nor even the true Christians, neither Christ himself, nor the apostles, nor the prophets have ever had so great a beautiful appearance. And this is the cause that many so easily fall away from the faith in Christ.

2) As a sample of translation, we here communicate how the preceding sentence in Jonas reads: "Thus we shall see in this little book that the Turk's and Mahomet's religion, ceremonies and false worship have a much greater, more splendid appearance and shine more gloriously than old knotted ropes, downcast eyes, gray caps, wooden shoes of the barefoot monks or all our monasticism.

It is striking that both the Jena and Erlangen editions have brought this translation of Jonas, because both principally only reproduce Luther's writings in the language he used. In Latin, the preface is found in the Erlangen edition, oxp. var. ar^., tom. VII, x. 514. According to the text offered in the same, we have translated it anew.

fall away from Mahomet and cling to him so stubbornly. I fully believe that no pope, monk, clergyman, 1) or follower of their faith, if he spent three days among the Turks, would remain in his faith. I am talking about those who sincerely hold the faith of the pope and are the best among them. The other group and the largest part of them, especially the Whales, believe nothing at all, because they are swine from the army of Epicurus; they are secure against all heresy and error, and strong and unconquerable in their Epicurean faith, both against Christ and against Mahomet and against their own pope. And for this purpose we publish this book and thrust it under the eyes of those who are hostile to the Gospel, so that they, having been disgraced in their foolish opinion, may learn by the thing itself and grasp with their own hands that what the Gospel teaches is true, namely, that the Christian religion is something quite different and higher than apparent ceremonies, plates, caps, sour feasts, fasts, feast days, seventh tides (horas canonica) and all the offerings of the Roman church throughout the world. For in all these things the Turks are very far in the lead, who deny and most fervently persecute Christ, no less than our papists deny and persecute him. Then they can also see with their hands that this is true, namely, that the Christian religion is something far different from good morals or good works, for this book shows that in

Go therefore, ye tyrants and bishops, and slay, burn, slay, chase away, and rage in full fury for the faith of Christ, that is, for the sake of your ceremonies, although ye see here that the bright glow of your ceremonies is not a bright glow compared with the glorious:: bright glow of the Turks, and that your customs, compared with the customs of them, are clearly abominable. Therefore we publish this book at the same time as a kind of defense for our gospel. For now I see what the cause has been,

these things, too, the Turks are far superior to the

Christians.

1) Instead of elsruin we have assumed elsrieuru. Jonas offers: "that among the papists no monk, priest, canon or curtisan" 2c.

why the religion of the Turks was kept so hidden by the papists, why they only told what is shameful about them, namely because they realized, which is also really the case, that if it came to a dispute about religion, the whole papacy would have to fall with all its members, and they would not be able to protect their faith and refute the faith of Mahomet, since they would have had to refute that which they themselves approve of to the highest degree and on which they rely most, and to protect that which they approve of to the highest degree and on which they rely most:...

There are, I confess, many things among the Turks that are disgraceful and unrighteous, even in appearance, and perhaps there are more of them in the meantime, and the Turks are now not all as they are portrayed in this book, which was published before the capture of Constantinople, that is, seventy years ago, as everything tends to get worse with time. But these evil things are nicely covered by the so effective and strong appearance of ceremonies, good customs and false miracles. For what a shameful nature was not also among our people in so many abominations of pleasure, avarice, greed, pride, jealousy, discord, blasphemy, lies, vanity, impiety, so that we surpassed Sodom and Gomorrah, and yet this was concealed by a much weaker appearance of ceremonies than that of the Turks, that all this was not seen, and they were nevertheless considered saints: how much less will the Turks be moved by their shameful things adorned by such religious ceremonies!

Therefore we publish this book also with this second intention, that we may prevent the Mahometan arousal. For since we now have the Turk and his religion in the neighborhood, ours must be reminded that they should not be moved by the beautiful appearance of the religion of those people and the prestige of their customs, or by the low prestige of our faith and the

2) Instead of utilitats we have assumed vititats. Jonas offers: "and whether our holy Christian faith seems less".

The Christian, who is annoyed by the vexatious form of the customs, denies his Christianity and follows Mahomet, but learns that the religion of Christ is something other than ceremonies and customs, and that for the Christian faith it is not at all decisive which of the two ceremonies, customs and laws is better or worse; but he throws them all into one heap and declares that they are not sufficient for righteousness, and that they are not necessary. If we do not learn this, there is danger that very many of our people will become Turks, since they are otherwise already inclined to much less brilliant errors

And although the author of this book sufficiently scourges the unrighteous and shameful things of the Turks, and then also refutes their glaring agitations (by which, as he confesses, he himself was moved and sometimes fell) guite clearly and correctly, we still see that at that time our highest protection and our strongest weapons were not so publicly displayed, which are the articles of Christ: Namely, that Christ is the Son of GOD, dead to our sins, raised again that we might live, that we might be justified by faith in him, and blessed through the forgiveness of sins 2c. These are the thunderbolts that destroy not only Mahomet but also the gates of hell. For Mahomet denies that Christ is the Son of God, he denies that he died for our sins, he denies that he rose from the dead to bring us to life, he denies that through faith in him sins are forgiven and we are justified, he denies that he will come as judge of the living and the dead, as

Although he believes in a resurrection of the dead and a day of judgment, he denies the Holy Spirit, he denies His gifts. By these and similar articles the conscience must be fortified against the ceremonies of Mahomet, by these means his Alkoran must be refuted.

For if someone denies the articles just mentioned, what can it profit him if he also has a spirituality of angels, if he is also twice as spiritual as the Turks? On the other hand, if a man holds to these articles, what harm can it do him if he neither fasts so much, prays, watches, abstains, nor is so modest in food and drink, clothing, offerings, and housekeeping? The Turks, the Papists may be glorious in these things, but at the same time they lack the right faith and are full of other exceedingly shameful vices and are an abomination before God and hateful to men. But it is to the author's credit that, hindered by the infirmity that was common to all in his time, he did not touch upon the greater things, and that what he did touch upon, he set forth in the manner of writing common to his time. He is to be praised, however, for his excellent zeal, for his sincerity and diligence, by which he faithfully accomplished as much as he was able. I will perhaps say more when Mahomet himself and his Alkoran come into my hands. For I hope that our gospel, which shines in such great light, will also make an attack on Mahomet, the abominable prophet, before the day of judgment. May our Lord Jesus Christ do this soon, to whom be glory forever and ever. Amen.

The first part of the book is a preface from Justus Menius' booklet: Der Wiedertäufer Lehre und Geheimniß aus heiliger Schrift widerlegt (The Anabaptists' Doctrine and Mystery Refuted from Holy Scripture). *)

Preface Mart. Luther.

1 Our Lord Jesus Christ proclaimed clearly enough in Matth. 18, 7, that his dear church must always suffer from riots and sects, when he says: "There must be offenses, but woe to the man through whom the offenses come. St. Paul also said in 1 Cor. 11:19: "There must be heresies, so that the proven ones may be revealed"; and 2 Pet. 2:1: "But there will be false teachers among you, just as there were false prophets among them," as has been the case from the beginning of Christianity, even in the time of the apostles, until now, and will continue to be the case until the end of the world. For Christ is a King and Lord, therefore he must also contend and fight. But if he contends spiritually with the truth against the lie, the lie resists and will not be defeated. So the mobs begin, and there is such noise and tumult in Christendom.

(2) Therefore let no one be astonished or dismayed when he sees the rise of the heretics among Christians, and their terrible railing against the truth. If you are a Christian and believe Christ and his apostles, then you must also believe this and wait for them when they say that there must come revolts and rebellion [1 Cor. 11:19], and consider their word to be no lie, or loose, frivolous speech, but that they speak of honest, great, terrible things, as God's word is to speak. And you must not let it be strange to you when they come, but get used to it, so that you can say, "Go ahead and let come what is coming, I have already heard it.

knew very well that there would have to be a mob; if it is not them, it must be others; if they leave, it is others who are watching. If you want to have the good gospel, you must also have the hellish gates and devils, so that you do not have the same gospel with love and peace, as Christ says: "I give you my peace, not as the world gives" [John 14:28].

And in sum, the devil is a poltergeist and rumbling spirit, he can't stop poltergeist and rumbling. Up to now, under the pope, he has rumbled in houses, in churches, in the fields, in the woods, and thus has established a soul market, has offered and sold souls for sale, thereby dragging the mass and all Christian works into purgatory. even into hell, and putting all the world's goods into slothful bellies, even sinking them into monasteries and monastery cloacas and secret chambers. Now, however, such a soul market has been laid low for him, he is causing a new riot and another rumble, through the spirits of the mobs. Therefore, just as we are no longer afraid of the rumbling spirits in houses, we should also no longer be afraid of his! Therefore, just as we are no longer afraid of the rumbling spirits in houses, we should also no longer be afraid of their rumbling in the huts; there must be rumbling and rumbling as long as the world stands.

(4) But everything must be to our advantage, and not to our benefit. First of all, that we are trained to act and keep the word of God more diligently, and thus become more certain of the truth the longer. For if we did not have such groups, through which the devil wakes us up, we would become too lazy, sleep and snore ourselves to death, and both faith and word would be lost in us.

^{*)} The book to which Luther wrote this preface has the title: "Der Widdertauffer lere vn geheimnis aus heiliger Schrifftderlegt, Mit einer schönen Vorrede, Martini Luther. sslo.j 4XIII. Sie errichten schalckheit vnd Haltens heimlich 2c. Wittemberg ^IVXXX." 24D quarto sheet. At the end: "Printed at Wittemberg by Nickel Schirlentz. MDXXX." The entire manuscript with Luther's preface is printed in the Wittenberger (1551), vol. II, pp. 299p-350. The dedication to Landgrave Philip of Hesse is dated May 4 (Mitwochens nach Philippi und Jacobi) 1530. The preface alone is found in the Wittenberger (1569), vol. IX, p. 548; Jenaer I1566), vol. V, p. 260d; in the Altenburger, vol. V, p. 396; in the Leipziger, vol. XXII, appendix, p. 98 and in the Erlanger, vol. 63, p. 290. We give the text after the latter, since it brings the original print.

darken and corrode until everything is spoiled. But now, They do not preach as the apostles did, and all ordinary would have peace from the mobs.

world in a more powerful and brighter way, so that many learn the truth through such warfare, or are strengthened in it, who otherwise would not be able to do so, because also gives it work, hangs on it and hounds both the devil may be. vengeance on the godless, proud despisers and ungrateful people who persecute, blaspheme or despise prudence.

6 You will find all this in abundance here in this fine book, lazy, lame lies of the Anabaptists; and again, how justly he punishes their proud conceit and ingratitude, that is riding them. they, blinded and obdurate, speak such foolish things, give a little indication, so that one may think that the devil all understood in this book.

creep through the houses, and walk about in the country, and do not appear in public.

such mobs are our grindstone and polisher, sharpening preachers do daily, but are vain preachers of lies, and and polishing our faith and doctrine so that they shine come even into strange houses and places, where they smoothly and purely like a mirror, getting to know the are neither called nor sent of any man, neither can they devil and his thoughts, and becoming fit and skilful to bring any certain reason nor sign for such creeping and fight against him, which would all remain, where we running. This piece is not lacking, and it is certain that they come from the devil, as Christ says John 10:8: "All (5) Secondly, the word itself is brought to light before the who come before me are thieves and murderers." Thus I have just admonished Psalm 82. 4. 2) both authorities and subjects, that one should not suffer such sneakers. assassin teachers and angle preachers, because there is it is a busy thing about the word of God, therefore God no God, but certainly the devil himself, no matter what it

and the world, so that its power and virtue are revealed 8. secondly, their doctrine is nothing else than worldly and the lie is put to shame. Whether some are deceived goods, temporal, carnal and earthly promises, which the by this is also right, and is done for punishment and mob likes to hear, namely, that they, like the Jews and Turks, will invent a kingdom on earth, in which all the wicked will be slain and they alone will have good days. our teachings. For what devout, simple hearts are Who would not like that? That is a public, tangible lie. For deceived besides, there is hope that they may come to Christ has not appointed a worldly kingdom for His own. right again. But the proud and the clever shall be but a heavenly kingdom, and says [John 16:33], "In the hardened within, and shall receive in themselves the world ye shall be in anguish and distress." Item [Cap. 18, reward of their ingratitude and their own trustworthy 36]: "My kingdom is not of this world," and means that we deny this world and wait for the kingdom of heaven. otherwise the former saints and martyrs, Christ and all how God exercises and strengthens our faith through the the apostles would have to go without such a worldly kingdom; therefore this piece is a sure sign that the devil

(9) Thirdly, that they teach that Christ will kill the wicked and therefore do not like to come into the light, but hide by the sword, and will command the sword to such their poison in the darkness. And although all their lies in covenant-breakers; there thou seest manifestly the this book are clearly and powerfully overcome, I will also murderous, seditious, revengeful spirit, whose breath stinketh for the sword. And, that is still much finer, they has sent them out, and deal with vain lies, although it is preach themselves, they want to be such fellows, to lead the sword, and that they would have cleaned the lies so, (7) First of all, this is a sure sign of the devil, that they that not they themselves, but others should do, as the prophets prophesy of the future Christians, so it would have a little color. But these fellows are not comfortable with their neighbors.

¹⁾ In the original and in the Wittenberg (at both locations): "glw". This has already been resolved by the Jena edition by: glatt. Cf. Walch, St. Louis edition, vol. IX, 856, K 94.

Therefore they must preach themselves, not Christ nor his works, but what they would like to do and their murderous works.

- (10) But we know that Christ commanded not a sword unto his own, but forbade it, saying Luc. 22:26, "But ye shall not be or do so." He has not revoked such a word, nor will he punish himself with lies, and will not kill the wicked with the sword, but with the breath or spirit of his mouth, and by the appearance of his future he will put them to death. Therefore this is a sure and tangible sign that it is the wicked devil.
- (11) Fourthly, behold, how finely they teach of good works; saying, they give their good works for a penny. With this they want to be our monkeys, and teach us, because they have heard that we teach that good works do not make one pious, nor do they wipe out sin, nor do they reconcile God. The devil adds to this and despises good works so much that he wants to sell them all for a penny. I praise God, my Lord, that the devil, in his prudence, must so shamefully abuse and deceive himself.
- (12) We teach, then, that God's reconciling, sanctifying, and atoning for sin is such a high, great, and glorious work that Christ, the Son of God, alone must do it, and that it is actually a pure, simple, and special work of the one true God and His grace, to which our works are nothing, nor are they able. But that therefore good works should be nothing, or worth a penny, who has ever taught or heard it, except now from the lying mouth of the devil?
- (13) I would not give one of my sermons, one of my lectures, one of my writings, one of my father-universes, yes, however small works I have always done, or still do, for the goods of the whole bet; yes, I consider it more precious than my body's life, which is and should be dearer to everyone than the whole bet. For if it is a good work, God has done it through me and in me. If God has done it, and if it is God's work, what is the whole world against God and His work? Even if I do not become godly through such a work (for that must first come about through Christ's blood and grace, without any work), it has nevertheless been done for God's praise and honor. for the neighbor's benefit and salvation, none of which can be paid for or compared with the good of the world. And this fine mob takes a penny for it. Oh, how finely the devil has hidden himself here! Who could not grab him
- 14. against faith they teach a worldly kingdom; against good works they teach temporal goods and money, and had them less than a penny; against the cross they teach sword and vengeance. Oh, they must be tender and fine Christians to me! Therefore, he who believes such obvious, tangible lies and blasphemy of the devil, is surely damned. But further you will find in the book itself and see how Christ attacks, overthrows and destroys this lying spirit; to him be praise and thanksgiving forever, together with the Father and Holy Spirit, true God and Lord, amen.

¹⁾ Erlanger: deim. Wittenberg vol. IX: dem; likewise the Jena. Wittenberg vol. il: dem.

Two prefaces to Alexius Croßner's sermons. *)

1531

[First Sermon.]

Of the Most Holy Sacrament of the Body and Blood of Christ.

Preface Martini Luther.

- 1. Although I know that my letter is now lost among the papists, and is completely in vain, because they gave themselves to the devil after this Diet, or just as Satan went into Judah after the holy morsel of bread, and possessed him completely, so also now, after all our high and faithful admonition, pleading and request, Satan has gone into the papists and possessed them completely, so that they are hardened, and can now no longer hear nor suffer God's word or work: Nevertheless I will not cease or be silent, but will cry out and cry to my grave, and shall cry no more, but cry trembling and murder over the hardened wicked, and with me exhort all that can cry out, at last also stone and wood, until our crying up in heaven compels our faithful Saviour and righteous Judge to descend and see how poor Lot fare in this shameful Sodoma.
- (2) And as they ask nothing after our writing, supplications, entreaties, cries, and shouts, but always continue: so will I also, together with mine, ask nothing after their raging and tumulting, but also always continue and confidently cry out; will see who is the first to grow weary, or the last to cease. Perhaps God will continue

That over that they are spiritually mad and senseless, they may also be possessed bodily, and so become thoroughly mad and foolish according to their merit, amen.

(3) For we have the advantage that our cry is not without our great benefit, and their raging is not without their great harm, and our benefit is many. First, that God's name and His word are honored, as with a proper service and sacrifice of thanksgiving that pleases Him. Secondly, that God's word may be the more abundantly (according to the teachings of St. Paul) practiced among us, so that many may be instructed, strengthened in the faith and admonished.

Thus it also serves that the papists are overwhelmed with the multitude of divine testimonies, and are incessantly accused before God, and are finally disgraced before the world, so that they can have all the less excuse, and are condemned all the deeper into the abyss of hell, and also perish all the sooner. For because they force us to such cries with their rage, it will not be long with them, God cannot suffer such cries for long. I know this for certain, as Christ says Luc. 18, 7. 8.: "Should God not save His elect, who day and night

1) "before" is missing in the Erlanger.

^{*}M. Alexius Croßner was Canonicus at Altenburg and court preacher of Duke Georg. On June 8, 1527, he preached a sermon on John 6:55 of the Sacrament of the Body and Blood of Christ at the Schlöffe in Dresden, and on June 29, 1527, he preached a sermon on the Holy Christian Church. He had to leave Dresden. In 1531 he had these two sermons printed and dedicated them to Duke George, but not exactly as he had preached them, but increased and improved. Luther wrote a special preface to each of these sermons. The first appeared under the title: "Ein Sermon vom Hochwirdigen heiligen Sacrament, des leibs vnd bluts Christi, durch Alexium Crosner von Colditz auff dem Schlos zu Dresden jnn Meisten gepredigt. With a preface by Mart. Luther. Wittemberg H).XXXI." 8 quarto sheets. At the end: "Gedruckt zu Wittemberg durch Hans Lufft. M.D.XXXI." The second sermon is entitled: "A Sermon of the Holy Christian Churches by Alexium Crosner" 2c., as above. In the collections, the prefaces are found: in the Wittenberg (1569), vol. IX, p. 549 d; in the Jena (1566), vol. V, p. 321 d; in the Altenburg, vol. V, p. 581; in the Leipzig, vol. XXII, appendix, p. 100; and in the Erlangen, vol. 63, p. 296.

cry out to him? Yes, I tell you, he will save them in a short time."

5 It is read in the book of Joseph that at the time Jerusalem was besieged by the Romans, and they remained obdurate and unrepentant, as our Papists are now, a man was found running about in the city and on the walls, crying out, Woe, woe, woe to thee, Jerusalem! and no one could make him speak nor keep him silent; they brought him before the lords and had him beaten, but it was no use. He cried out in unison until he was shot on the wall. So we must also cry out against our hardened enemies of God and murderers of Christians, the papists, as long as we live, until the judge comes, and brings with him the hammer and mace, that 1) he may break such iron hard heads of the desperate wicked.

For this reason, these two sermons by Alexis have pleased me well, and I would rather have them printed than a murderous cry against the papists, who now, as nonsensical rabid people, profess at the same time that it is right to administer and receive both forms of the Sacrament, and yet, out of wanton, right malice, and no other cause, forbid, blaspheme, and persecute such right, and in addition, with all kinds of sins against the Holy Spirit, without ceasing, profane and defy God to the highest degree.

(7) And I do not let them go out because the damned enemies of God should be convinced or overcome with it. For they know it themselves, and confess it themselves, that they are overcome, and that our cause is right, especially in this article; much less that I would admonish them with it, or move them to concede and relent in such an article. Such humility and mercy toward them is over. I have now done this for ten years and more, for too much enough. The devil begs them again to grant it. And the devil also thanks them for letting us have it. We have it, and we want it, and we do not want to look at them, but because of this I want to publicly accuse them before God and the world, cry out and expose them, so that they will be disgraced and mocked forever, as those who, out of devilish malice and with unheard-of iniquity, have violated God's word.

(which they profess to be God's word and order) knowingly condemn, blaspheme and forbid, so that our descendants may know what devilish people lived in our time and what horrible, monstrous beasts we had to deal with. Otherwise, perhaps no one among our descendants would believe that such great wickedness could have existed on earth. For I myself could not believe that such wickedness would come into a human heart that could say: This is God's word, I know it well, yet I will not suffer it, but condemn and blaspheme it, only because I do not want it.

8 These two sermons also help to strengthen our people. For the more witnesses of the truth there are, the better they strengthen the faith of the weak, and ward off the counterclaims and poisonous fables. For I hear that now in Halle some cryers pretend that there is no danger; if they are obedient to the authorities and use one figure, they do not sin. One must be obedient to the authorities.

The wretched evil-doers, who before our letter never knew anything about obedience to the authorities, but tore all authorities to pieces and trampled them underfoot, now cry out from our teaching: one should be obedient to the authorities. They have already forgotten, even disregard, where they brought the poor man, D. Krausen, 2) with such poisonous speech; the shameful murderers of souls and bloodhounds wanted to increase and multiply such terrible examples.

10. God does not give us much authority in this. It is said that all authority here shall be called lowliness. All majesty here shall be lowliness. Let all the world shut its mouth. For God the Most High speaks here, it is His word that we act upon, but one must be more obedient to God than to men (Apost. 5, 29.]. And it does not help that we are obedient to God. He has already made the judgment, Matth. 15, 8. 9.: "This people honors me in vain with commandments and doctrines of men." What will he judge about those who do not serve him with human commandments and teachings against and above his divine commandments and teachings?

2) For v. Krause, see Walch, St. Louis Edition, Vol. IX, 262, note.

They condemn his words and his order, which he himself instituted for his worship, so that their anti-Christian and anti-godly service might continue.

(11) Therefore, let every man watch and beware of such poisonous mouths, and let the example of D. Krausen be to him a greater terror and dread than the terror and dread of his furious tyrant. For with D. Krausen's example God himself, who lives eternally, terrifies. dreads and But with the commandments of men, tyrants, who are nothing but water bubbles and dead lice bellies, soon have to leave, as Isa. 8, 12. says: "Do not be afraid of their terror." And again [Isa. 51:12]: Why are you afraid of a man who dies?

12) But if anyone would let himself be overthrown, and his devil's head, that is, his furious authority, would become willing. he should watch and still

and is much worse than sin, for which he repents and atones. God does not want the death of the sinner, nor does He want those who have fallen to be rejected [Ezek. 18, 32. 33, 11.] It is enough if one recognizes his sin and repents of it. Let those repent and atone who defend their sin, and after they have defiled God and His word, still want to be right and pious in it. It is a much, much greater sin to force people to willfully sin against God than to sin against God out of fear. The latter is a papal and episcopal sin, but this is a human sin. Nevertheless, one should not sin for the sake of man, much less sin on the mercy of God, as some crude, impudent souls do.

God, our Father, grant that these two sermons may well comfort and strengthen the pious, and may well cry out the papists, and bring them to all shame before God and the world, amen.

[Second Sermon.]

From the Holy Christian Church.

The papists have introduced a new article in the faith, which is called: We clergy are the holy Christian church, and paint ourselves as sitting in a ship, and the other Christians as swimming in the sea and rising. All their buildings are based on this, with their teachings and life, and they conclude that they cannot be mistaken, but that what they teach and do is vain law and the article of the Christian faith. For the Christian church is so holy that it cannot err, neither in life nor in doctrine. So surely the Holy Spirit governs it. When the article was in his power and ruled, they did well; what they wanted had to be right or wrong, as we have experienced at times, and unfortunately all too often; and if it were to be proven even today, we would have to let go and do whatever they wanted.

(2) But now the fruits of the clergy, both with doctrines and life, are so bright in the day that they themselves must confess, and do confess, that it is not holy, but harmful, worse, and worse.

It is not a bad thing, and may not be appropriate for the holy Christian church. Therefore, it is necessary to recognize what the holy Christian church is. If it is the clergy with their mobs, then the devil has won, and we both, God and His Word, have lost. For, even if they are most blatantly wrong, who will accuse them of error or judge them? If God's word is taken against them, they can say: We may not err, we are the holy church, and therefore all error must be considered holy, free and unpunished.

(3) From this it must follow that their avarice, fornication, and other vices must be vain virtues. For where thou wouldest say, In some things and manifest vices, which are contrary to the word of God, they may well be reproved, judged, and punished; but fornication with the sixth commandment, and with the sayings of St. Paul; that endureth and accomplisheth nothing. For since they publicly condemn the one form of the sacrament against the word of God, and condemn

They want to be unjudged and unpunished with such God's word, but say that the church cannot err in this, even if it does against God's word, and have the intercession of the Holy Spirit against it.

Erl. 63, 3V3-306.

(4) Let them then act against such a great, high article of the sacrament, and say: We cannot err, the Holy Spirit governs us thus, as rather a priest may have a fence against the lesser commandment of God, and say: I cannot err, the Holy Spirit governs me thus. But if they cannot do this in a minor article, how can they do it in such a major article?

For this reason I have let this sermon of M. Alexii go out, so that everyone may see or learn from now on what the holy Christian church is called and what it is. Where this is well recognized, one has a great, comforting protection against all false teaching. For of course this must be true: that the Christian church is holy, and may not err in the faith, because with Christ it is One Body and One Spirit. But here, truly, one must also diligently notice and know what is meant by holy, and what is meant by error in the faith. For even today our papists teach us no other holiness than that which is in us and is attained by works, although here a sharp and certain distinction must be kept between holiness by works and holiness in the church, and between faith and works or

6 For this must be confessed, that the church has not become, nor can become, the holy church by works or merit, what

Would Christ with his death otherwise be necessary or useful to us? Thus, the holy church cannot be without error and sin even for the sake of life, otherwise it would have to lie and mock God when it asks in the Lord's Prayer: "Forgive us our trespasses" [Luc. 11, 4]. And Christ himself would also have to lie, since he calls his dear apostles, who were holy: "You are wicked and without understanding 2c. [And there can be no saint who does not have to pray the Lord's Prayer; and the Church altogether, if it is the holiest, must also pray it. Behold, the papists have never thought of such things, and make vain saints of works in heaven, and among so many legends of the saints there is not one that describes a saint who would have been holy according to Christian holiness, or according to the holiness of the faith. All their holiness is that they prayed a lot, fasted, worked, chastised, lay hard and dressed. What kind of holiness even a dog and a sow can practice every day.

(7) Therefore we must speak differently of the matter, and know that the Christian church is holy, not in itself, especially in this life, but in Christ; and is a sanctification of grace, begun here and accomplished in that world. But in itself it is not yet holy, as St. Paul to the Romans Cap. 6 and 8 clearly teaches of all Christians. But you will find further meaning in this sermon. God help us all to stay with the pure truth until the end; praise and thanks be to Him for eternity, Amen.

The first part of the book is a preface to the book by Joh. *)

Preface by Martini Luther.

1. everything that is God's work and word must be challenged and defiled by the devil and his world. whether great or small, so that where God is not with the same

Force, so that he created everything, would receive both his word and work, it would all soon perish and come to ruins, because the devil can not stand it.

2 So it has also gone, and still goes

^{*}The book of Joh. Brenz, to which Luther wrote this preface, has the title: "Wie yn Ehesachen, vnd in den filen, so sich derhalben zu tragen, nach Gütlichen billichen Rechten, Christenlich zu handeln sey. Johan. Brentius. With a preface by Mart. Luther." 34 quarto leaves. At the end: "Gedruckt zu Wittemberg durch Georgen Rhaw. M.D.XXXI." The same together with the preface has also been translated into Latin. The preface is found: in the Wittenberger (1569), vol. IX, p. 555 b; in the Jenaer (1566), vol. V, p. 324 b; in the Altenburger, vol. V, p. 383; in the Leipziger, vol. XXII, appendix, p. 103 and in the Erlanger, vol. 63, p. 305.

He is always devoted to the divine work and creature that we call the marriage state. How reluctantly he lets men come into it! How he resists with fornication and other carnal vices! But even more reluctantly he lets people stay inside. How he has to do here with all his angels (as if he had nothing else to do on earth), how he makes man and woman divided, drives them apart, tears them apart with adultery and murder, or, if they will not or cannot run away from each other, he makes such a miserable life out of it that it might well be called a hell, in which the husband is the wife and the wife the husband's devil.

(3) Above this, he made the matter of marriage much worse through the pope. First of all, he condemned it as a state in which one could not serve God, which is why he made the celibate spiritual state a service to God, so that the married state. God's work and highly blessed creature, had to stink, be nothing, and be considered a disgrace compared to the great, glorious honor of the chaste celibate clergy. Although God smelled such disgrace of his creature, and paid the celibates honestly, blinded them and pushed them to the point that Sodoma and Gomorrah seem to be holy compared to their impudent, abominable, blasphemous whore life and boy life. And it was right for them, because they knew that it was a work of God, and yet did not praise nor honor, but condemned and blasphemed, he gave them uprightly in a wrong mind, so that nothing could please them but the most shameful custom and lust of the flesh, and they received their reward in their own bodies, as it was due [Rom. 1:24 ff].

Secondly, that he has confused marriage with such cords of his laws that no one can get behind him or in front of him. He divorces spouses for adultery, but does not allow them to change. Forces to chastity a man from whom his wife has run away without cause. He confirms the secret vows, bequeaths the degrees, and sells them again; and all in all, he has never been serious in this matter, but plays with it according to his liking, makes laws as much as he wants to trick the others with, but he judges without law, according to his own will.

no conceit. But it is all the devil's trumpery, who would gladly deny even the earth, air and water to the marriage state. Thus marriage in the papacy stands on one side condemned and forbidden, as in the case of the spiritless; on the other side permitted, as in the case of the secular, but still so confused with laws, cords, consciences, and rulings that it is almost as much as a forbidden thing, or at least as a dangerous monster.

Now, without this, marriage is sufficiently confused by the devil's business, and strange, whimsical cases occur within it, that it would not be necessary to first help with dangerous laws and erroneous judgments, but rather it would be necessary to have certain and safe laws in such large, extensive trade, so that one does not create even more unnecessary danger and confusion, but that those who commit too much of their own could pay for it as quickly and as quickly as possible. For it is impossible that one should make laws for all cases, if new cases arise daily. But this could happen, that no law would be made nor tolerated, which would confuse the conscience without cause, or would push into danger of unchastity without cause, as the Pope's laws do a lot.

Accordingly, I like the secular laws much better than the more correct ones, and they do not give so many ropes and causes for some erroneous cases and care. And whoever takes or has a legitimate wife according to such laws, a priest can say and judge with a happy heart that he has it with a good conscience, with God and honor. For the gospel teaches us to honor and keep worldly rights wherever we are or wherever we go, as Paul clearly says in Romans 13:1: "The authorities, which are everywhere, are ordered by God, and everyone should be subject to his authorities. But you will find all this and much more in this fine booklet, which has been compiled from the laws with great diligence.

7 But see to it that you are also grateful for such knowledge, and do not seek carnal freedom as a cover of shame. For many have now become so ungrateful, and seek their will to be brave under the freedom and achievement of the flesh

They know the truth, that they are not only worthy to be under the pope's laws and to torture themselves, but they should live under the devil's laws. To such also the 1) Gospel does not apply, to such also one does not write, to such also one does not allow any freedom of the Gospel. But if they take it themselves and use it for their will, the devil will certainly bless them. For it is written: "God will not leave unpunished the one who abuses His name" [Exodus 20:7, Leviticus 24:16].

- 8. but a devout, grateful heart, recognizing God's gifts, can rejoice when
 - 1) "that" is missing in the Erlanger.

It knows that his conjugal spouse and marriage fei a divine gift and gift, by the imperial rights added and given to him to own, that 2) he can use and enjoy in God's grace and pleasure, which an ungrateful and carnal heart can never do, but is the devil's sow, who wallow and graze in such divine works and gifts, as in a mud and dung. But may God, who has enlightened us through His holy Word, also strengthen us and keep us in the same, whom we may praise and thank from our hearts forever for His unspeakable gifts and goods. Amen.

2) Walch and the Erlangers: that.

24. preface about Joh. Brenz's sermons to the Turks. *)

February 1532.

Newly translated from the Latin.

Preface by Martin Luther on the sermons of Herr Brenz.

Although all instruction and reminder is in vain with hardened people, as Isaiah also complains [Cap. 1, 5.) complains that the stubborn people are beaten by the Lord in vain, we who are in the teaching ministry must not cease to teach and exhort, just as Jeremiah did not cease, although he saw that he could not do anything with the stubborn Jews until they experienced in reality what the prophet threatened. Therefore, I like these admonishing sermons of Johann Brenz very much, and I considered them worthy of being published, so that through them (which God may give) some may be led to repentance. For this is what necessity compels us to confess,

that both Brenz and all of us would like to advise the perishing Germany, although I fear that our efforts will be in vain, and that those obdurate and stubborn people will shortly confirm our prophecy of future misfortune, which they now ridicule or surely despise, and sing the well-known shameful penitential song: I would not have meant that, I would not have believed that!

They have already learned from us, 3) that one should honor the authorities, since God has ordained them, and because we have fortified and comforted the hearts of our people against the Turk and sedition, they trust in it and are as secure as if there were no danger left anywhere, and as if the Turk

3) Erlanger: dedicerunt instead of: didicerunt.

^{*}The writing of Brenz, to which Luther wrote this preface, has the title: Homiliae viginti duae. Sub incursionem Turearum in Germaniam, ad populum dictae. Antore loanne Brentio. Cum Praefatione D. Martini Lutheri. Vitebergae 1.5.32. In octavo. At the end: Vitebergae per loannem Weiss. Anno M.D.XXXII. mense Februa. As early as 1532, a German translation appeared in Nuremberg under the title: Zwei und zwanzig Predigten den türkischen Krieg und andere zufallende Unfälle betreffend, sammt einem Bericht, wie man sich darin zu halten, durch Joh. Brentzen geprediget, mit einer Vorrede v. Martin Luther, durch Seb. Coccium verdeutscht Octav. In 1538, the same was printed again there. The preface is found in the Eislebknsche Sammlung, vol. II, p. 302; in the Altenburger, vol. V, p. 1014 and in the Leipziger, vol. XXII, appendix, p. 105. Latin in the Erlanger, opp. var. arZ., toiu. VII, p. 519; after this we have retranslated.

would have to be afraid of them. But this is not what we have intended with our consolations, that we should free the unrighteous and the courageous from all fear and make them completely safe. For it is not enough that you know that you are celebrating in a good state, which God approves of, but God also requires of you that you serve Him in fear and humility. And he has not placed you in your state in such a way that you should enjoy it securely, but as it says in the second Psalm [v. 10. f.]: "Let yourselves therefore be instructed, O kings, and serve the LORD with fear." Therefore he would have you fear him; if you do not, he will not care for your station, however holy and godly it may be, but will overthrow you, as follows in the same Psalm, v. 12: "Lest he be angry, and ye perish in the way."

I fear, indeed, that if the Turk breaks into Germany again (which is reported to be certain), he will plague us severely. For we Germans are not the only ones who do not repent.

because of our exceedingly grave sins, but the nearer the enemy is, the more shameful and licentious and safer we even live. Therefore, there is danger that God will impose heavy punishments on us Germans for such great sins, which we will suffer in a short time to unferem fehr great harm. But what else can happen? We have been admonished enough, we have been told, written, painted and sung enough beforehand what we should do and what we should refrain from doing. Therefore. there is nothing left (since it must come to pass) but for God to tear out His Lot and let Sodom and Gomorrah experience what they neither believe nor want to hear now that it is foretold. We servants of the Word are excused. Let the blood of each one be upon his head. I recommend this booklet to all godly Christians that they read it diligently.

May the God of grace have mercy on us in Christ and not reward us according to our merit. Amen.

25 Preface to some of Athanasin's writings, edited by John Bugenhagen. *)

1532.

Newly translated from the Latin.

To the venerable man in Christ, Mr. Johann Pommer, bishop of the church in Wittenberg and exceedingly faithful and sincere pastor, his superior in the Lord

Grace and peace in Christ our Lord, who has become a servant, not alone

of the circumcision, but also of the whole world, that is) of all of us, who are the most miserable sinners, through his inexpressible love. My dear friend! It pleases me very much your undertaking (of which I learned quite late) to publish some books of St. Athanasius, namely of the Trinity.

*The book that Bugenhagen published is entitled: "D. Athanasii Libri contra Idolatriam Gentium et de fide Sancte Trinitatis. Cum Praefatione D. Martini Lutheri et D. Ioannis Pomerani, cuius opera hi Athanasii Libri restituti et aediti sunt. ^Vittembergae M.D.XXXII." In Octav. At the end: uius opera hi Athanasii Libri restituti et aediti sunt. ^Vittembergae M.D.XXXII." ^n DctaV. 2Im @nbe: Excusum Wittenbergae. Per Nicolaum Schirlentz. M.D.XXXII. The writings which are contained therein (of which Walch notes in his preface p. 29: "But some things are contained therein which have been falsely and without reason attributed to Athanasio") are the following: Liber contra gentiles. Symbolum fidei [Athanasii]. Liber primus de unita deitate Trinitatis ad Theophilum. De propriis personis et unito nomine deitatis ad Theophil. libr. 2. De assumtione hominis contra Marcellinum. De singulis nominibus. De unita et sempiterna substantia Trinitatis. De beatitudine fillii Dei. De professione regulae catholicae cum increpatione haereticae. De Ariana et catholica confessione. De fide sua. De unitate fidei. De fide unitatis et Trinitatis, patris, filli et spiritus sancti. Ad Epictetum, episcopum Corinthianum. Ad episcopos Africae. Disputatio inter Athanasium et Arium. The preface is in German, with omission of the beginning and conclusion in the Seckendorfische Historie des Lutherthums by Elias Frick, vol. III, p. 1281, 8 24 and likewise in the Leipzig edition, vol. XXII, appendix, p. 105; Walch has it complete. Latin in De Wette, vol. IV, p. 427 and in the Erlangen edition, ox "x". var. ar^,, toru. VII, p. 523. According to the latter we have retranslated.

among which the conversation or disputation gave me extraordinary pleasure, which, as is known, was held under Constantine the Great before the judge Probus 1) between Athanasius and Arius. For I was delighted by the fond memory, as I remembered with how great fervor of faith and applause I had read this discussion as a young man in the first year of my monastic state, since my monastery preceptor at Erfurt, a truly good man, and no doubt a true Christian in the damned habit, had given it to me to read, which he had copied with his hand. But this was only for me (privata) an amusement and a benefit.

But the other [pleasure and benefit] is that I see that the Spirit of Christ is diligently working this in you and through you, that this article of the Trinity be preserved and defended pure and whole in the Church of God, for the preservation of which that exceedingly holy man Athanasius had no hesitation in unloading from himself whatever evil spirits were in hell, in the world, and in the whole kingdom of the devil. Therefore. Pomeranian, your action is a good and salutary one in this exceedingly corrupt age of ours, in which all articles of faith are being attacked by the servants of Satan, and especially that of the Trinity is beginning to be very confidently ridiculed by some skeptics and Epicurians. They are not only helped by those French grammarians or nede artists (as they make themselves believe).

but also some Welsh-German vipers and Vipers, or, as you use to call them, Viper- aspides, 2) which sprinkle their seed here and there in their conversations and writings, very much, as Paul [2 Tim. 2, 17.) says, devouring and serving to ungodliness, at which they laugh and are so happy among their own that one can hardly believe it.

But to these devils, or Epicurians, or skeptics, or people like Lucian or like the followers of Pyrrho, 3) or to any French and German monsters we oppose the man who said to this our servant JEsus Christ [Ps. 2, 7.]: "You are my son", and again jHs. 110, 1.]: "Sit at my right hand." Let us wait and see what triumphs these sneezers will achieve in this great battle against GOD. This war of the giants is not new, and he did not strike down one Enceladus or Typhoeus, or once or only at one time, but from the beginning of the world this our Servant JEsus Christ has done nothing else than to cast down giants, and will not desist until he has once for all destroyed both the seed and the root (as Isaiah [Cap. 5, 24.]), has destroyed all giants with stump and stem, which we expect every day, and pray that it may be done shortly, Amen. Fare well in Christo and pray for me. The grace of this weak God and servant be with you, Amen. Your Martin Luther, a servant of the servant of God.

2) This goes back to Erasmus and his followers. Cf. Walch, St.

Louis Edition, vol. XVIII, Col. 1992.

3) Pyrrho, a Greek philosopher who doubted everything.

¹⁾ Instead of: oorurri prodo juäies in De Wette and in the Erlangen edition is to be read eorarn krodo juäiee. Cf. Walch, old edition, vol. XVI, 2703.

26) Preface from the book of Aegidius Fader: Of the false blood and idol in Schwerin Cathedral.

1533.

Preface by D. Martini Luther.

- 1. This booklet of your false blood and idolatry in the cathedral of Schwerin I have let go out in praise and thanks to the true God and His dear pure Word; but to shame and revenge on the father of all lies, who has so brazenly and shamefully established such and other countless abominable idolatries. suppressed God's word and destroyed Christ's kingdom, that he well deserves that we, together with all the saints, confidently expose his butt, and put his shame in the public light before all the world, so that he may be paid twofold, as Revelation Cap. 18:6, that is, to be disgraced more and more, just as he has disgraced Christ our Lord without ceasing until now, and has heaped and multiplied one idolatry upon another in his kingdom.
- 2. And although the papists now receive many such books of their idolatrous abominations and lies, and yet insolently and knowingly, in addition, want to remain willfully hardened and obdurate in their blasphemous, diabolical nature, that it is in vain to consider what we may further and further reproach and punish, implore and admonish them: we must think and do as the prophets did and acted with their people, who were also so stiff-necked and stubborn that God Himself said of them, "Let their neck be iron and their head brass.
 - 1) Walch and the Erlanger: would have to.

- The sweat filled the ears of the others and moved their hearts to fear God, even though the stubborn and obstinate remained unrepentant and unreformed. Just as one must confidently preach and cast at the devil, although all blows are lost on him, and he drives the mockery out of all preaching, as Job paints the Behemoth in the 41st chapter, v. 20.
- 3. So we must not allow ourselves to be mistaken that our papists also have iron necks and brazen heads, and do not ask anything about the fact that they have been publicly and mightily overcome and convinced with the bright truth, but must also beat and throw at them as at steel anvils and demons; and although the blows are lost, it is still to be hoped that the sound and reverberation will fill the ears of some others, and they will be frightened by such a strong angry judgment of God, and learn to fear God. For it is terrible for a kindhearted person to hear that God strikes hard heads so earnestly and with His great thunderbolts, and yet they despise and mock all this; And one learns from this how terrible it is that God should be so very angry, and not only inflict such abominable idolatry and powerful error on the devil over the godless and ungrateful, but also so completely deliver them into his power that they, hardened and blinded, cannot hear nor suffer the word that he sends to them as a shell, to save them graciously and mercifully from error and the devil's power.
- 4 Therefore let every Christian read this booklet, and he shall see such divine earnestness and wrath against the ungodly, and let it be an example and a warning to him to beware and flee to the utmost of his ability.

^{*)} In 1222, on his return from the Holy Land, Count Heinrich von Schwerin received from a papal legate a shrine, supposedly a drop of the blood shed by Christ on the cross, but in fact a piece of cinnabar set in a jasper. This shrine was kept in the cathedral at Schwerin and was shown to the people every Friday at a certain hour. It seemed to the onlookers as if the drop of blood separated into three parts, which then reunited. That is why this false sanctuary was worshipped for more than three hundred years under great crowd of people. Against this fraud and idolatry wrote

from such lies and abominations, lest he be made partaker of all such plagues, as it is written [Revelation 18:4], "Come out, come out from Babylon, that ye be not partakers of her sin," and drink not with her of the cup of the fierce wrath of God, for the day of his wrath is come to give her as she hath deserved. May God the Lord strengthen us and keep us in His dear, pure Word through Jesus Christ our Lord, and help us to gratefully acknowledge it and to testify and adorn it with good fruits; to Him be praise and thanksgiving forever and ever, amen.

Against the preachers of lies, who, with lying holy blood and fictitious miracles

Seduce people from God's words, Jer. 23, 30-32.

"Behold, I will to the prophets, saith the LORD, which steal my words one from another. Behold, I will go to the prophets, says the LORD, who speak and speak their own word, he hath said. Behold, I will speak to them that prophesy false dreams, saith the LORD, and preach the same, and deceive my people with their lies, and loose theidings, when I have not sent them, neither have I commanded them, neither are they of any use to this people, saith the LORD."

From the antichrist holiness and spirit 2 Thess. 2, 9-12.

"His future is* according to the working of the devil, with all manner of lying powers, and signs, and wonders, and with all manner of deceivableness unto unrighteousness, among them that perish; because they have not received the love of the truth, that they might be saved, therefore God will send them strong delusion, that they may believe the lie, that they all may be judged who believe not the truth, but have pleasure in unrighteousness."

27 Preface to Balthasar Raida's Answer Against Agricolä Phagi, Georg Witzel called, blasphemies and lies. *) 1533.

Preface by D. Martini Luther.

1. among the Germans is a proverb, which means: an obvious lie is not worth an answer. Because the impudent mouth and heart of Witzel, against his own conscience, even obviously lies in his blasphemy booklet, that [it] even his papists themselves would have to take hold of it, if they were equal, I have

I did not consider the reckless boy worthy of answering his lies; for I have answered for such books many, many times with silence, and as a goose whistle let them rush by, but have not wanted to defend myself where someone else wanted to answer. For this reason, I have had this booklet deleted.

2. although I am told, and I want to do it easily

Aegidius Faber, who was one of the first "proclaimers" of the Gospel in Mecklenburg, published the book entitled: "Von dem falschen Blut vnd Abgott jm Thum zu Schwerin. With a beautiful preface by D. Mart. Imth. By M. Egidium Fabrum. Wittemberg. MDXMiij." 7 quarto sheets. At the end: "Printed at Wittemberg by Nickel Schirlentz. DDXXXIII (them)." In the collections, the preface is found: in the Wittenberg (1559), vol. XII, p. 366; in the Jena (1568), vol. VI, p. III; in the Altenburg, vol. VI, p. 119; in the Leipzig, vol. XXII, appendix, p. 106; and in the Erlangen, vol. 63, p. 312.

*Georg Witzel was at first a follower of the Reformation, for ten years, and, as such, preacher at Niemeck. Then, however, he fell away to the papists and found his supply by Cardinal Albrecht at Mainz. Agricola is the Latin for George, and Phagus he called himself from his birthplace Vach in Hesse. Now he attacked the Lutheran doctrine fiercely because of doctrine and life. Probably the writing to which Raida's answer refers is the Coacervatio locorum utriusque testamenti de absoluta necessitate bonorum a fide operum, which appeared in Leipzig in 1532. Raida's answer is entitled: "Widder das lester vnd lügen büchlin Agricole Phagi, genant Georg Witzel. Answer, Balthassar Raida pfarherr zu Hirsfeld. Preface by D. Martin Luther. Wittemberg

believe that the Cardinal of Mainz's Tellerlecker, called Doctor Toad 1), is said to have put a lot of his poison into this booklet, which also once began to whistle a dance; and since the whistle was tuned differently than he had intended, and he had now ruined the dance, he became insane, and became worried that he would also be expelled from the Halle Dishlickery, and not find the fool at the Cardinal that he is looking for, he would like to avenge his wrath, and cool his troubles on us, and yet, praise God! he can accomplish nothing.

- (3) And indeed, because the pope together with his own have hitherto raged and raged with lies, murders and burnings against God and his word, as it befits their holiness to bear such figs and grapes, I do not begrudge them that our false brothers and poisonous toads run away from us and join them; for in such churches such saints, like and like, gladly belong. I have long since felt a dizziness and a grimace in my body, but now that such worms and toads are leaving me below and above, I realize what I was missing, and I have become better; just hurry out, what does not want to stay, here no one holds the other.
- (4) But such an example is good for a warning, that one may learn from it what a shameful wretch is the belly that makes such peelers and knaves for the sake of licking plates, so that one may see that the wise man's teaching of Sirach

- is true, since he says Cap. 40, 30. f.: "He who takes comfort in a strange table does not think to feed himself with honor; he must also sin for the sake of strange food. Therefore a sensible, wise man isware of it." Item [P. 32.]: "Such begging (or plate-licking) is well pleasing to the insolent mouth, but at last he will get a nasty fever from it." Here they stand finely painted, the lazy rogues, who do not want to feed themselves with work, but seek their pleasure with hypocrisy, lies and after-talk at the tables of the rich, and it is called a life, since they feed themselves with sins. Just as the lewd women, and the common women's innkeepers, feed on sins. Vide, cibus quid facit alienus [See what foreign food does].
- (5) But I would like to see that both, bishops and princes, once order such ass-writers to stop, because they know well that such writing has been nothing else so far, nor can it be more than blowing into the fire, which is now somewhat quenched by the pious Emperor Carol and buried in the ashes. If the buntings will be picked up again and a lot of wind blown into them, they may wait and see whose eyes will be struck by the sparks; if a fire also arises from this, then I will be excused; and I will have warned them faithfully. We know all too well how all their things stand, and our stock is still whole, and we still have feathers and ink, whether their skin itches too much for us to scratch it. But I advise peace, and may the merciful God grant it to us, amen.

1) "Doctor Toad" is Rabianus Crotus.

MDXXIII." 6 quarto sheets. At the end: "Printed at Wittemberg by Nickel Schirlentz." With two larger silences, the same preface by Luther is found before another text which Raida published at Erfurt in 1539: Concordia und Vergleichung der Papisten, Wiedertäufer, Rotten, Wicelianer und Lutheraner in und mit der heiligen Catholischen Christlichen Kirchen an die zwei Abt zu Fulda und Hersfeld. Our preface is found in the Wittenberg edition (1559), vol. XII, p. 356V; in the Jena edition (1568), vol. VI, p. 112; in the Altenburg edition, vol.VI. p. 120; in the Leipzig edition, vol. XXII, appendix, p. 107; and in the Erlangen edition, vol. 63, p. 316.

28 Preface to the booklet: Account of the Faith, Services and Ceremonies of the Brethren in Bohemia and Moravia, *) 1533.

Preface by D. Martini Luther.

- 1. Many times I have asked that the people in Bohemia, called the Valdensians or Picards, show me their faith clearly and distinctly, so that I might know how close or far they are from us, or from the right Christian mind, especially because they were condemned and proclaimed heretics by the papists, and yet such a beautiful, apparent character and serious diligence of discipline and good works was found in them, that even in our clergy and monks no such thing was to be seen or heard. This is true, and our clergy had to confess it themselves.
- 2. Since I have read much of their writing and books, and yet could not understand some of their words and speech, which they used in the sacraments and matters of faith (for they sounded much different in my ears, neither do we speak of them), and I know well that one should not quarrel about words and speech, Where otherwise sense and opinion do not quarrel against each other (every bird sings as it grows its beak, and every language has its own way and manner of speaking about the matter, as all this may well be found where one language is to be interpreted into another), we finally came together to speak about it orally.
- (3) And after much discourse, and especially of the sacrament of the body and blood of our Lord Jesus Christ (in which I had been suspicious of them), I found them to our faith.

1) speak a little differently with words or language for the sake of the papists (of transubstantiation and Opus operatum), but still basically sanctify with us 2) and believe that in the sacrament the true body and blood of Christ is received 2c. When I found this piece, I became less opposed to their actions, because they did not otherwise teach or hold wrongly about the Holy Trinity, about Christ, about eternal life, and about all articles of faith, and decided, because they remained so close to Scripture, that they would have been unfairly called heretics, especially by the papists, in whom not bad heresy nor error, but vile abomination, and who without measure raged much, and all their doctrines not only far away, but also radically against the holy Scriptures; as we have abundantly proved all this with so many books that it is publicly undeniable.

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4 Because I would like to see all the world united with us, and we with all the world, in the same faith of Christ, least of all, if it could not be done with languages, but with the heart and mind, I have sent out this booklet of the above-mentioned brothers in Bohemia, so that all devout Christians may read and see how near or far we are from each other or with each other, whether God, the Father of all mercy, through His mercy, is able to give us a new life.

- 1) "our faith" relating to our faith.
- helligen to be unanimous. The Wittenberg edition offers: unanimously believe.

^{*}The Bohemian brothers had drawn up a confession of faith in 1532 and presented it to Margrave George of Brandenburg. This was translated into German without their will and printed in Zurich. They were so dissatisfied with this translation that they bought up all the copies they could get their hands on and got rid of them. Then they had another translation made and printed in Wittenberg. Luther wrote a preface to it. It appeared in 1533 under the title: "Recheschafft des Glaubens: der dienst vnd Ceremonien, der Bruder jn Behemen vnd Mehrern, welche von etlichen Pickarten, vnd von etlichen Waldenser genannt werden. Together with a useful preface by Doct. Mart. Imth. Do not dempffet the spirit, do not despise the prophecy, but test everything and keep the good. Thessalo. v. Wittemberg. M.D.XMiij." 12^ quarto sheets. At the end: "Printed at Wittemberg by Hans Lufft. M.D.XWij." This writing has been reprinted several times, including at Schleswig in 1605. Our preface is found in the collections: in the Wittenberger (1559), vol. XII, p. 357d; in the Jenaer (1568), vol. VI, p. 112P; in the Altenburger, vol. VI, p. 121; in the Leipziger, vol. XXII, appendix, p. 108; and in the Erlanger, vol. 63, p. 319.

I pray that he will give his abundant grace to his dear Son, our Lord Jesus Christ, so that the divisions and schisms may be fewer, and that we may in part come together in one mind and spirit, until at last, with one word and one manner of speaking, we may equally and unanimously praise Christ. For although I do not know how to accept the aforementioned brethren's way of speaking, I do not want to hurry them again, nor force them to speak according to my way, as far as we otherwise become and remain one in matters, until God sends further according to His will.

- 5. For since they have put their doctrine into such a method or order, the like of which neither the pope, nor all his own, have nor could have (though they would), yet we have in our part a brighter and more certain way (I praise the worthiness', and do not praise ourselves) to speak of grace and forgiveness of sins, because we separate works and faith so purely and correctly from one another, and ascribe to each its own kind and office, from which piece one can certainly judge and judge from all other pieces and doctrines. But where such a correct distinction is not kept clear, something of the works that are supposed to help the faith always remains mixed in.
- (6) But in this booklet everyone will find that they have diligently practiced the Scriptures, and the abominations of the Papists (for which they have done much).

- For here you will find nothing of indulgences, purgatory, masses for souls, pilgrimages, saints' feasts, caps, plates, mass markets, and the like innumerable abominations of self-imagined holiness and the doctrine of men, which raged and raged in the papacy, trampled on and denied the faith and the Scriptures, and burned and killed as heretics anyone who did not want to blaspheme with them and desecrate God.
- 7. Therefore I command this booklet to be read and judged by all devout Christians, and I ask that they pray with us all together to God our Father for unity of doctrine and faith, and if there is anyone who has not been done enough in this booklet, let him look at it as they humbly ask; and if they do not earn anything else with it, then it is still fair that they should be the broken reed and smoldering wick, because we are all not yet so whole and perfect ourselves.
- (8) But since we do not intend to persecute or destroy one another, but to promote and help, let St. Paul be our shepherd and mediator, saying Rom. 15:7: "Receive one another, as Christ received you, to the praise of God. And again Rom. 14, 1: "Receive those who are weak in faith," 2c. until everything becomes clear and perfect. May the Father of our dear Lord Jesus Christ, the Father of all peace and unity, grant us this, blessed and praised forever and ever, amen.

29: Preface to the booklet on almsgiving by M. Caspar Aquila, pastor of Salfeld*).

1533

Preface by D. Martini Luther.

(1) The ingratitude of the world is so exuberant, and is increasing day by day, that unless the last day comes, we will worry, not worry, but worry.

They will certainly have to prophesy and wait for the terrible, horrible plague and wrath of God, so that he will draw his light to himself again and let the darkness come over everything. And such plague already the several part of-

^{*}The booklet, to which Luther wrote this preface, has the title: "Von Almosengeben, Ein Sermon, M. Caspers Adler 2c. mit D. Mart. Luther's preface. Wittemberg. MD XXXIII." At the end, "Gedruckt zu Wittemberg durch Nickel Schirlentz." 81 quarto sheets. Luther's preface was published by Amsdorf instead of his own preface.

because almost the whole crowd has lost God's word in their hearts and despises it so miserably, but on the other hand clings to the idol Mammon with such diligence and runs after him, as if everyone wanted to snatch all the world's goods for himself, that one can see how the dear word alone still shines a little on the preaching chair, through the bodily voice, although the same preaching chairs are also few.

Because we see and grasp how the divine word is already extinguished in the hearts, then it is done for a little that it also extinguishes on the preaching platform; because he who has no heart for it, will not long put his ears or mouth to it. But if the preaching stand never shines, then the world has what it should have and deserves, namely, that it, abandoned and rejected by God, is given into the power of the devil, who leads it from one error into another, with all kinds of lies, He fills them with all kinds of lies, idolatry, heresy, and then drives and hunts them to rebellion, war, murder, avarice, and all kinds of vice and vice, as Christ says that the cast out devil takes over and possesses his former house with seven spirits that are worse than he is [Luc. 11, 26.].

(3) I say that we must not worry about this alone, but we must take care of it as surely as God lives, because we can already see the beginning of this calamity so powerfully before our eyes, and all the hearts of the great crowd are already in it. This is called Sodom and Gomorrah sunk with fire and brimstone, this is called the world drowned with the flood of sin, this is called Jerusalem destroyed, that not one stone is left upon another, and there is no hope nor counsel to take away or turn back such things (unless it be the last day), for no one

will hear it nor believe it, and if one sings it and says it, it is a mockery. O right, right, so shall God punish you, you desperate world, for your ingratitude and contempt of divine word, that you must not be worthy to believe your future punishment, which one announces to you so vehemently, but before you are sunk into the abyss with Sodom and Gomorrah, before you could notice it.

4 Isaiah Cap. 6, 9. 10. has also proclaimed to you: "Go and blind the eyes of this people, and stop up their ears, so that they become blind and deaf, and can neither see nor hear, and make their heart thick," that is, careless, sure and ungrateful, so that they become mad, and neither understand nor realize anything, so that they do not convert, and I must help them. This text goes on and on with violence with the ungrateful people of the world. There is no seeing, nor hearing, nor doubting, nor correcting, nor converting, therefore the last will certainly have to be found, that he will leave them and not help them. That is terrible, horrible; but what can we do about it? We must let it go and come as it goes and comes, for even if we tear ourselves apart and complain of it, the world asks nothing of it; it goes on as it is mad and foolish and possessed with all devils. Go thy way, thou noble and tender fruit, and find what thou seekest, and wilt not lack, nor have otherwise; we are easily parted, we cannot hold thee; if thou wilt be displeased, we will sing with the angels over Babylon. We have long healed Babylon, but there is no healing; therefore we let her go, and depart.

5. however, because we have such a plague

In 1555, he prefaced the second volume of the Jena edition with a short word: enough of the preface to the first volume; however, he wanted to put this "exhortation, warning and reminder" of Luther instead of a preface. Where he had taken it from, he did not indicate, and it was also not easily recognizable, because he had omitted the last paragraph. Therefore, all later published editions of Luther's writings have taken this "Admonition" 2c. for a special writing of Luther and have printed it again "with the preface of Amsdorf", which, however, does not refer to this "Admonition" at all, but to the Jena edition. Our preface is found in the Wittenberg (1559), vol. XII, p. 358d; in the Jena (1568), vol. VI, p. 114 and (instead of the preface to vol. II) (1585) vol. II, p. s- iij d; in the Altenburg, vol. VI, p. 122 and vol. II, p. 1; in the Leipzig, vol. XXII, appendix, p. 109 and vol. XXII, appendix, p. 156; in Walch's old edition, vol. XIV, 309 and vol. X, 256; in the Erlanger, vol. 63, p. 324 and vol. 64, p. 262. In the Altenburger and the collective editions following it, the "exhortation" 2c. is erroneously reckoned to the year 1522. Since this exhortation, which comprises the greater part of our preface, is also found in our edition, Vol. X, 213 ff, we could perhaps have limited ourselves here to a correction and addition. But we have preferred to have the preface printed here in its entirety, which is not in the right place there, has a misleading title and wrong year, and is incomplete. In the tenth volume, only our preface should have been referred to.

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to bring this booklet of Magister Caspar Aquila to light by printing, so that such admonition may help us to remain in the dear light; for even if the great lost multitude does not respect it, there must still be some of the small group who accept it with love and thanksgiving, and thank God for it, just as St. Paul, when he had long worked on the lost multitude in vain, 1) turns to the elect and says: he does everything for the sake of the elect. Let us do likewise. For though we would gladly do more for the sake of others, yet it will not be, and all is lost. Christ our Lord and Savior, keep us, his little company, and be with ng

or the last day, and still have the light for a little while (as Christ says), we who love the light want to walk in the same light as long as we have it, so that we may be found children of the light, and when the hour comes that our Sodoma and Gomorrah must sink with brimstone and fire, we with the pious Lot will be preserved and saved, for God knows well (says St. Peter 2 Ep. 2, 2). Peter 2. Ep. 2, 9.) how He should save the pious when He punishes the unbelieving world. Therefore, let us always keep teaching and exhorting one another to faith and good works, and let us keep the good light among the evil, perverse generation, like the lamps and the star of light, and also act as if we did not see or know the hostile, ungrateful despisers.

Accordingly, I have let myself be pleased,

1) "he" is missing in the original.

may soon come, amen, amen.

30. preface from Philipp Melanchthon's disputations. *)

1534.

Newly translated from the Latin.

D. Martin Luther [to the godly and tren brothers in Christa].

That these sentences of Philipp Melanchthon are published and preserved is useful, especially in these exceedingly bad and ungrateful times, so that the godly and faithful brothers in Christ may have after us, as it were, a small souvenir or, as they say, a breviary and bundle of the things which in these times of ours, now almost twenty years, have been taught, disputed, and acted upon, with all our strength and with the utmost diligence, against

the greatest and indomitable abominations and the shameful nature of the most godless worshippers, which Satan has introduced into the church against the gospel of Christ by powerful errors and lying miracles (as Paul [2 Thess. 2, 9. 11.) all too truly predicted) and flooded it with them, as a punishment on the unbelieving and ungrateful. Perhaps our posterity, warned, mindful of their blessedness, and more grateful to God than we have been, can henceforth be made more careful and diligent in watching out for the persecutions of the devil, our adversary, who neither sleeps nor lets up, but rages with incredible fury, making the last worse than the first,

2) "Philipp Melanchthon's" is missing in the original. - Similarly, the words in brackets above are only in the Wittenberg.

^{*}The book to which this preface by Luther refers has the title: Theologicae propositiones Vite- bergae disputatae. Cum praefatione Mart. Luth. M.D.XXXIIII. octav. On the oak: Imprint Vite- bergae per Josephum Klug, anno M.D.XXXIIII. In this original edition, Melanchthon's name is not mentioned on the title or in the preface, but it is above the writing itself, and in the Wittenberg edition, in which the same tom. I, toi. 419, his name is also placed in the preface. The preface is also found (printed as a note) in the Erlangen edition, oxp. vur. arZ., tom. IV, p. 324. We have retranslated according to the Wittenberg.

as the present state of affairs sufficiently testifies. Or, if she does not want to be warned and rushes to her doom with her will, then we are without blame; her blood be on her head.

For we, who today are and are called servants of the church and confessors of the gospel of Christ, have omitted nothing in our work, watch, service, care, prayer, etc., which serves to instruct, preserve and defend the church, of which we certainly boast in the Lord, whose gift is all that we have done, are doing and have. This must also be confessed by the adversaries, whether they like it or not, the matter itself bears witness to us, and their unending hatred and persistent raging, only that they do not want to be called the church, what we call the church (we will not argue about that now), But still they must confess that we have done everything for the assembly which we call the church (may they call it a synagogue of Satan or any other name), have tolerated everything, and for its sake have aroused the hatred of the whole world against us.

This testimony of the enemies is sufficient for us to remind our descendants, namely, that they should know stood bravely we have tirelessly, unconquerably for our church (which they call the synagogue of Satan), which we, who will perhaps die in a short time, leave behind, not of marble or silver, of course, but firmly formed, instructed and fortified in Christ. They may see to it that they receive the same. Not as if we doubted that Christ would preserve his bride, whom he has preserved miraculously and omnipotently until our times, but lest (as if Satan were dead) some should become too sure, who make themselves believe that they have promoted the church most when they have corrupted it with their best counsels (as they thought), and so have not

(which will remain to her bridegroom for eternity, insurmountable against the gates of hell), but also drag many others with them to their doom before they mean it, as has happened to great men in this decade to our great sorrow, and by letting us lament it in vain.

It is a serious matter with which we are concerned, indeed, it is an eternal matter, either to death or to life, which is treated in these theses, which must also be attacked in the highest fear of God. And though they may seem small compared with other things previously written by us, yet they are evangelical lumps, which, as Christ speaks, must be gathered up, lest they perish, for there are in these theses the principal articles of the Gospel drawn together into a summa, without which, if they be not rightly understood and purely treated, the Church of Christ cannot stand. And if it had not existed and been preserved by the power of the almighty Son of God, who is also man, through them, they would not have come to us in any way, but would have been extinguished a thousand years ago through the gates of hell.

Therefore, let the Church of God (which it will gladly do) take these theses of Philipp Melanchthon 1) as a command, and also the remaining descendants (if they want), even if it is only for the sake of history. But he who hates them, let him hate them anyway; he who perishes, let him perish anyway. Christ lives and will reign for all eternity, who will give to those who believe in him what he has promised, and to the unbelievers what he has threatened. To him be glory, amen.

Given at Wittenberg, January 1, 1534, 2)

^{1) &}quot;Philipp Melanchthon's" is missing in the original.

²⁾ This is missing in the original.

The first part of the book is a preface to Antony Calvinus' booklet against Erasmus' treatise, concerning the sought-after comparison of the religious dispute.

beginning, vol. XIV, col. 316.

This preface is duplicated in Walch's old edition, vol. |Since we have already given a new translation of the XVIII, 2526 and incomplete, with omission of the complete relation in our edition, Vol. XVIII, 2006, we omit the incomplete one here.

The first part of the book is a preface to Lazarus Spengler's confession. *)

1535.

Preface D. Martini Lutheri.

1 I would have liked to see long ago, and still would like to see, that a pious, learned man would have taken on the books of the saints' lives and stories, which are called legends, cleansing them of the uncertain, incompetent ones, because many fables and unrhymed dreams are mixed in, which are much more highly respected and held than the true, good legends. My idle nobles, the papists, could well do this, if they were worthy before God to do something in the holy church, which they almost boast of, and next to the holy scriptures, there is no more useful book for Christianity than the dear saints' legends, especially those that are pure and righteous, as one finds in them quite lovely how they believed God's word from the heart and confessed it with their mouths, praised it with their deeds and honored and confirmed it with their suffering and death.

2. all these things out of measure comfort and strengthen the weak believers, and make even more courageous and defiant those who are strong before, because where the Scriptures alone are read without exemplification, they are not to be believed.

and histories of the saints. Although the spirit does its work abundantly inwardly, it helps greatly when one sees or hears the examples of others by heart. Otherwise, a weak heart will always think: "Behold, you alone are the one who believes and confesses, does and suffers such things. Therefore, God Himself describes in the holy Scriptures, in addition to the teachings of the dear patriarchs and prophets, life, faith, confession and suffering, and St. Peter 1 Petr. 5, 9, also comforts the Christians with all holy examples and says: "Know that the same suffering happens to all your brothers in the world", and the Psalter of all Christians who are afflicted in spirit is a comforting example.

3 Thus I have let this confession of the fine, worthy man Lazari Spengler go forth, as he, like a true Christian, accepted God's Word with earnestness in his life, believed sincerely, did great and much with it in deed, and now in his departure and death has blessedly confessed and confirmed such faith, for comfort and strength to all weak Christians, who now have much trouble in the world.

^{*)} Adversaries had accused Lazarus Spengler, syndic of the city of Nuremberg, that he was associated with various dangerous errors. Therefore he added his confession of faith to his will. Luther liked it so much that he published it in 1535 and added his preface. The title of the book is: "Bekendnis Lazari Spengler weiland Syndici Der Stadt Nurmberg. With preface. D. Mart. Luth. Wittemberg. m.xxxv." 4 quarto sheets. At the end: "Gedruckt zu Wittenberg durch Joseph Klug. N.V.XXXV." Selnecker had this confession reprinted in 1582 and also added a preface. In the collections, Luther's preface is found: in the Wittenberg (1559), vol. XII, p. 359; in the Jena (1568), vol. VI, p. 307; in the Altenburg, vol. VI, p. 468; in the Leipzig, vol. XXII, appendix, p. 114; and in the Erlangen, vol. 63, p. 329.

The people of the Holy Land suffered all kinds of suffering and persecution for the faith of Lazari.

They are almost crying out now, and because they no longer have any pious, learned people who want to fence and cry out for them, they set up loose boys and cry out confidently. But let them cry out, they still have a long time to cry out before they cry out again that which Luther has sighed out for them with God's grace; and this silent confession of the united man (as

The innocent blood of the others, which they shed so murderously and viciously, which also cries out mightily to heaven about such murderers and bloodhounds, shall alone cry out more before God than all their screamers with all their cries. And what can they do more than shouting? They do not teach, only they shout. So let them remain screamers, and still scream, our sighing shall over-scream them.

33 Preface to Rhegius' Refutation of the Münster Anabaptist Confession.

*)

1535.

Preface Martini Luther.

1 Although it will cause suspicion among dangerous judges that I adorn this book of Doctor Urbani Rhegii, written against the riffraff at Münster, with my preface, I will not allow myself to be challenged, because God has placed me in such a way that I must sing my mother's little song: To me and to you is no one's mercy, it is both our fault. I am the master of one who is able to do what the people are perverting, and (as they say) God give him what he wills, who is hostile to me without cause. For I can well deserve it (praise to God!) and would have well deserved it long ago, that the devil and his people would have reduced me to ashes here on earth and to an eternal fire in hell, even though there is no lack of good will on both sides, as they themselves confess and show daily.

2. Moreover, I think that, for the sake of my preface, this book will become all the more hostile to Münfter's spirits, and will harden and harden them much more, because they will think that it is done out of pure revenge than by the one whom they have so vehemently shouted out through the printing. For so write

They said that there were two false prophets, the pope and Luther. But Luther is worse than the pope. So it goes with me: whoever among the pope can make Luther the worst of the red spirits that the sun has shone on, has got it wrong. Again, whoever can make me a two-faced pope among the red spirits, and worse than the pope, cannot fail. And yet, if Luther had not written, then no red spirit would know what the pope is, and no pope can resist some red spirit (without with iniquity, fire and sword), but my doctrine is the goal, set by God, to which everything must shoot; but the purpose of them all will remain hit, and must do vain misses, even over and beside the rampart, that everyone must laugh at last, who is entitled, as the second Psalm proclaims.

3 But I must, for the sake of some, if God wills, also praise this book in the city of Münster, and command all Christian readers; for whoever reads this book and does not learn to guard and defend himself from it, will certainly either still have a too fresh anger, or finally

^{*}The book to which Luther wrote this preface has this title: "Widderlegung der Münsterischen newen Valentinianer vnd Donatisten bekentnus, an die Christen zu Osnabrugk, inn Westfalen, durch D. Vrbanum Negium. With a preface by Doctor Martin Luther. Wittemberg. 1535." 17 quarto sheets. At the end: "Zu Zell jnn Saxen, im Hornung Anno domini xxxiiij." This last date will indicate the time of the writing of the book, not the time of its publication. The entire manuscript with a piece of the preface is found in the Wittenberg edition (1551), vol. II, pp. 400 to 427; the preface alone in the Jena edition (1568), vol. VI, p. 315; in the Altenburg, vol. VI, p. 477; in the Leipzig, vol. XXII, appendix, p. 114; and in the Erlangen, vol. 63, p. 332.

be hardened by God. For what more can be advised and done, if such great diligence, faithfulness and earnestness, in addition to such thorough, certain, public truth and writing against such a coarse, foolish (though angry and wicked) spirit is so brightly and powerfully brought to light and brought to light? And no matter how pious they are, and what conscience they have towards God, who blame the Lutherans that all such riots and sedition come from their teachings, this book (because mine do not help so much) shall be a strong and sufficient testimony.

For Doctor Urbanus Rhegius must also be called Lutheran, and no pope will be able to do the same, I know that well. 1) All their art is: Behold, what good comes from the Lutheran doctrine? But where one should be clever according to their high art, no devil would have come into being where God had not created good angels. For from the good angels came the devils, therefore it is God's fault that He created good angels. Just as our father Adam also blamed God, he would have given him the woman. For if God had not created Adam and Heva, they would not have sinned; but since Adam and Heva become sinners, it is God's fault that such a great sin happened. This is still the highest art, and remains the highest art, that only God must be a sinner; Adam and his children are all pure, pious and holy.

(5) Therefore, because from Luther's doctrine there have come many red spirits (as they say), Luther's doctrine must be of the devil. John also says: From us they are, but not from ours. Judas came out of Christ's disciples, therefore Christ is a devil, and if they also wanted to take themselves by the nose, what came out of the pope? Then read the histories, what they themselves (silent their disciples) also did with the emperors 2c.

6 It is obvious that no heretic has ever come from the pagans, they have all come from the holy Christian church, therefore the church should also file the devil. Now the holy church has helped by confessing that the heretics who come from it are condemned, and not keeping with them: it must not help us Lutherans that we also confess, and condemn all the rotten ones (even if they do not want to be from us), better than they themselves could do. The same happened to the Biblia under the pope, which was publicly called a heretic book and blamed for the heretics helping themselves from the Biblia; as they still do, and cry: Church, Church! against and over the Biblia. And Emser, the wise man, 2) did not want to know whether it would be advisable to Germanize the Biblia; perhaps not even whether it should have been written in Hebrew, Greek or Latin, because they and the church are so much at odds.

(7) Since the Bible, which is the Holy Spirit's own special book, scripture and word, must suffer from them and be defiled as the mother and protector of all heresy, why should we not suffer much more that they lay the guilt of all heresy upon us? A spider sucks poison from the dear rose, in which a little bee finds vain honey; what can she do that her sweet honey becomes poison to the spider? And great wonder indeed why they do not condemn their own corpse; for what good comes from it? He eats and drinks the very best, bread, meat, wine, beer, even delicious spices, and yet lets from him vile filth, snot, saliva, butter, sweat, festering, leaves, grind, gnats, rivers, pus, dung and urine. He lets himself be wonderfully clothed with silk and gold, and gives off lice, nits, fleas and other filth.

But it goes, as they say: If one wants to the dog, he has eaten the leather. Or as the fable Aesopi says much more delicately: If the wolf wants to eat the sheep, then it has grieved him the water, although the wolf drinks above, and the sheep below at the brook. They have filled the church with error and blood, with lies and murder, yet they have not troubled the waters; we control and resist,

2) "Man" is missing in the Erlanger.

¹⁾ Here the Wittenberg edition continues: "But say what you will, it is in vain and in vain", then omits everything that follows, and adds the conclusion of our preface: "Christ, our dear God" 2c. The piece omitted here is used for the preface of the second Wittenberg volume, which has the title: "Vorrede D. Martin Luthers vor seinem Abschied gestellet." It is reprinted in all editions of Luther's writings, with the exception of the Jena edition. The indication of the Erlangen edition, vol. 63, p. 407: "Jen. I. 1." is incorrect.

both the jrthumen and riots, nor do we afflict the water. Eat, dear wolf, eat, so that soon one leg will remain crosswise in your throat. Well, it is the world and its God, they cannot do otherwise: "If they have called the householder Beelzebub, how much more his servants?" [And, must the holy Scriptures be called a heretic book, what should our books be honored for?

9. god lives a judge over all, who will make it clear once, is different the heresy book,

the holy scriptures, right and true, which so often and many times testify to this. Christ, our dear God, Lord and Savior, be gracious to us that we do not fall into temptation, but keep us pure, blameless, simple, in his right faith, and deliver us from all evil, by a blessed departure from this pitiful valley, that is, from the kingdom of the wicked devil and his world; to whom be praise and thanksgiving, with the Father and Holy Spirit forever and ever. amen.

34 Preface to the writing: To the new newspaper of Münster. *)

1535

Martinus Luther.

Oh, what shall I do, and how shall I write against or about these wretched people of Münster? one must grasp it on the wall that the devil lives there in the flesh, and certainly one devil sits on top of the other, like toads. But we should recognize and praise God's great grace and mercy in this, that, since we cannot deny how Germany deserves a sharp rod through so much innocent bloodshed and blasphemy, nevertheless the patient Father of all mercy does not yet want to allow the devil the right crack, but warns us fatherly, and exhorts us to repentance, through such crude devil's play to Münster. For there is no doubt in my mind that where God would have imposed it, the high, sharp, thousandfavored spirit would not have done it so foolishly and rudely; but now, prevented by divine power, he must play the game, not according to his evil will, but as far as it is imposed on him.

(2) For any spirit that would do harm in the faith will not begin by taking wives or husbands, knowing full well that the world cannot be deceived by it, because the work is public and known to everyone.

is that there must be either marriage or fornication where a man and a woman are with each other; and if it should happen, as it did with the Turk and at Münster, that no marriage is kept up, then damage is done to the heathen or to your worldly government. But the kingdom of Christ must be attacked by other means. So also, whichever spirit wants to deceive the world, he must not reach for royal honors and sword, and want to choke and devour the people. For that is too coarse, and everyone notices that he wants to exalt himself, and to press everyone; but this belongs to it: to put on a gray skirt, to see sourly, to fast, to hang one's head, not to take money, not to eat meat, to regard wives as poison, to hold worldly rule condemnably, to throw away the sword and to leave rule 2c., and so henceforth to stoop masterly after the crown, sword and keys, until one steals them away.

3 That is what it would like to do; it can also deceive wise, spiritual people; it would be a beautiful devil, and would have finer feathers than neither peacock nor pheasant. But to reach so brazenly for the crown, and take not only a wife in marriage, but as much as lust and folly wills, ah, that is either a

^{*}The text to which Luther wrote this preface is entitled: "Auff die Newe zeittung von Münster D. Martini Luther Vorrhede. Wittemberg. Äl.v.XXXV." 4 leaves, without indication of the printer. The writing itself is found in the Wittenberg edition (1551), vol. II, pp. 385p to 389p; followed by Luther's preface p. 389d; the preface alone: in the Jena edition (1568), vol. VI, p. 316b; in the Altenburg edition, vol. VI, p. 477; in the Leipzig edition, vol. XXII, appendix, p. 114; and in the Erlangen edition, vol. 63, p. 336.

young ABC-devil or Schutteuflein, who cannot yet spell properly, or, if it is the right, learned devil, then the gracious God has certainly bound him with such strong chains, that he can not make it more nimble nor more subtle nor must to threaten and warn us all, that we should fear his punishment, before he gives the same learned devil air and space to attack us not with the ABC, but with the right heavy text. For if he does this, if he has to be a grammatical devil, what can he do if he could be a reasonable, wise, learned, legal, theological devil!

Therefore, there is no great need for this spirit, and I do not think that all the citizens of Münster are pleased with such nobility, who are now silent, and have to shirk, and secretly sigh to God from the bottom of their hearts and cry out: Oh save, save, save! Is there no one who wants to save, just as in the Munchian uprising many innocent people had to join in and remain silent, who would much rather have been saved, and would gladly have seen the salvation. And if God wanted that the wretched devil in the whole world would not have to be smarter nor more subtle than he is at Münster, provided that the dear Christ would keep us Christians in his knowledge, then (whether God wills it) few people would let such coarse spirit, or the subtle spirit coarse pieces move.

5 However, when God is angry and takes away His word, no error is so gross that the devil passes through it. For Mahomet's beginning was also gross enough; but because God's word was not there, such a shameful empire still came out of it, as we see. If the coiner had also been lucky, and God had been ungracious to us, it would have been just as much a Turkish empire as Mahomet's; and in sum, there is no spark so small when God is angry and wants to let the devil blow into it, it can become a fire that consumes the world and no man can extinguish. The best way to defend ourselves is with the sword of the spirit, to defend ourselves with the word of God; for the devil is a spirit, and does not ask for armor, horse or man. But it is not to be said to our lords, bishops and princes that they let preach, and first tear the hearts from the devil by God's word, but

They want to strangle everything, take the body from the devil and leave the hearts to him. They will succeed, just like the Jews, who wanted to destroy Christ with strangulation.

- 6 Ålthough I gladly believe these new newspapers to be true, I am much more moved by the obscene writings they have sent out to Münster, in which they paint themselves more clearly, even more shamefully, than any new newspaper can do. First of all, contrary to the faith, they teach clumsily about the birth of Christ; as if Christ should not come from Mary's seed (as they call it), and yet be David's seed. But they do not interpret it clearly as they mean it, and here the devil has a hot porridge in his mouth, and speaks mum; perhaps he would like to say something nasty, but he kicks out so far that Mary seed or flesh could not redeem us.
- (7) But spi and mum, devil, what you can, the little word "born" overturns all this. For all the world in all languages is called born, since flesh and blood comes through the female body as a child, and is called nothing born, except what is brought to the world grown by the mother's body and blood.

Now the Scriptures everywhere call Christ born of Mary his mother and her firstborn son, and Isaiah: "A child is born to us. And Gabriel: "That is born in thee" 2c. And again, "Behold, thou shalt conceive" 2c. Dearly beloved, to be with child is not to be a tube through which water passes, as Manichaeus also blasphemed Christ, but to be taken from the mother's flesh and blood, to be nourished, to be grown, and then to be brought into the world after the manner of a woman's womb.

(9) After this, that they condemn baptism, which was given before, and make it a heathen thing, is gross enough; for they look upon baptism as a work of man, and not a divine ordinance. If then all that the ungodly have and give is nothing, I wonder why they do not consider the gold, silver and other goods of Münster, taken from the ungodly, to be nothing, and make other gold and silver, when baptism is as much God's work and business as silver and gold; and so God's baptism is nothing.

If the wicked have the right gold and silver, why can they not also have the right baptism, gospel and sacrament? Item, if the wicked swears, he has and abuses the right name of God, if it is not the right name of God, then he does not swear unjustly. If a murderer robs, murders and steals, he has the right commandment of God, against which he acts; if it is not the right commandment of God, he does not do wrong. So here also: If the previous baptism was nothing, they did not do wrong by being baptized; why then do they curse such baptism as blasphemy, if it is nothing? as they say.

(10) But there the devil is a master, to take hold of worldly things, and to break up the former marriage, and call it fornication. Now tell me: because they themselves boast about the previous marriage

If they are vain fornicators, they must all be vain fornicators; but if they are fornicators, why do they inherit and possess the goods of the city and ancestors? They should leave the goods, which they themselves call whore goods, and consider themselves no heirs, and seek or acquire other goods of their own in their new marriage, which would not be whore goods, but marital honest goods. It is bad for such holy people that they feed on whores' goods, and in addition take the poor whores and boys (their ancestors) so murderously and shamefully.

Your dodder kingdom or rat kingdom is so grossly inflammatory that it is not necessary to speak of it, and indeed I have already spoken of it here too much and without need, and others have already moved it enough, so I will leave it alone this time.

35. preface to the writing: A history of Staßfort happened. *)

Nicolao von Amsdorf, preacher at Magdeburg, my dear lord and godfather, D. Martinus Luther.

God's grace and peace in Christ! A print has gone out, as of a priest, who appeared to the priest of Staßsort in this next cradle night in the form of a confessional child, about which I would very much like to have your correct and dry judgment (as you are used to do in such matters and are inclined to do). For where it would have happened in this way, it still made me wonder; although there may not be much questioning as to who he is, the journeyman, but what he means by wanting to become so grainy, and comes as surely as if he had been

2. and without doubt, because Christ himself confesses that Beelzebub has a kingdom on earth, such his humble legate will not be

To the respectable, highly respected gentleman, Mr. | have come without his king's command, and so heartily want to confess. For you (along with us) know almost well how such a poor sinner has had such great remorse and sorrow for his sin ever since the beginning of the world, and would gladly do enough for his sin, if God would allow him to do so. But God's mercy is too great and takes care of the poor, humble sinner; otherwise he would fast and mortify himself to death, or do greater works, so that he would corrupt himself as a weak, pious, silly little spirit. Therefore, he does not want to burden such a poor sinner with such repentance, but will do it himself once, so that he gets his right absolution, and is no longer allowed to do enough for his sin, auras. Now it is said piece by piece, and it is valid who will mock

the other best at the end.

^{*)} The title of the little book to which Luther wrote this preface is: "Eine Warhafftige Historia geschehen zu Stasfart sso Dietzs, am abend der geburt Christi im MVXXXIIII jare. With a beautiful preface, D, Mart. Luther Gedruckt zu Wittemberg, Nickel Schirlentz 1535." 2^ sheets. The writing with the preface is found in the Wittenberg (1559), vol. XII, p. 360; in the Jena (1568), vol. VI, p. 331; in the Altenburg, vol. VI, p. 500; in the Leipzig, vol. XXII, appendix, p. 117, and in Walch. The preface alone in De Wette, vol. IV, p. 590 and in the Erlanger, vol. 55, p. 86.

let my Scheblimini remain, and will not tear it down with done here. anger or mockery. For if my heretic booklet (the holy scripture) is right, he may bite my Scheblimini in the heels commit to you (so that your conscience may act If his head is crushed by the same Scheblimini, then he must not care for mockery to his detriment. Then we will safely) plenitudinem potestatis, also the scrinium not confess to him (as he does), but from the judgment pectoris, that you may absolve such a sinner, as he seat say otherwise, thus: Do this, and die eternally in the hellish fire.

interpretation of this ghost, so I would have done it myself; absolviren, und ihm seine rechte Genugthuung please forgive me for that. I did not consider that you are the highest and right bishop of the Christian churches in auflegen, forma, stylo, modo, figura, loco, Magdeburg. The Psalter was not available, which with its tempore, quibus potest fieri, melioribus, vel istis: musica would have awakened me to such great majesty of your state, otherwise I would not have been so bold Irascatur tibi omnipotens Deus, et retentis peccatis Therefore, I still humbly ask you to give me your opinion tuis, detrudat te in ignem aeternum. Et ego autoin writing in these high matters, and to paint the pious confessor as he deserves. But if you wanted to push ritate Domini nostri lesu Christi et sanctissimi these things home to me again and consider me a pope Domini Lutheri, Papae primi, mihi in hac parte (as I consider you a bishop) (God be unaware of the great honor of both of us), then you must realize that bishops consessa, absolvo te ab omni misericordia Dei et have often been more learned and more pious, neither vita aeterna, mittens te his verbis in infernum, qui the popes, nor St. Augustine at Hippon. Alas, a wretched bishop! Nevertheless, he was the most learned and best tibi et Regi tuo praeparatus est ab initio mundi, of all popes and bishops (even if he was not the holiest of Arnen. all). Not that I am mocking the pious legates, and how could I mock such a high spirit, even if I would like to?

held on one occasion.

And even if such a ghost had not appeared, we Christians times. Therefore, it will almost remain with you, as the still know what his thoughts are, as St. Paul says. He will archbishop and ordinario loci or diocesan, what is to be

6 I, who am called a pope (and I am), want to is in articulo mortis, or, as St. Peter says, in Behold! I wanted to ask you for a judgment and rudentibus inferni. Petrus says, in rudentibus inferni.

7 In German: God Almighty be hostile to you, and never forgive your sin, and cast you into the abyss of If I, as a pope, would like to answer such a legate in eternal fire; and I, by command of our Lord Jesus Christ, earnest, you know that before I gather my cardinals and and of the most holy Father Pope Luther the First, deny prelates together, they have starved, burned, drowned, you all the grace of God and eternal life, and hereby cast murdered, chased away, dispersed 2c., that my/you into hell, which has been prepared for you and your Concilium can be held much less, neither of the Roman king from the foundation of the world, amen. For such Pontiff, who could hold it well, if he wanted to, and would confession is followed by such absolution, and you know not have to worry that he would not be so well off, as in that as confession is, so shall be absolution. As that priest the Costnitz Concilio the three Popes would have to be did, who also had a child confessor before him, the same confessed thus: "Know, know, know, know. He kept whispering and did not say a word. And the priest, who was also not young of the year, soon whistled over his head with his hand, and softly with his mouth: "Whistle, whistle, whistle! like the hunters whistle to the hounds, and let the child confessor go, and said: "As confession is, so is absolution. As is prayer, so is incense, said the devil himself, as a priest prays in bed Complet, and prays himself. 1)

> But let this be a measure of jesting. We know almost well that the devil's joke is a serious one for us Christians, as one says: The

¹⁾ In the Wittenberg and the Jena correctly: "becheret" (se concacavit); De Wette and the Erlanger: bethöret. Cf. Dietz "Wörterbuch" s. v. becheren.

Cat's play is the death of mice. God warns us to pray and to diligently adhere to the Gospel daily. For even though he may, out of great courage, so boldly oppose our dear Lord and make a mockery of Him, it may still happen that he himself does not know why God would do such a thing to him: and he would just as soon smear himself in his cleverness as he smudged himself in paradise, thinking that he had now won, but not at all understanding that the fruit of the woman should be so short after him and crush his head. After that, he also lacked the art.

(9) If God wants us to pray earnestly and to do God's word diligently, he will not want us to do so, even if he causes so much trouble and harm; but if we are lazy and slothful, it is truly his earnest desire to take our dear Christ from us and put him to shame. For he lets it be known how great a multitude of kings, princes, bishops and clergy he has for himself, and how small a multitude our Christ has. It is said in German, Schade wacht; and the Gospel says, "The people sleep." Isaiah says, "No one believes." Now what you further understand and notice in this (since we do not have to struggle with flesh and blood), let it show me.

I do not know of a new newspaper, for your little chronicle is becoming more and more true, namely, that all popes (that is their star in hell) are always hostile and repugnant to the emperors, along with their followers, and do such a great miraculous work that I would almost become a pope myself. For even if they betray and sell the most pious emperors, and set themselves against them with the utmost courage, they are not rebellious, but the most holy fathers. Christ himself could not do such miraculous signs (let alone his prophets and apostles), for he had to be called rebellious and die as a rebel, even though he had been called to be obedient to the emperor. But the pope and his followers betray and murder the emperors, and yet they are not rebellious. Truly, he is called the most holy one, against whom

Christ is a poor sinner. And truly such a great miraculous sign would make not only Lutherans, but also Turks, vain papists. Well, the bath is heated hot enough, whoever it is for will have to sweat. I know that for sure.

Our consolation is our heart and, as St. Paul calls it, our conscience's testimony that we have not called the devil and the papists to such rages, nor have we counseled them, as they themselves abundantly testify by deed, and must testify without their thanks. They also have souls, for which they will have to answer, which we must not carry on our conscience, but can boast on that day that their deeds did not please us, and we taught against them in the highest way. This is joy, consolation, defiance enough, until my Sheblimini come, but let it be as God wills, be it mockery or death. Long is not eternal. Without doubt, eternity will not be short either. If they also have such a testimony of their heart, they will feel it and experience it afterwards, as we also hope to experience it, and pray that it will happen soon, amen.

True history, happened at Staßfort.

- I Laurentius Döner, pastor of Staßfort, publicly confess before everyone by my true words and by the highest truth: that in the year 1534 on the evening of the birth of Christ, our Savior, this history happened in confessional manner, as follows, and thus truly happened.
- (2) On the evening of the Nativity, after Vespers, I sat in confession in the choir in the parish church at Staßfort, and instructed the people in the faith, who wanted to go to the reverend Sacrament on the morning of Christmas Day. And when I had heard them all, and had given instruction according to my ability, with God's help, and got up, and was willing to go to my dwelling, and saw no one else who wanted to go to confession, one came at the last, a simple man, according to my liking, but in his skin a real rogue, dressed in a black, evil skirt, and had an evil hat on his head, and pulled the hat down before the

Eyes, and stepped to me from the chair, and spoke to me with strong words:

3. Lord, will you also hear me confess? I answered: Yes, tell me. And he kneeled on the ground, and sat from me about two paces. I said unto him, If thou wilt confess, thou must come near unto me, that I may hear thee, what is thy affliction. He answered, "If he were near enough, I would hear what he said to me.

4th And began, and asked me, Lord, what think ye of the birth of Christ? I answered: I think much of it. For, as the Scriptures show us, by his incarnation, birth, suffering and resurrection, he saved us and redeemed us from eternal death and damnation. He further asked what I thought of his birth and where he was born. I answered that he was conceived by the Holy Spirit, and born of Mary of virgins, according to the confession of our Christian faith, and according to the instruction of the Holy Scriptures. He further asked: Where is it written that he was born of a virgin? I answered: The prophets and evangelists testify that she is a virgin, as Isaiah on the seventh, v. 14, Matth. on the first, v. 23, and St. Lucas on the first, v. 27. To this he answered me mockingly and said: Yes, it may be written there, but I do not really understand the Scriptures.

5 And asked further: As I understand the saying Is. 7, 14, so it is written in the Hebrew text: Alma; and what does Alma mean in German? I answered: It means a maid or a young woman who still wears a wreath and is undefiled. Which Christians do not think and believe otherwise than that she is the pure, undefiled maiden Mary, from whom Christ our Lord and Savior was born. He answered: This is a lie, it may well be a whore, since your Christ was born of her. To this I answered: You cannot yet make this true to anyone in eternity. And he asked me further, saying, What more do I think of Christ, and why he was crucified? I answered, He was crucified, and died for our sins, and through our sins was born.

His death delivered us from eternal death, from sin, from the devil, and from hell. To this he answered: No. He died because of his sin, because he was a transgressor of the law of Moses. I answered: This is a lie of the highest order. For he has never committed any sin; he came as the true Lamb of God and took away the sin of the world.

6th Then he began, and said, I walked in the field, and saw heaven open; and Moses looked down from heaven, and stretched forth his horns out of heaven; and on one horn of Moses hung your Christ. And Moses was wroth, and cast Christ from the horn to the earth; and the Jews took him, and for his transgression against the law of Moses crucified him, and killed him: and upon the other horn sat the man that gave Adam and Eve of the apple to eat in paradise; and asked me thrice, saying: Do you know this man? Who was he? Then I was frightened and answered, "It was the devil. He answered nothing; he was silent.

007 Then said I unto him: Why hast thou denied Christ, and destroyed, and profaned, and blasphemed him? And all these words which thou hast spoken are lies. The devil himself confessed that Christ is the Son of God. He asked: Where is this written? I answered, Luke in the fourth and more places in the holy Gospel; when [v. 33], "the man that was possessed in the synagogue with an unclean devil cried with a loud voice, saying, Stop, what have we to do with thee, Jesus of Nazareth, thou art come to destroy us. I know who you are, namely, the holy Son of God". Further there [Luc. 4, 41.]: "The devils also went out from many, crying out and saying: Thou art the Christ, the Son of God."

(8) To these words he answered, "It may well be that it is written there. The devil did not mean these words, nor has he ever been serious about telling Chri-

stum took him for God's son. At that time he had a good inn, which he did not like to leave, so he gave him good words and called him the Son of God. Summa Summarum, he completely denied Christ, that Christ had done nothing for us for the salvation of our souls. At the last I said to him: Why then did you come to me? If thou wilt confess, confess; and dost thou desire absolution from thy sin and unbelief, and to receive in a right faith the holy sacrament for the remission of thy sin? He answered: he does not ask for any absolution, nor for any sacrament. He would not know what they served him for, nor would he know how to produce much fruit with them.

009 Then said I unto him, Depart thou whither thou goest. And he said: I will do it, and in the morning we will speak of it in another way. And I said, Do so boldly, and come again. Then he got up from me and stank horribly. But where he went, God knows, and who he was is well known to God. But according to his promise he did not return. I do not desire him either. This history happened in the year and day as reported above. God Almighty, through Jesus Christ our Saviour, protect us from the devil and his seduction, and keep us by his grace in his holy word until our end, amen.

W. XIV, 342 f.

36. lecture on the interpretation of the Sunday Gospels by Corvinus.)

One can see and grasp (God help us!) how important it is that one diligently and earnestly adheres to the pure doctrine of the Holy Gospel, and daily promotes and practices the same. 1. For as St.. Peter faithfully warns us that the devil, our enemy, goes about seeking whom he may devour, so (unfortunately!) we experience it daily before our ears and eyes. There fall in all kinds of evil spirits, which devour many souls. Here celebrates the lies of the Antichrist and the

1) In the editions: the same.

Nor does murder, and kills many souls. There are also many among us who have become so lazy and sure that they think they cannot lack, and have eaten up hell with all the devils. Do not see how they, hurried by the devil, are already completely drowned in hope, envy, avarice, in addition in unbelief and all ingratitude against God and man, full to the top and overwhelmed, so that they, as it were full and tired of the gospel, get an itch in their ears, have become lascivious, to do something.

2) "so" is missing in the Erlanger.

*Antonius Corvinus (Rabe) was born in 1501 in the monastery of Paderborn in Marburg. He was a Ciftercienfer monk in the monastery at Riddagshausen in Brunswick, but was expelled from the monastery in 1522 because of his evangelical views. He then went to Wittenberg, became a preacher in Goslar in 1528 and pastor at Witzenhausen in Hesse in 1538. In 1542 he became court preacher of Brunswick-Lüneburg, general superintendent and reformer in the principality of Calenberg. Because he opposed the Interim, he was imprisoned for three years and died in Hanover on April 5, 1553. The text to which Luther wrote this preface is entitled: "Kurze Auslegung der Euangelien, so auf die Sontag, vom Advent biß auf Ostern geprediget werden. For the poor pastors and house fathers, prepared by Antonium Corninum. In 1536, an edition of this interpretation of the Gospels appeared in Magdeburg in Low German. Under a similar title, Corvinus also published an interpretation of the Epistles in 1537. Both were then published together in Wittenberg under the title: "Knrtze vnd einseitige Auslegung der Episteln und Evangelien, so auff die Sundtage vnd furnemisten Feste durchs gantze jar, jnn der Kirchen gelesen werden. Before the poor parish priests and householders, by M. Antonium Coruinum. ar, fnn ber Siir^en gelefen tuerben. ®or bie arme ^Bfarperrn bnb £>au§beter geftelt, Surd) WL dntonium @oruinum. Non nobis Domine non nobis, sed nomini tuo da gloriam. Wittemberg. N.I).XXXIX." Folio. At the end: "Printed at Wittemberg by Georgen Rhaw. M.D.XXXIX." This book was also translated into Latin and published in quarto in Strasbourg in 1540. Our preface is found in the Wittenberger (1559), vol. XII, p. 362 b; in the Jenaer i 1568), vol. VI, p. 3345; in the Altenburger, vol. VI, p. 508; in the Leipziger vol. XXII, appendix, p. 121 and in the Erlanger, vol. 63, p. 347.

To hear other and new things. Can also be ready judges and masters of Christ and the Holy Spirit Himself.

The devil has already eaten such before they have become aware of it. God still protects the rest of us and helps us to resist him firmly in faith (as St. Peter says). But how will or can faith remain firm if God's word is not ceaselessly pursued with speaking, singing, doubting, and in various ways? for where the word ceases, faith falls, which cannot be nor remain without the word. Therefore, because St. Peter tells us to be firm in faith. he undoubtedly wants us to be diligent and constant in the Word, as St. Paul also teaches his disciple Timothy: "Stop reading" 2c. And again, "Stop preaching" 2c., for the time is coming when they will not suffer sound doctrine, but will itch their ears and bring upon themselves many new teachers. We see such things ready every day in the mighty beginning. What do you think the end will be?

For this reason, I like these postilions of Mr. Antonii Corvini very much, that they remain so short and finely pure with the Gospel, and I consider them useful, where they would also be read to the people word for word. For the common man must have such a clear and short interpretation 1) if he is to retain something of the Gospel; and I would like someone to interpret the epistles briefly in this way. If the lazy pastors did not want to study them, or the clever ones prove their mastery, good, pious pastors would have enough to preach to their people every year, and the churches would be abundantly and well supplied with sermons throughout the year, so that they would not have to complain that nothing or not much was preached to them. Well then, whoever wants to hear can learn enough through such our ministry; whoever does not want to, let him go and let his ears be scratched until the tickling becomes painful. Christ our Lord be with us and with all his own, amen.

1) Erlanger: Meaning.

37a. Preface to the Confession of the Brethren in Bohemia. *)

Delivered to King Ferdinand at Vienna on November 14, 1835, printed in 1538.

Newly translated from the Latin.

Although these brethren, who have their being in Bohemia **and** Moravia, have made their confession and their doctrine known better and more learnedly than that they should need my recommendation or preface, **it has** nevertheless seemed valid to me, since they have now for many years been called by the hateful name of Picar.

or heretics and schismatics, to serve them also with my testimony as much as I am able, if my testimony is otherwise valid, especially with ours and with all those 2) who are devoted to true godliness.

2) Instead of omnis we have assumed omnes.

*On November 14, 1535, the Bohemian and Moravian brethren presented a confession of faith to King Ferdinand at Vienna, which was more complete than the previous one of 1532 (No. 28, Col. 334 in this volume). In the following year, they sent deputies with a letter to Luther, dated Sunday after All Saints' Day (Nov. 4, 1536), to obtain his judgment on it. He liked it so much that when they had it printed in Wittenberg in 1538, he wrote a preface to it. The title is: Confessio Fidei ac Religionis Baronum A.c Nobilium Regni Bohoemiae, Serenissimo ac Inuictissimo Romanorum, Bohoemiae etc.. Regi, Viennae Austriae, sub anno Domini 1535. oblata. Actorum 24. Confiteor autem hoc tibi, quod iuxta viam, quam vocant haeresim, sic colo patrium Deum, credens omnibus, quae in lege et Prophetis Scripta sunt. Quart. At the end: IVitebsrAae In ollminu Oeor\(^{\alpha}\) Itlinvv. To this edition, as well as to one published after it in 1542, the earlier Confession is appended as an apologia. A third edition was published in 1558 by the well-known Petrus Paulus Vergerius, who added Luther's preface and his own. Later, this Confession was reprinted several times in Latin, also included in the Oorpns 6t svntaAlnu 6onk688ionum 6661, edition of 1612, xur8 I, x 217, but without Luther's preface. In the following period over-

make an effort. For what the papists think of me, this kind of people, who have long been hardened and have broken senses [1 Tim. 6, 5.], and, as Paul again says, sin, as those who by themselves and willingly bring condemnation upon themselves, what should that concern me? I am crucified to them, and they are crucified to me.

Admittedly, since I was a pope, I was indeed an exceedingly vehement zealot for the Roman traditions (for those who are now papists and write against us are not serious, as I was, but are quite cold and do what they do either out of hatred or out of a desire for gain, and would do the same against the papacy, if they could hope for riches and greater honor with us), - I, I say, since I was a pope, in truth and from the heart hated these picards, the brothers, out of great zeal for God and religion, completely without any desire for profit or honor.

Yes, once I had come across some books of John Hus by accident, and saw that the writing was so powerful and pure that I began to wonder why the pope and the council had burned such a great man, I immediately closed the book, frightened, because I suspected that there might be poison hidden under the honey, by which my simplicity could be poisoned: such a violent spell of the papal name and the council ruled over me.

But after it pleased Him who separated me from my mother's womb [Gal. 1:15] to reveal to me the child of perdition, I consulted the best men I could in many disputations with flesh and blood, fearing that the light that was in me would be darkness: so much do I dislike the light that was in me.

I trusted myself because of the length, breadth and depth of the papal majesty, of which I had hitherto also firmly believed that it was governed by the Holy Spirit and could not be mistaken, until I gradually became firmer, since the papists, as it were like wild waves of the sea (as Jude [v. 13] says), foamed their own shame against my light skirmishes and preludes. Then I began to hold the pope in suspicion and to despise him little by little, and finally, since his defenders exposed him through books that are more null and void than the nullity itself, even abandoned him, to recognize him as the abomination himself, who stands there in the holy place.

Then my heart began to rejoice, and as I looked around at all those whom the pope had condemned and corrupted as heretics, I praised them as saints and martyrs, especially those whose godly writings and confessions I could find. Of the others, however, I suspected that they either had not been convicted or had erred through a case of weakness, which could have been forgiven if the papists had wanted to follow the advice of Paul, who says [Gal. 6:1]: "If a man is overtaken by error, restore him with a gentle spirit, you who are spiritual. And look to yourselves, lest you also be tempted." But they have followed the rage of Satan and have ruled strictly and harshly over the sheep of Christ, as Ezekiel [Cap. 34, 4.] speaks, and do not yet cease to do so.

Among them I also met these brothers, whom they called Picards, who were now no longer as hateful to me as they had been before in my papistry. Finally, I found among them the unique and great miraculous thing, which was almost unheard of in the church of the pope, namely, that they, as much as they could, had human-

The Bohemian friars saw this confession, drafted it more extensively, and presented it to the Emperor Maximilian II in 1564. This redaction was translated into German and appeared in octavo in Wittenberg in 1573. The title is: "Confessio, that is, Confession of the Christian Faith. To the most Sublime and Great Roman of Hungary and Behem 2c. King Ferdinand, by the Lords and Knighthood of the Crown of Behem, who are attached and related to the pure doctrine in the Christian communities, so called the Behemian Brethren Unity, at Vienna in Austria on Nov. 14 in the year 1535 and translated in the year 1564. This confession is also delivered to Emperor Maximiliano the other and King Sigemund in Poland 2c." With Luther's preface. It is newly translated by Greifs for the Leipzig edition, and is found there in Vol. XXII, Appendix, p. 121. Walch has reprinted this translation. In Latin, our preface is found in des Buddeus Kupplern Supplementum Epistolarum, p. 320 and thereafter in the Erlangen edition, opp. vor. ur^, vorn. VII, p. 547. According to the latter we have newly translated.

The brethren in Bohemia put aside the doctrines and handled the law of the Lord day and night, and were experienced and equipped in the Scriptures, while in the papacy even the Magistri nostri completely neglected the Scriptures, of which they boasted the title; some of them. however, had never even seen the Holy Scriptures with their eyes. But it could not happen otherwise [among the brethren in Bohemia], since the languages were in decline, not only the Greek and Hebrew, but also the Latin, than that some passages necessarily remained obscure to them. And this fault stuck to them: since they wanted to avoid the thorn hedges and swamps of the Sophists and the monks, they refrained from all cultivation of the sciences; at the same time, they were also hindered by their small means, which they acquired with their hands' work.

But now they show themselves much more educated and free, not to say also more glorious and better, so that I hope that they will not be unpleasant and disagreeable to all true Christians, so that we also have to thank God and the Father of our Lord Jesus Christ most highly, who, according to the riches of his glory, commanded that this light of his word should shine out of the darkness, through which he destroyed death among us anew and enlightened life. And we must wish them as well as ourselves happiness, that we, who were far from each other even among ourselves, now, after the sheath

The wall of suspicion, by which we appeared to be heretics to one another, is broken down and we are brought together in one sheepfold under the One Shepherd and Bishop of our souls, who is blessed for ever and ever, Amen.

Even if there are some differences in this confession of their faith with regard to customs and ceremonies or even the celibate state, we should remember that all customs and habits of all churches have never been the same, nor could they have been. For the ways and differences of men, countries, and times do not permit this; only the doctrine of faith and life should remain inviolate. For this must be one and the same, as Paul often reminds us, saying [1 Cor. 1:10], "Lead ye all of one speech"; again [Rom. 15:6], "With one mouth praise GOD, and the Father of our Lord JEsu Christ." For that marriage should be free with them in such a way as with us, the circumstances do not permit it with them. In the meantime, it is enough that it is permitted to everyone. and it is taught and believed that it does not cause sin to anyone, and thus everyone's faith and conscience remain unharmed. Therefore, I also commend this confession of the brethren to all the godly in the Lord, in which they will clearly see with how great injustice they have been condemned and plagued by the papists up to

37 b. Preface to the booklet: Lament of a godly and spiritual priest for the sake of faith. *)

1535.

Translated from Latin.

D. Mart. Luther.

You see, dear reader, that even before our time there have always been some godly and holy men in the church, who, not daring to express their spirit and opinion publicly, were not able to do so.

The people of the Church, who were not willing to confess, but in their corners, as the Church was then driven into the wilderness by the dragon (as Revelation 12:6J says), wept out their sorrow and groaned for the day of visitation.

[&]quot;*) In 1535 a booklet was printed at Wittenberg, which has the title: Qverelade fide pii et Spiritualis Parrochi (ut videtur) ante hoc nostrum saeculum, nuper reperta. Vittembergae 1535. At the end: Excusum Vittembergae per Nicolaum Schirlentz. In it, an unnamed author describes the way of life of the prelates, princes, nobles, burghers and merchants in rhymed verse. He laments that faith is nowhere to be found, that in the whole world only deceit and deception triumph. Luther provided it with a short preface, which is found only in the Erlangen edition, opp. vor. ar^, tom. VII, p. 531. After this we have translated.

38. preface Who the book of Robert Barns: On the life of the popes. *)

1536

Newly translated from the Latin.

Eusebius, bishop of Caesarea, an admirable man (with such an honorary name St. Jerome adorns him), says in the preface to the books of his ecclesiastical history (in which he blames the sluggishness of his predecessors or the evil times), that he was forced to take a new path without guiding footsteps, and hardly had a star here and there, which he could follow in writing such a great work. If now, at the time closest to the old church, or which had its course under the old church, ecclesiastical matters have been so utterly neglected by. If at the time closest to the old church, or which had its course under the old church, ecclesiastical matters were so neglected by those men (whom we, both in spirit and zeal, justly prefer far above us, who are descendants), or were lost through the disfavor of the times, so that they left behind no history which seemed worthy or sufficient to so great a man: with how much greater equanimity must we bear the negligence of our ancestors, who lived after them in a much more corrupt time and under much more unsettled circumstances. then were not a little inferior to them in zeal and spirit, so that in truth we too have barely a few mutilated fragments of histories, but not histories.

But I believe in the almighty GOD (as our faith confesses), without whose counsel and order this (as well as everything else) would be could not happen. But whether this was done according to the advice of the Majesty in her anger or in mercy, it is not for me to judge. I would rather it had been done out of mercy, but I assume in anger. It was once an act of mercy that he hid Moses from the Jews in such a way that no man ever found his grave, so that the people, who were devoted to idolatry, would not erect a temple and altar and worship in that place and finally worship Moses as God. But by this salutary mercy little has been accomplished, because the godless people invented nevertheless instead of the one Moses as many idols as they had hills, trees, springs and alleys. Thus, it can be considered a mercy that God wanted the history of many fathers of the ancient church to be lost, so that we also have no knowledge of the apostles themselves (except in the book of the Acts of the Apostles), what happened to them, from any history with certain truth, so that we do not, with Christ aside, admire the greatness of the saints too much and worship them. But even this advice was of no avail, since, Satan having persuaded us to the contrary, we have invented so many services of the saints that we have at last served even subordinate saints, namely the

^{*}Robert Barns (called Antonius while studying in Wittenberg) was professor of theology in England and chaplain to King Henry VIII. Because he would not submit to the six papist doctrines established by his master in 1539, transubstantiation, communion under one form, priestly celibacy, monastic vows of silence, and auricular confession, he was condemned as a heretic by Parliament and burned with five companions in London on June 30, 1540. He wrote a book under the title: Vitae Romanorum Pontificum, quos Papas vocamus diligenter et fideliter collectae per D. Doctorem R. Barns. Ut tempore suo reveletur. 2Thess. II. Witebergae. M.DXXXVI. quarto. At the end: Imprint Vitebergae apud losephum Clug. An. Do. M.D.XXXVI.. It contains "the history of Peter and the biographies of the popes up to Alexander III. He dedicated it to King Henry VIII of England in a dedication dated September 10, 1535, in which he praises the king for having abolished the tyranny of the pope. Luther wrote a preface to this book. Seckendorf wrote in the Ili8t. Imtli. Incksx III in 1536, pp. vur. arZ., tom. VII, p. 532. In the German translation by Seckendorf, our preface is also found, translated by Elias Frick, which was subsequently reprinted by the Leipzig edition, vol. XXII, appendix, p. 123 and by Walch. We have newly translated according to the Erlanger.

Catharina, Barbara, Margaretha, Ursula, likewise to Christophorns, Georg, Rochius, and many other idols, in such a shameful way, that we have made the idolatries of the Jews quite gloriously righteous, namely, in that God changed the so despised mercy (as we deserved it) into terrible fury, as Paul predicted, since he speaks [2] Thess. 2, 11]: "He will send them strong errors, so that they will believe the lie, since they did not want to believe the truth." Thus, after Christ had departed, after his faithful witnesses had been removed, namely the apostles, martyrs, confessors, a new Christ finally followed, that is, the Antichrist in the temple of God with his new saints, and taught us to worship those whom neither our fathers, nor he himself, nor we have known. And he has adorned this delicious new deity with indulgences, churches, gold, silver, precious stones and all precious things, and has distributed the land to the worshippers for free, as the Spirit had prophesied in Daniel [Cap. 11, 39].

To this excess of wrath has been added that we do not even have a proper and correct history of this monster and new Christ, since his flatterers so honor his disgraces and extol his false virtues, raising the painted keys and the fictitious ray of banishment in a frightening manner. Therefore, he should be held up to us not only as the governor of God on earth, but also as a mixture of God and man, as it were as a hideous image of the true Christ, as a kind of earthly God, who is nevertheless to be feared and worshipped above all that is called God (as Paul says [2 Thess. 2, 4.)). Namely, the man of sin and the child of perdition, who is a worm and rottenness (so great is the wrath against the ungrateful world), has presumed to sit down in the place of majesty. This might not have happened, or might not have happened so successfully, if his deeds had been actually and truly handed down by some reliable historians, by which godly people would have been reminded; however, there is no lack of such

who seem to have smelled the vile stench of this diabolical cloaca to some extent; but they have not been able to find the body itself and bring it to light.

It is said of the Turk how abominably he desecrates holy places and the relics of the saints; this is indeed something unseemly, which should rightly move all the godly to pray 1) and act against this raging angel of the abyss. But if you compare with this evil the most holy sanctity of God's governor on earth, you will see that the Turk, as an enemy of the church, desecrates and devastates everything bodily, but nevertheless leaves everyone free to believe in Christ. But this friend, the new bridegroom of the church, sanctifies everything in the flesh and preserves it by terrible ordinances, but does not allow the freedom to believe in Christ at all, so that it is not safe for anyone to even be afraid of it. The Turk oppresses the kings and lords of the earth by force and arms (as they say) according to martial law, but our new God and new Christ, with deceit, with deceitfulness, with lies, and all manner of shameful artifices, has always afflicted and oppressed the best kings and princes, until he has forced them to worship his most holy feet with blessed kisses, and to offer their necks for him to tread upon. 2) May the cursers of the day curse you, and those who are ready to awaken the Leviathan [Job 3:8], Amen. At the same time I wanted to pour out this with great sorrow of heart and with displeasure, so that I might inflame some godly hearts that love Christ to investigate (what can also only be investigated) about the papal tyranny and the most holy church of the pope. For those who have the spirit of Christ have no doubt, but know that whatever they read, speak and write against this bloodthirsty, blasphemous and god-robbing whore of the devil. They offer it to God as the highest and most pleasant sacrifice of thanksgiving. I have admittedly in the beginning,

- Instead of adorandum, orandum should be read; nä is accidentally set twice.
- 2) Cf. Walch, St. Louis Edition, Vol. XIX, 1964, § 2 ff.

Since I was not very knowledgeable, not even familiar with the Histories, I attacked the papacy (as they say) *a priori*, that is, from the Scriptures; now I am extraordinarily pleased that others do the same a posteriori, that is, from the Histories. And I let myself think that I am completely triumphant, since I recognize, where the light rises, that the histories agree with Scripture. For what I have learned and taught, since St. Paul and Daniel were my teachers, that the Pope is the abominable one of God and of all things, the histories shout this to me by deed, and point it out, as it were, with the finger, and do not show a kind of

Erl. 3, 350-352.

or subspecies, but the person (individuum) itself, not something indeterminate (Vagum, as they say).

May our Lord Jesus Christ, who has begun to kill this repulsive man of his with the spirit of his mouth, also destroy him in the near future by the appearance of his future. I say amen, and I wish this with all my heart, and I do whatever I can for it, every one who loves the kingdom of God and his blessedness. I am not mistaken.

1) Instead of ors Spiritus sui, read: Kxiritu oris sui, 2 Thess. 2, 8.

39 Preface on Calvin's Interpretation of the Sunday Epistles, *)

1537.

I thank God the Father through Jesus Christ our Lord, so be it with me, that I have experienced so much, that in the pulpit one must now at least preach the text of the Gospel and the Epistle more loudly and purely, so that the innumerable idolatries, which have been driven into the churches by the priesthood, may be driven out daily more and more, which is not less, because we should daily see many devils approaching through God's Spirit. Although the devil defends himself confidently, he rages and rumbles almost terribly, both through his lying mouths and his tyrants; and as he stirs his dragon's tail through the lying mouths, so he also roars terribly through his lion's mouth, the tyrants. But still nothing will help him.

For it is no longer written (praise God!) even among the papists themselves on the pulpit, how St. Barbara helps to the Sacrament, St. Christopher against the going 2) death, St. George, St. John, St. John the Baptist, St. John the Baptist, St. John the Baptist, St. John the Baptist, St. John the Baptist.

in the war, St. Erasmus in the box, and the like holy service, brotherhoods, pilgrimages 2c. And those who are in awe of Luther can no longer hear such things themselves. Nevertheless, everyone now wants to hear Christ, regardless of the fact that [it] displeases the pope, whom they now fear as much, taught by Luther, as the red king in the card game, without what they do to annoy us, against their conscience, after they, either hardened or come into the no, cannot return with honor.

I have now been under the pope's spell for twenty years, but I have never felt it (praise God!). So the pope has also been under my spell for twenty or more years; whether he has felt the same, I let them say or remain silent, is the same to me. But I am concerned that these and similar books show what he has felt, still feels, and must feel more. For it is, truly, not to his liking that the holy scriptures come to light; for this reason I often wish that a short commentary on the gauze Biblia would also be made for the preachers, especially in Latin, like the good man,

Erlanger: "tough". Both the Wittenberg and the Jena have our reading. The explanation of the idiom used here is found in Walch, St. Louis Edition, Vol. III, 1722, Z42: "St. Christoffel has to help those who are in their last throes."

^{*}The necessary remarks on this preface have already been made at No. 36, Col. 362 in this volume. The Wittenberg and Jena editions place it in the year 1537. It is found in the Wittenberg edition (1559), vol. XII, p. 363d; in the Jena edition (1568), vol. VI, p. 485d; in the Altenburg edition, vol. VI, p. 1073; in the Leipzig edition, vol. XXII, appendix, p. 124 and in the Erlangen edition, vol. 63, p. 350.

Nicolaus de Lyra, has undertaken. Which work would not be to be rejected where it would be improved.

4 For the end Christ must die, not by the hand of man nor by the mouth of man, that is, by the power and wisdom of man, but by the Spirit of the mouth of Christ, as St. Paul prophesies. But Christ's mouth is his word and preaching, as he says Luc. 21, 15.: 1) "I will give you mouth and wisdom" 2c., and in the prophet Jeremiah: "You shall be my mouth, where you shall divide the delicious from the foolish." And to Moses he says, "Aaron shall be thy mouth, and thou shalt be Pharaoh's God" [Ex. 4:16].

5 Therefore let us continue confidently, and bring the Scriptures fresh and pure into the pulpit, so that the people may know the Lord and Savior.

If we know Jesus Christ rightly and well, then the most holy father, with St. Barbara, Catharine, Margaret, and also with Veronica, will easily fall without a battle of swords, and his great thunderbolt, the terrible ban (as the first Psalm says), will become dust that the wind scatters, as it stands in the day. For before Luther's time no one could have remained a year before the Pabst's wrath; now even those who kiss his feet mock him. May God, the Father of our dear Lord Jesus Christ, a God of truth and Father of all comfort and joy, accomplish the work He has begun (as He has also inspired us to ask through His Holy Spirit, taught us and commanded us through His dear Son), and bring it to a mighty end, for the praise and honor of His name, and the blessedness of all believers, for the final judgment and punishment of the Pabst and his idols, Satan and his angels! Amen, amen.

1) In the editions: "Matth. 10 [, 19.]"; the Erlanger reprinted from Walch: "Matth. 10. (V. 9.)".

40 Preface from the Galeatius Capella History of the Duke of Milan. *)

Preface by Mart. Luth.

(1) The famous Roman Varro says that the best way to teach is to give examples to the word. Otherwise, when speech is heard without examples, however just and good it may be, it does not move the heart so much, is not so clear, and is not so firmly retained. For what philosophers, wise men, and the whole of reason can teach or conceive that is useful for honest living, history gives.

with examples and stories, and likewise puts it before the eyes, as if one were there, and saw it happen, everything that the words before by the teaching have carried into the ears. There one finds both, how those have done, left, lived, so piously and wisely, and how it went for them, or how they are rewarded; also again, how those have lived, so wickedly and incomprehensibly and how they are paid for it.

And if you think about it thoroughly, almost all rights, arts, good advice, warnings, threats, frights, comforts, strengths, lessons, precautions, etc. can be found in the histories and stories.

^{*}Galeatius Capella was from Milan, and there secretary, also envoy to Emperor Carl V. He wrote: De bello Mediolanensi, seu rebus in Italia gestis pro restitutione Francisci Sfortiae Mediol. ducis. This 'writing translated D. Wenceslaus Link into German, and Luther provided it with a preface. It was published under the title: "Historia Galeatij Capelle, wie der Hertzog zu Meiland, Franciscus, wider eingesetzt ist, vom 21. jar bis jnn das 30. Berdeudschet durch D. Wencelaum Linken. With a preface by D. Mart. Luth, Wittemberg 1538." 28 quarts sheets. At the end: "Gedruckt zu Wittemberg durch Hans Lufft. M.D.XXXVIII." In the collections, the preface is found: in the Wittenberg (1559), vol. XII, p. 365 d; in the Jena (1568), vol. VI, p. 531; in the Altenburg, vol. VI, p. 1251; in the Leipzig, vol. XII, appendix, p. 125; and in the Erlangen, vol. 63, p. 353.

indication, memory, and characteristic of divine works nations, who perhaps need to remember us out of and judgments, as to how he sustains, governs, hinders, necessity rather than in their honor. For since God's work promotes, punishes, and honors the world, especially proceeds without interruption, as Christ says John 5:17: mankind, according to whether each deserves evil or "My Father works until then, and so do I," it cannot be good. And even though there are many who do not lacking that something noteworthy must have happened recognize or respect God, they still have to take offense at all times that should be remembered; and even if it at the examples and histories, and fear that they too will could not all be read, that the most important pieces not be like him and him who are presented by the would be kept in the shortest possible time; as some have histories, by which they are moved harder than if they are meant, who have made songs about Dietrich of Bern and badly restrained with mere words of law or doctrine, and other giants, and have thereby presented many great are resisted; As we read not only in the holy Scriptures. Ithings briefly and badly. but also in the pagan books, how they introduce and hold they intend to teach, admonish, warn, deter,

they set aside and settle their own, both new and old silent, praises and scolds what he thinks good. things: how much more one should take a history of all. or at least of the most daring 1) things, over the whole or by well-appointed people. For since the Histories time of their regiment and leave it to the descendants.

almost nothing about where we came from?

The histories, therefore, are nothing other than an We do not need what we need from the histories of other

5 But it takes an excellent man, who has a lion's forth the ancestors' examples, words and works, where heart, to write the truth fearlessly. For more than a few they want to raise something among the people, or when write in such a way that they gladly keep silent about the vices or accidents of their time, for the sake of their Therefore the historians are the most useful people masters or friends, or interpret them in the best way; in and best teachers, so that they can never be honored turn, they exaggerate minor or trivial virtue; in turn, they praised or thanked enough, and if this should be a work embellish or embellish the histories out of the favor of of the great lords, as emperors, kings 2c., who diligently their homeland and the disfavor of foreigners, according wrote the histories of their time and preserved them in the to which they love or hate someone. In this way, the librae, and who did not incur any expense in keeping and histories become suspect beyond measure, and God's educating such people, who were capable of doing so; as work is shamefully obscured; just as the Greeks are can be seen, especially in the books of Judges, Kings, blamed, just as the Pope's hypocrites have done in the and Chronicles, that such masters were established and past and still do, and in the end, people do not know what kept among the Jewish people; also among the kings of to believe. Thus the noble, beautiful, highest use of Persia, who had such librae in Medes, as can be seen histories is corrupted, and vain washers are made of from the books of Ezra and Nehemiah. In addition today them; which makes that such high work of writing the princes and rulers must have their cancelei, in which histories is free to every one; who then writes and is

Therefore, this office should be used by high people. describe nothing but God's work, that is, grace and wrath, 4 And what more do we Germans have to complain which must be believed as if they were written in the about than that we do not have the history and examples Bible, they should truly be written with the utmost of our ancestors a thousand years ago, and that we know diligence, fidelity and truth. But this will not happen now, I think, unless the order that existed among the Jews is restored. However, we must be content with our histories as they are, and at times think and judge for ourselves whether the writer was acting out of favor or disfavor.

We have to suffer in the same way that the carters in such a loose regiment counterfeit the wine overland with water that one cannot get the pure grown drink 1) and let us be content that we get the most or something of it.

7 But this historicus, Galeatius Capella, nevertheless looks at me as if he wanted a

1) Thus the Jenaer and Walch; in the other editions: Trunk.

The book of the Lord's history, which was written by a true historian, does not explain things in long and vain words, but briefly and thoroughly, and is nevertheless a thing to be read and kept, as in it one can see God's work, how strangely he governs the children of men, and how wicked the devil is and his members; so that we may learn to fear God and seek his counsel and help, both in great and small matters. To Him be praise and thanksgiving forever and ever, through our Lord Jesus Christ, amen.

41 Preface to the booklet of Menius: How a Christian should hold himself against all kinds of doctrine. *)

1538

Martinus Luther, Doctor.

- (1) We must admit, all of us who want to be Christians and be saved, that in Christianity there is no rest nor cessation of sects, false brothers, and all kinds of devilish rages; Satan wants to and must be among the children of God, Job at first, v. 6. But where Satan comes among them, and gets leave from God and the decree to tempt the godly children of God, then it happens that the sheep are stolen from dear Job, that the thunder strikes his servants to death, that the wind comes from midnight and tears down his houses, and strangles all his children. But this is not enough; after this his body and soul also suffer all manner of affliction, until even his own friends afflict him, and his own wife mocks him.
- read the Historia ecclesiastica, together with the like, and look into it diligently, and you will find how, from the beginning of Christianity, there has been such a chaos of sects. error, and
- 2) There has been all kinds of trouble, that even among the heathen, where the devil reigns in the flesh, there has been better, quieter and finer government to look upon than among the Christians, that the great rulers in the Roman Empire have been able to say with mighty pretense and glamor: Behold, the boys, how they devour themselves among themselves, and yet want to bring the world under themselves to their faith.
- (3) Just as Job's friends were so greatly angered by his great misfortune, and were sure that Job was the worst wicked man on earth, whom God had to be hostile to and punish so horribly. And even if God sometimes punishes the worldly regime, so that they also have to have war and suffer all kinds of misfortune among each other, they do not consider it so great, nor do they have such great annoyance as it has among the Christians, who are supposed to be pious, quiet, united and peaceful, according to their own teachings and all the prophets' prophecies.
 - 2) Erlanger: all.

^{*}The text to which Luther wrote this preface is entitled: "Wie ein iglicher Christ gegen allerley lere, gut vnd böse, nach Gottes befelh, sich gebürlich halten soll. With a preface by D. Mart. Luther. Justus Menius. Wittemberg M.v.XXXVIII." 6 quarto sheets. At the end: "Gedruckt zu Wittemberg durch Nickel Schirlentz, M.D.XXXVIII." The writing itself, along with Luther's preface, is printed in the Wittenberg edition (1551), vol. III, p. 480k; the preface alone in the Wittenberg (1559), vol. XII, p. 367k; in the Jena (1568), vol. VII, p. 30; in the Altenburg, vol. VIII, p. 32; in the Leipzig, vol. XXII, appendix, p. 127; and in the Erlangen,

4. that in this matter there is neither counsel nor help, except (whoever can) look to God's word, keep to it, and judge everything according to it. For since God's word is of great power, that it rumbles and exercises its mighty power among devils, death, and sins (who do not suffer it, but confidently rage against it), how should it not also rumble among the human sects of carnal wisdom and holiness, which also cannot suffer it. In such a rumor, of course, it must happen that it can be seen as if no one could know who is cook or waiter, who is God's or the devil's. who is church or end-Christ.

5 God does all this so that he will not look at men or human beings, but at his word, and honor and keep it under, above, and apart from everything; so that when a man dies or is otherwise in need, he must forget heaven and earth, sun and moon, father and mother, money and goods, honor and honor.

The only thing they can do is to take hold of God's word, dare to do it alone, and thus go there. Heaven and earth may remain behind or in front, they can neither advise nor help here, nor guide, much less save.

(6) So, too, in these troubles of the churches, one must not pay attention to what people suffer or do, not look at whether they are many or few, whether they are Turks or Popes, but where and with whom the word of God is. There he will stop and be sure that Job's house and the children of God, the holy church, are there; then let him who does not want to stop be annoyed by the works of Satan, who roams so wildly in Job's house that it seems to be the devil's house, and all the other houses are God's houses. But Job's house remains at last, when all the others perish. For it is said, "God's word abideth forever." Item, "Heaven and earth pass away, but my word does not pass away," Amen. And that is true.

42. preface Who of Jerome's epistle to Evagrins, of the power of the pope.

J

1538.

In the book which is called the Decrees of Gratian, many splendid things are brought together from the Fathers, from which one can see to some extent how exceedingly great the difference was between the state of the ancient or original church and that of the following ones, especially the Roman church, which afterwards, through the Iscariothic popes, usurped the name of the universal church, if one may otherwise call it a church, which dared to erect this blasphemous idol with the most insolent brow. But Gratianus was against the popes, who even then claimed tyranny in the Church of Christ.

more flattering or servile than he should have been, and declares the best sayings and decrees of the fathers either invalid, or falsifies them according to the will of the Roman popes (as it seems) in godly opinion, but to an exceedingly harmful example. For from then on, the pope became so proud that he denied that the rights were given to him, and he presumed everything to his completely null and void ray of banishment; yes, at last his pomposity grew so immeasurably that at this time he has broken in two, like his predecessor Judas, and his entrails are poured out with all his shameful deeds and abominations, so that the whole earth is his

^{*)} In 1538, in Wittenberg, the Epistola S. Hieronymi ad Evagrium de potestate Papae was printed again, and Luther wrote a preface to it. In Latin, the preface is found in the Jena edition (1570), tom. IV, Iol. 408 and thereafter in the Erlanger, oxx. var. arA., tom. VII, p. 541. German in the Leipziger, vol. XXII, appendix, p. 128 and in Walch. We have retranslated according to the Jenaer.

Stank can no longer bear. So also this epistle of St. Jerome, although included among his other works and preserved until now, has also been declared invalid, but not falsified. For it is too clear and distinct to give occasion for any falsification. Although Jerome's reputation may not be great in this work, and it may not be of any value to the servants of the Roman tyranny, it seemed good to us to publish it at this time and to present it for special consideration, so that the young people, who have no knowledge of past things, have a testimony about the condition of the old church against the other cold and lame miserable defenders and protectors of the Roman whore, who is in no small danger because of her cause.

For here you see that in the time of Jerome (as also in that of Ambrose and Augustine) there was no archbishop in the Church, no patriarch, no primate, no metropolitan, much less a pope or ecumenical bishop. but all the bishops were equal among themselves, then the bishops the same as the presbyters, and again; indeed, he says that the bishop of Eugubium, a little town not far from Rome, is equal to the Roman bishop. O what a great heretic the holy man would become if he lived nowadays, and it is to be wondered that they do not condemn him a thousand times to the deepest hell with all his writings. It was also the word a common name for the bishops. Thus St. Jerome calls St. Augustine the most holy papa, and Cyprian they called the papa in the church at Carthage. Therefore it is obvious that the whole papal hierarchy is man's doctrine, or more correctly devil's doctrine, introduced by those who are liars in glibness. All (says St. Jerome) are equal in merit and priesthood; the power of wealth and the lowliness of poverty make a bishop either higher or lower.

And what is surprising, at that time the diversity of gifts and spiritual graces (to which, after all, the dignity of preference or higher position is most often given) made it difficult for the people to understand.

The bishops were not higher bishops. For St. Martin was undoubtedly the holiest among the bishops of Gaul. famous for his power of the spirit and miracles: yet he kept his position among the other bishops, and would not heal a sick person unless he was asked and almost forced to do so by others. And St. Augustine, who was the most learned and eloquent among the bishops of Africa, kept his subordinate position, as a vounger one. and yet he was compelled to teach or speak publicly in synods, which would have been granted either to the bishop of Carthage, if the dignity of the place had mattered, or to some older bishop. These extremely holy bishops were indeed what they were called, that is, true bishops, who sought not their honor or dignity, but the salvation of souls and the benefit of the Church. What are our bishops today? Dead larvae and images; and yet God wanted them to be only such, and not also vessels of God's wrath and anger, to the ruin of the Churches.

What do you think St. Jerome would have said if he had seen today's bishops, archbishops, cardinals? What if he had seen the Pope, who not only does not tolerate any bishop equal to him, but forces all to submit to him as the Lord, who with more than Sicilian tyranny oppresses the Church by his pernicious doctrines, who robs, steals, extorts the goods of all churches and countries with lift, fraud and every kind of lie, who tramples on the necks of kings (and Christian kings at that), who offers them his feet to kiss, who arrogates to himself the twofold sword in the whole world, in pomp and splendor surpassing all kings, plaguing the whole Christian world with war and turmoil, not only disrespecting the word of God, but not knowing anything about it, persecuting it, exterminating it, blaspheming everything that is Christ, slaughters Christ's sheep, in short, who with frightening cruelty and satanic malice plays his game with the goods, honors, bodies and souls of the faithful, deceives them, ridicules them, mocks them and is still insatiably greedy for greater and worse things: surely he would have believed,

It is not a man who lives naturally, but Satan who rages in the form of a man, and amazed, he would have kept silent and wept until death. For he who does not like that the bishop of Rome is higher than the bishop of Eugubium, dear, what should he find in the pope that he did not curse to death?

And we poor people have been forced to worship all these blasphemous and abominable abominations as decrees established by divine right, otherwise we would incur the wrath of Almighty God and His holy apostles Peter and Paul. And it was a more tolerable sin to deny, blaspheme and ridicule all the articles of faith (as they do at Rome) than to entertain the slightest doubt about the divine right of the pope.

To even think of the Pope as anything other than the Most Holy One was a sin of eternal damnation. My conscience and that of many good people are witnesses to this, which was horribly trapped by these heinous abominations. But thanks be to Christ, the most sweet Redeemer, who has raised us anew with Himself out of your death, and has shown us Iscarioth with his bowels spilled out, broken, stinking and cursing, despised and forsaken for His sake, and offered to all for laughter, mockery and hissing. Amen. O LORD, just and true are thy judgments; therefore, O LORD, preserve and keep us from this generation for ever. For it is full of the wicked everywhere, where such loose people rule among men, Ps. 12:8, 9, Amen.

43 Preface to John Sutel's Interpretation of the Gospel of the Destruction of Jerusalem. *)

1539.

Martinus Luther.

(1) The world is now so evil, and the longer the worse, that one may well with all diligence and perseverance present the examples of divine judgment and wrath to the people and impress upon them, if it would help, that they are horrified by it, and yet improve a little. Now the worldly rulers themselves (who have the sword and the wrath of God in their hands and are commanded by God to punish the wicked) complain that the world is becoming more and more wanton and that the rule has become difficult and laborious. For the devil has become so powerful that even many of the rulers themselves are driving with all their might, who should punish it justly, and not only give evil examples, but also beginners and

Agitators are to all misfortune that one must see and grasp that it cannot stand like this for long, but must break one day. And so it was with Jerusalem. Before they were led into the Babylonian prison, the prophet Ezekiel gave such a simile: Jerusalem would be a grop in which the fat and salt were so deeply unburned that it could not be made clean again by scrubbing or sweeping, but it would have to be burned in the fire and completely melted and made new. Jeremiah also speaks in the same way, that God says he must do as a potter did when his vessel was not right, and when he struck the clay and crushed it, so will he destroy Jerusalem; as was done.

2. although such parables still have so much to offer

^{*}The text of Sutel, to which Luther wrote this preface, has the title: "Das Evangelion von der grausamen, Erschrecklichen Zerstörung Jerusalem. Interpreted by Magist. Johan Sutel preacher at Göttingen. With a preface by D. Mart. Luth. Wittemberg. 1.5.39." 9 quarto sheets. At the end: "Printed at Wittemberg by Hans weissm, M.D.xxxix." In the collections, the preface is found: in the Wittenberg (1559), vol. XII, p. 368; in the Jena (1568), vol. VII, p. 304; in the Altenburg, vol. VII, p. 327; in the Leipzig, vol. XXII, appendix, p. 129. and in the Erlangen, vol. 63, p. 360.

The people of Jerusalem have to take comfort in the fact that the spoiled pot will be watered anew, and another pot will be made out of 1) unmade pots. For Jerusalem was rebuilt after the misery of Babylon, and a new pot and potter were made of the old clay and brass. But if it happens according to Isaiah's parable, that the evil pot is shattered so that not a shard of it remains in which one could fetch water or fire, that is terrible; as we see that it happened in the last destruction of Jerusalem. There the grop was melted into foam, and the pot was smashed into cinders, which they could not believe before great certainty, nor did they want to believe until faith came into their hands. I do not like to prophesy, nor do I want to prophesy; for what I prophesy, especially evil, generally comes more than I like, so that I often wish, even with St. Michea, that I had to be a liar and false prophet. Because I speak God's word, it must happen; but I worry, and must worry that our German country will one day be like Jerusalem. Alas! God help that my worry is lacking and my prophecy is a lie. We have it in mind

the door, as the Turk has melted and shattered Greece, up to Germany, by God's wrath; but we do not respect it, as little as the Jews respected the wrath of the Romans, sinning on and on, that we may become sufficiently a corrupt grop and pot.

W. XIV, 369-371.

Therefore, it is good that this example of the destroyed Jerusalem (as this sermon does) be held up to us, along with other more wrathful punishments of God, if it would help a little, and through repentance the final misfortune and destruction might be forgiven. God's word does have an effect on people, and yet the divine judgment sometimes strikes even the stiff-necked, willful people, so that they must be frightened by it; for it certainly applies to us Germans in particular, a game that the devil has in mind, because he finds the word of God in us, which he cannot stand. And if we do not honor it better, but continue with contempt and ingratitude, it will be said: you have not recognized the time of your visitation. Then it is done, and the devil has already won; for if we despise the word, it despises us again, and separates from us as we separate from it. God graciously protect us from this, at least in our time. Amen.

1) Thus the Jenaer and Walch. Wittenberg and Erlangen: the ungerathen pots.

44 Preface to Friedrich Mann's booklet: How to Teach Christianity to the Simple and Especially to the Sick. *)

1539

Martinus Luther.

1. grace and peace 2c. Although I would not have thought that it should be necessary at this time to regurgitate the ABC of Christian doctrine to the people in such a childish manner, because so many (praise God!) books are available, that, if they had not been able to learn from

from our books, but should have heard and learned from the quarreling and shouting, what the things were, about which we had quarreled so far, as one otherwise learns all other public quarrels, and from both parts not only original, but also from the other.

^{*}The title of the text to which Luther wrote this preface is: "Wie man die einfeltigen, vnd sonderlich die Krancken, im Christenthumb vnterrichten sol. By H. Friderich Mecum. Wittemberg. XXXIX." 20 leaves. At the end: "Gedruckt zu Wittemberg durch Georgen Rhaw." The preface is found in the Hallische Bande, p. 451; in the Leipziger, vol. XXII, appendix, p. 130; and in the Erlanger, vol. 63, p. 363.

Perhaps we should hope that, because they know nothing at all about the matter, they will not know or respect much the folly of the papists, and therefore the less they are poisoned by that part, the sooner they may be taught and instructed: so I have well seen that this childish way is let out by the pressure to help the poor common people with it in Christ.

But how can one pray for you bishops more and more (I would almost have said curse), that you have let the churches lie desolate and corrupt, so that the people can teach even the Lord's Prayer, faith, God's commandment, and sacrament, yes, nothing? and for that so much and so great shameful scripture,

You have been able to suffer and promote lies and blasphemy well and knowingly, therefore you yourselves have been blinded, the longer the greater fools and damned people you have become. But God will gather his people and bind you chaff, stubble and thorns to the infernal fire, as you, hardened, want to have it yourselves. So go and fight, as you began, against God and your own conscience. For you shall prosper as you have deserved, and God grant you (because you will it so) that you may continue, and not think otherwise, for you can dampen the truth with lies, come to honor before God with blasphemies and desecrations, until at last you are also considered like bathmaids before the world with lies and blasphemies. amen.

45. preface about the seudbries of the misery of the priests. *)

1540.

Newly translated from the Latin.

D. Martin Luther.

I did not want this booklet to perish under moth and mildew, since I consider it worthy of being read even today by us who are preachers of the church. Above all, I like the extremely free confession of misery. Although the author does not speak Latin well, he nevertheless, like a kind of Cato, presents the matter himself without ornamentation and accurately. And I am very much surprised that at that time someone had the audacity to publicly call the bishops devils and tyrants of the priests. He was certainly one of those whom the Lord forgave the sins of idolatry and preserved them wonderfully in this ruin of the Antichrist. For he makes Christ the example of the pastors or (as he calls them) curators, and the office and cross of the pastors.

who among Christians does not recognize that this was a kind of spark or (as Christ says) a smoldering wick of true godliness and knowledge of God in such a troubled, humble and patient soul? Such people belonged to the church under the papacy. Although they were not without infirmities, sins and errors, they looked up to Christ, sighed and cried out to Him, as if they were people who were already drowning, while the other clerics (as they are called) served the devil, yes, were devils of the churches. Thus, the church has been preserved by the pastors and schoolmasters, who have been forced to teach the Word and administer the sacraments, even though they did not live without infirmities and did other things, since they were oppressed by the Antichrist and his rulers.

²⁾ The book to which Luther wrote this preface is entitled: Epistola de Miseria, Curatorum seu Ple- banorum, aeditus [sic] anno 1489. Cum Praefatione D. Mart. Luth. Vittembergae 1540. at the end: Impressum WittemderMe per Xieoluum KeUirleutL, anuo 1540. octav. The preface is found in Latin in des Buddeus Kupplemkutum Lpistolarum ImtUeri, p. 330 and in the Erlanger Ausgabe, opp. var. ur^., tom. VII, p. 554. German in the Leipzig edition, vol. XXII, appendix, p. 131 and in Walch. In the "innocent news" 1702, p. 90 the writing is placed in the year 1439

46. preface from D. Caspar Güttel's sermon, preached in the churchyard at Eisleben. *)

Pastor at Wittenberg.

 grace and peace in Christ. I kindly ask, my dear lord and friend, because I do not have the time to read the booklet of my dear lord and friend, Doctor Caspar Güttels, pastor and superintendent of Eisleben, with leisure (because I suddenly fell three times prevented by other business), you should take it before you, and where the good man praises me, erase my name. I know well how sincerely good he means it; but you know how hostile my name is to the devil and his papists, especially where I am praised, so that reading, or even the fruit of reading, is destroyed, because even with many who want to be ours, my name stinks; but you will do it well without my concern.

2 He writes, as I also notice from his letter, against the expectants, that is, those who wait for the concilium. They may be wise, sensible people who thus wait and stake their salvation on human statutes, but they fulfill the saying: A wise man does no small foolishness; or they must be completely ignorant and inexperienced in Christian faith, as they cannot judge how far God's word and man's word are different. Although I would like to give them credit for this, because until now the world, through the pope, has had to believe that the conciliar statutes are just as valid as God's, and more than God's word, which now even the geese and ducks, mice and lice (praise God!) would not believe, where they could believe something. But he who hears nothing, learns nothing; he who cannot hear, or does not want to hear, cannot or does not want to learn or know anything. Such expectants we command God.

The Venerable Johann Bugenhagen, Doctor and 3. But next to them is another group of expecters who hear and read it, also want to hear and read it, know everything that the gospel teaches, know what the truth is, also confess that it is the truth and is in the gospel, and yet pretend that they want to wait for the judgment of the Council and the church, and in the meantime persecute and suppress the recognized truth of the gospel; as one and the most distinguished Duke George of Saxony (that I give a sure example), of unfortunate memory, has been with his followers. Whom do we want or should we command such expectants? God does not want and does not like them, because he wants his gospel to be kept above all angels, silent about men or concilia, and confesses about it to no one of any harrens or expectants. I am well aware that we have to send them to the devil in the abyss of hell, and let them wait and remain expectants, as the Jews also wait and are expectants for their Messiah, whom they crucified before out of hatred and envy, against public and known truth. Yes, let them wait, it serves them right that they wait; what are they worth better than to wait in vain for the lie forever, who did not want to accept the truth revealed at

> (4) So we let these expectants also wait for a council, which now the pope will not give, or even cannot, as he lets himself be heard publicly, and they nevertheless crucify and persecute the present truth, in order to obtain the beautiful title: Christian church, Christian princes, Christian people, who wait for the council, and curse God's word. Let them use such titles, but beware that you do not praise them in this way, lest you become a party to their sins and be exposed with them to hellish fire. For there is the terrible, horrible example before our eyes,

^{*)} This preface is found in the Wittenberg edition (1559), vol. XII, p. 369; in the Jena edition (1568), vol. VII, p. 431; in the Altenburg edition, vol. VII, p. 471; in the Leipzig edition, vol. XXII, appendix, p. 131; in the Erlangen edition, vol. 55, p. 341 and in De Wette, vol. V, p. 418

how God exterminated the Christian prince, yes, the wretched, damned man, Duke George, made him null and void, cast him into the abyss of hells.

5 Such expectants should have such a concilium, because that is how they want it. As St. Paul says in 2 Cor. 6:1, 2: "I beseech you, brethren, that ye receive not the grace of God in vain: for he saith, I have heard thee in due time. And Christ Matth. 10, 14. 15.: "Whichever city or house will not receive your word, come out, and shake off the dust of your shoes also upon it. I tell you, it will be more tolerable for Sodom and Gomorrah in that day" 2c. These were not expectants, as **they did** not know it to be the truth,

but considered it to be error and heresy. Where will now remain the expellers who know and confess that it is the truth, and yet for the cover and adornment of their obdurate will and malicious, bloodthirsty outrage pretend that they want to wait for the concilii or church judgment. Oh, let them wait and remain expectants, as they deserve and are worthy, and to more condemnation and greater accumulation of wrath let them call themselves Christian princes among themselves, that is, blaspheme God in heaven confidently, and force that he must hasten with the last day. Amen, amen. My dear Lord Jesus Christ, come, and come quickly, amen.

D. Martinus Luther.

47. preface to M. Joh. Spangenberg's Postille).

1542.

1 Saint Paul writes from time to time that Christ, our Lord, is a mystery, and the holy church (to the Ephesians [Cap. 5, 32]) with Christ, her bridegroom, may also be called a mystery. In former times, when I had to be called a doctor of the holy scriptures, I considered this to be a bad speech, which I understood very well. But now I (praise God!) have again become a poor student of the Holy Scriptures, and the longer the less I am able, the more I begin to regard such words as strange, and from experience I find this gloss that it must be called a secret; for as brightly and clearly as the apostles preach about it (even with miraculous signs), I do not understand it.

It remained hidden and secret to the highest and wisest people on earth, as he says Matth. 11, 25: "You have hidden these things from the wise and prudent, but have revealed them to the children" 2c. Is it not miraculous enough? is it not secret enough: which is so publicly preached, and shines brighter than the sun, and is confirmed with so many great miraculous signs (which one cannot deny, God must do them), yet the most high, the cleverest, the holiest, the best here are supposed to be blind, deaf and nonsensical, that they cannot see, hear or feel it? Council here elders well, what is that? There is nothing more obvious, and yet nothing more secret; nothing more comprehensible than this.

In the beginning, Joh. Spangenberg was rector at Gandersheim and Stollberg. When he came to the realization of the evangelical truth, he was called to Nordhausen as the head preacher at the church of St. Blasii. From there, on Luther's recommendation, he came to Eisleben as preacher of St. Andrew's Church and as superintendent of the county of Mansfeld. While he was in Nordhausen, he published in the years 1542 to 1544 a postilla on the Sunday and feast day gospels and epistles, written in a catechetical manner in questions and answers. It has five parts in folio. The first part, to which Luther wrote this preface, covers the Gospels from the first Advent to Easter, and appeared in 1542; likewise the second part, which contains the Gospels to the end of the church year. The third part, in which the Gospels and Epistles of the most important feast days, apostles' days and saints' days are explained, was published in 1543. This was followed in 1544 by the interpretations of the Sunday epistles. This postilla has not only been reprinted several times, but also translated into Latin and Low German. The preface is found in the Wittenberg edition (1559), vol. XII, p. 371 b; in the Jena edition (1562), vol. VIII, p. 43; in the Altenburg edition, vol. VIII, p. 45; in the Leipzig edition, vol. XXII, appendix, p. 132; and in the Erlangen edition, vol. 63, p. 368.

also done.

Our experience must also bear witness to this. How abundantly, brightly and clearly we have the same salvific word from Christ! But to whom is such manifest, bright. clear light known and pleasant? Is it not mystery and secret enough, not only for the papists, but also for ours, who boast of being almost evangelical? who do not think otherwise, when they have once read or heard it, that they are so full and enough that they could well teach all the apostles, not to mention their 1) poor pastors and preachers. Such think that it is neither a mystery nor a profound art, but a spoonful of wisdom, which they may drink up in one gulp.

govern churches under such archangels and superangels? This is what we want to do, we want to let them know everything better and a hundred times better than we ourselves do. And Christ shall be neither mystery nor secret with them, but a living nutshell, since they have hollowed out the kernel long before they are born and thrown away the shells: but we meanwhile want to suck on this secret like a child on its mother's breast, until we also get something of it once, and not let ourselves be weaned from it so early and so temporally, as these high people wean themselves and are ashamed to suck their study, attende lectioni. Truly you cannot read too much mother's teats. For they can walk themselves before they in the Scriptures, and what you read you cannot read too have grown legs and feet.

4. summa, we must let the world and the devils run their course, and with preaching, reproving, admonishing always stop, for the sake of those who shall know such a secret; to the others it is preached, as the rain falls into the water, or, as our Lord says Matth. 13, 19, is sown on the way; the secret alone wants to bear fruit on the fourth part of the field. Therefore, I am glad to see that this and similar books come to the people, not only to reveal such "wrong", because otherwise "verkommen" is construed with the secrets, but also to make them more difficult to understand.

- There is nothing more incomprehensible than Christ in 2) more false books. For they are not all pure who now the manger and on the cross, nothing more write, and everyone wants to sell them in the store, not to incomprehensible than Christ at the right hand of God and reveal Christ or his secret, but not to have his own secret Lord over all. So his word, which preaches about him, is and beautiful thoughts, which he holds about Christ's secret, for free, so that he hopes to convert even the devils, if he has never converted a mosquito, or can convert, if it would not be the worst thing to convert.
 - (5) Nevertheless, some lazy pastors and preachers are also not good, who rely on such and other more good books, so that they can take a sermon from them, do not pray, do not study, do not read, do not strive for anything in the Scriptures, just as if one did not have to read the Biblia for that reason. They need such books as the forms and calendars to earn their yearly nourishment, and are nothing but parakeets or jackdaws that learn to repeat incomprehensibly, although our opinion and that of such theologians is to point them to the Scriptures and to Now, what do we preachers want to do, who are to admonish them to think, even to defend our Christian faith after our death against the devil, the world and the flesh. For we will not stand eternally at the head as we stand now.
 - (6) And as our forefathers bequeathed to us this mystery, though it was horribly destroyed by the pope, so we also bequeath it to them; and though they will not have as much to do to expose such abominations as we have done, yet they will have just as much to do (if not more) to resist and ward off the devil, lest he again cast such abominations into the church. Therefore it is said, watch, well, and what you read well you cannot understand too well, and what you understand well you cannot teach too well, and what you teach well you cannot live so 3) well. Experto crede Ruperto. It is the devil, it is the world, it is our flesh that is against us.
 - 2) In the Jenaer and the Erlanger: "zuverkommen ander" 2c.; in the accusative. Cf. Walch, St. Louis Edition, vol. VII, 599, § 43.
 - 3) Thus the Wittenbergers and the Jenaers; Erlanger: zu.

¹⁾ The Erlanger, which follows a Nuremberg reprint, offers: "schweiget ihr arme Pfarrherr" 2c.

rage and rage. Therefore, dear lords and brethren, pastors and preachers, pray, read, study, be diligent; for verily, it is no time for sloth, snoring, and sleeping, in this evil and shameful time. Use your gift, which is entrusted to you, and manifest the

Mystery of Christ. If anyone does not want to know, let him be ignorant, as St. Paul says 1 Cor. 14, 38. Because baptism and sacrament are there, we do not have to keep silent about the word of the mystery. It will be found when we have done our part, amen.

48. preface to the young dukes of Saxony, Johann Friedrich the Second and Johann Wilhelm's, speeches, held at Wittenberg. *)

1543

Newly translated from the Latin.

In these days we have seen and heard a peculiar and quite unusual example among the Germans, that two brothers, one of whom is in his thirteenth year, the other in his fourteenth, and are almost still (as they say) children, have delivered these two Latin speeches in immediate succession before this entire university. And these brothers are not of low or mediocre, but of the highest nobility, namely of the highest and most famous origin, as the sons of our most noble prince and lord, Lord Johann Friedrich, Duke of Saxony, Elector 2c., the most gracious protector of all studies, arts and virtues. He himself was present with several other princes and listened with great joy (as one might well believe and was clearly evident), namely as a father, since his sons had made such good progress in their studies at such a tender age and in such a short time.

I was truly astonished, among others, not only at the greatness of the boys' courage, but also at the fact that in such a large gathering they were so fearless and focused on their own interests.

The people of the city not only gave their speeches most skillfully in Latin, but also spoke so purely, so emphatically, and so clearly, and almost from memory, as if they were speaking extemporaneously.

At the same time, I was reminded of the time, only a short time ago, in which one could not have found one in the whole crowd of the (so-called) clergy, not even among the Roman popes, cardinals, bishops, even the doctors, and all those who wanted to be considered the most learned among them, who could have done something like that. Certainly the sciences, however despised they may be by other great and distinguished ones, have attained great adornment and great honor through these high-born, illustrious princes, but they, in turn, have also adorned these so great princes with no less honor.

Here one can see what good instruction is and how much it is capable of, especially if (as here) there is an educable nature and a good head. In this matter, the counsel and will of the good father and most noble prince is extraordinary.

^{*)} The complete title of the writing, to which Luther wrote this preface, is: Illustrium princijjum juniorum Saxoniae Jo. Friderici II. et Jo. Wilhelmi fratrum declamationes, quarum est: 1. de boni principis officio: 2. de divo Georgio: 3. de dignitate legum conservanda: 4. gratulatio, qua patrem suum clem. Jo. Frid. duc. Sax. elector, victorem a Brunsvig. redeuntem excepit. Wittemb. 1543. octav. Walch had another edition in his hands, which was published in 1584 in octavo. The preface is found in Latin in the Jena edition (1570), tom. IV, tol. 763 U and thereafter in the Erlanger, opp. var. ar^, tom. VII, p. 562. German in the Leipziger, vol. XXII, appendix, p. 134 and in Walch. We have retranslated according to the Jenaer.

only be famous by their high descent, but also admired But the speeches themselves have taken away from me all material for praise before: from these the reader himself will recognize more than my dry and meager or rather rough and bad speech can say.

What remains is for us to wish the dear boys and noble princes all the best, and to ask God the Father. who is the giver of these and all good gifts, that he may wish, through the blessing of his abundant grace, to give these happily begun studies and teachings an even happier progress and the most blessed fruit. This is all the more to be requested because we Christians cannot doubt at this ungrateful and exceedingly bad time that the devil, the most ferocious enemy of all good and of God Himself, who is like a roaring lion and extremely bitter because of the confession of the Gospel by these princes, will try with all his efforts and treachery to hinder and destroy these gifts of God, if he cannot destroy them completely.

And we see in the sacred histories, yea, even in the histories of the Gentiles, with what, how constituted and how great intrigues and stratagems he has always sought to rule in the courts of kings and princes (for he perceives that from these proceed the greatest and most salutary fruits in the church and in the world regiment). and has endeavored to reverse all.

He is to be highly praised, who did not love his sons in so that if a prince is not surrounded and protected by this the common way of princes and nobility, that is, did not prayer, Ps. 20:2, 3.: "The name of the God of Jacob suffer them to be neglected in idleness and ignorance, protect thee, he send thee help from the holy place, and but took care with all diligence and care that they were strengthen thee out of Zion." he will surely be among so properly taught and instructed, so that they would not many dragons, serpents, wolves, foxes, and what other worse monsters there are, servants of the raging devil, by all peoples by their science and trained spiritual gifts. that is, among deceitful robbers, faithless friends, treacherous servants, predatory great ones, as a single person and alone cannot bear and endure his burden. and yet is forced to live and rule among them. For he desires only and most eagerly the princes and everything that is best and highest in the world: his gullet desires sweet morsels, his food is chosen, and (as Habakkuk [Cap. 1, 10.] says) he laughs at the princes.

Therefore, let the church and everyone who wants to belong to Christ command these dear princes and their studies and their leaders, and stand by them with faithful and earnest prayer to God against the devil, their most important enemy. In this way we will not only offer God an extremely pleasant sacrifice, but also do ourselves a necessary and salutary favor. For who can achieve it with thoughts, let alone words, something how blissful it is to live under a good and wholesome prince who seeks, increases and preserves the glory of God and the welfare of the commonwealth? These are gifts and (as the Scriptures speak) exceedingly rich blessings from GOD.

Our Lord Jesus Christ, the Son of God, who has begun his good work in these princely brethren, grant that they may keep these two sayings for great service and fruit, not only to other princes but also to themselves, and that they may repeat them to themselves forever and keep them for the glory of God and the salvation of men. Amen.

49. preface on the life descriptions of the fathers, edited by v. Georg Major, *)

1544.

Newly translated from the Latin.

D. Martin Luther greets the godly reader.

Among other works of the devil's rage, not the least is that he has largely destroyed the histories or, as they are called, the legends of the saints, and that those of which he has suffered to persist (undoubtedly against his will) have been so falsified with foolish fables and ungodly lies that some fables of the pagans are much more similar to the truth, and more useful. So great is the hatred of the serpent against the seed of the woman and the church of Christ that he persecutes the memory of the saints even after their death, so that not even their excellent sayings and deeds could serve as a salutary example or comfort to the living. Hence the evil that we do not even have the histories of the apostles, which should be most such, reliable and pure, except as much as has been left to us by Lucas, Eusebius and some others. Other things are desired and desired in vain.

For even in the city of Rome itself one does not know where the heads and bodies of the apostles Peter and Paul are, nor of their complete histories, although the popes annually display to the foolish people two wooden and artificially made heads of Peter and Paul, of which they make the common people believe, and want to be believed, that they are the natural skulls of Peter and Paul.

Paul. And on the altar where they are buried, they consecrate the pallia of the bishops, boasting that they are sent down from heaven to the heads of the apostles, as the Decretals speak, and with incredible falsehood and the most senseless desire to lie, they deceive the whole world, for the glory and honor of the devil, the father of lies, whose servants they are. They do the same with the deceitful table of Veronica. Even though they know that it is nothing, and a vain pretense, they still display it with great ostentation as the image of the Savior printed on his face-cloth (as they call it), but it is so covered with cloths that no one can see anything, not even those who display it. For who could see that which is nothing? But what need of many words? The very city that used to be the holiest and most excellent place of the whole Church in the whole world at the time of the martyrs, then became, as it still is, through the most impudent lies and the most foolish fables, because the godless and wicked popes turned a blind eye to it, the place that is most full in all corners of all shame and vice, and completely a puddle of dung. Namely, the devil's so terrifying wish is fulfilled, on which his desire has always stood, that he should make of the best church a diabolical, quite horrible

*The book, which Major, prompted by Luther, published, has the title: Vitae patrum in usum ministrorum verbi, quoad ejus fieri potuit, repurgatae. Per Georgium Majorem. Cum Praefatione D. Doctoris Martini Lutheri. Vitembergae. 1544. ocküv. At the end: Imprint Wittembergae per Petrum Seitz. Luther wrote a preface to it. The same is found in Latin in the Erlangen edition, opp. var. arZ-, toni. VII, x. 568. The book itself has been printed very often, although it is not known who the author of it is. Some mention Jerome, others Evagrius of Antioch, still others Evagrius of Pontus; even the time of writing is not known. A Dutch Jesuit, Heribert Rosweidus, published it in 1617 in folio at Leiden and reports that he had seen twenty different Latin editions published in the period from the invention of the printing press to 1596, and eleven editions in other languages, namely in Italian, English, French and Dutch. The Wittenberg edition has also been reprinted several times, in 1559, 1562 and 1578. M. Sebastian Schwan, preacher at Ratzeburg, translated the Blich together with Luther's preface into German and had it printed in quarto in 1604. Because Walch did not know about this translation, he had Luther's preface translated again by Joh. Frick. We have again prepared a new translation.

Robber's den made and a pile of manure, which is not at all clean.

Did he then dare to defile Rome in such an abominable way (God in His wrath allowed this, since our ingratitude compelled Him to do so), which Christ has cleansed by the exceedingly great work of His Spirit, as it is written, Ps. 110, 6: "He will crush the head over great lands", Dear, what should He leave us in other parts of the world (as much as His rage was able to do) that is pure and clean? Therefore, the world is full of godlessness, idolatry, worship, fables and legends of the saints, godless masses, and who can enumerate all the aversions? See even the Scriptures and the Sacraments of God, with how many kinds and subtypes of heresies and errors he has tried to corrupt them! and even today he rages in this matter no less than he always did before. With this malice he has also particularly attacked this very famous book, which the whole church calls "the life descriptions of the fathers" (vitas patrum).

But here I will first quote the saying of St. Jerome himself, which is in his letter to Ctesiphon against the Pelagians. Evagrius of Pontus, he says, the hyperborite who writes "to the virgins," writes "to the monks," has also published a book and has uttered sayings $\pi\epsilon\rho$ i $\dot{\alpha}\pi\alpha\dot{\alpha}\epsilon i\alpha\varsigma$ [about

the insensitivity), which $[\alpha\pi\alpha\&\epsilon\imath\alpha]$ we

impassibilitas or imperturbatio, since the mind is never moved by any affliction of disturbance, and (to put it simply) is either a stone or God. These books are read by people in the Orient in Greek, and, since his disciple Rufinus translated them, by most in the Occident in Latin. The latter also wrote a book as if it were about monks, and lists many in it who were never followers of Origen, and of whom he writes that they were. And there is no doubt that they [the followers of Origen] have been condemned by the bishops, namely Ammonius and Eusebius and Euthymius and Evagrius himself, also Origen and Isidore and many others, all of whom it would be irksome to enumerate. And according to the well-known words of Lucretius:

Ac veluti pueris absynthia tetra medentes Cum dare conantur, prius oras pocula circum Contingunt dulci mellis flavoque liquore (And just as the physicians, when they seek to give the abominable wormwood to the children, first coat the rim around the cup with the sweet and yellow liquid of honey), so he put some John at the beginning of this very book, of whom it is not doubtful that he was orthodox and holy, so that through him he would have the opportunity to bring the other heretical people (whom he had mentioned) into the church 2c. The rest, dear reader, you read for yourself. There are certainly hard things about Rufinus and Eusebius of Caesarea, if the narrative is true

With these words St. Jerome seems to call this book and to point to it with his finger. If this book was already so corrupted and confused at that time, what and how much fables and lies do you think were added after those times? Such as that of Marinus, of Euphrosine, of Simeon 1) on the column, and many similar things, which are partly poetical, by which boastful people wanted to make it seem as if the Stoic insensitivity (apathias) had been surpassed in the church, which, however, no Stoic has ever seen or experienced, and partly the most impudent fables, with which the church has been mocked in its right miracles.

But this must be noted in the words of St. Jerome, that 2) among this kind of monks he condemns only those who were Pelagians and followers of Origen. And since one cannot deny that many have had the same name, some of whom were heretics, others orthodox, this confusion arises, that one does not know who and how he was. For if one wanted to condemn the whole monastic state (as it was at that time), one would first of all condemn St. Jerome himself, who not only praised this state too highly, as you see in Anthony, Paul, Hilarion, Malchus, but-

¹⁾ In our original: Kirnons instead of: 8im6yn6. -Cf. Walch, St. Louis edition, vol. VIII, 1054, p 60.
2) Instead of Hui, it will probably read Huocl.

The fact that he himself left the city [Rome] and became a monk is a dangerous example for many.

It was at that time the use, if such a great raging of Satan can otherwise be called a use, that one began to put into practice with greater impetuosity what Paul had foretold, 1 Tim. 4, 3: "And forbid to become celibate, and to avoid food" 2c., as if no one could be a Christian if he were not celibate and had enough of the Stoic doctrines, so that even the books of Jerome himself require a reader of sharp judgment, since he is quite unjust against marriage, and, if he had been at liberty, would have considered the second marriage equal to whoredom. But the service of faithful bishops, who condemned the errors of Pelagius and Origen, brought him back from this and corrected him afterwards, although he had not hesitated before to write that Origen was the right teacher (Magistrum) of the churches after the time of the apostles.

Since it is now the case that this book "the biographies 1) of the fathers" requires a very strict examination and sifting (Censura), after everything has been mixed up in an unspeakable way by evil raging, so that one cannot know what belongs to Rufinus, what to Jerome or others, then what of Jerome's things is certain, in which spirit he wrote this or that: so I have incited v. Georg Major and have hardly been able to persuade him by pleading that he take on this burden of sorting out and cleaning all these things, which is no doubt very burdensome. Georg Major, and by pleading could hardly induce him to take upon himself this burden of sorting out and cleaning all these things, which is undoubtedly very burdensome. For in this book, as in Jerome, there are many excellent speeches and deeds that must be picked up like lumps from the table of the Gospel and not thrown away with the filth that other impertinent

The first two of these are the birds that have interfered with the people, just as those hideous birds defiled the meal of Aeneas in Virgil's work.

However, it is not difficult to recognize and distinguish which of the two one has to agree with. For the Pelagians and the followers of Origen insist on the Stoic insensitivity and on I don't know what kind of perfections of life. In this they also gave Augustine a hard time. Incidentally, they are very reserved and quiet about grace, faith, forgiveness of sins and the true miraculous deeds of God, through which, as Isaiah says, even a child overcomes death, sin and hell, not to say they are completely silent about it, but they puff up their stoic insensitivity with full cheeks. On the other hand, the orthodox, who walk on the right middle road, do not let sins take the reins, nor do they presume perfections, but attach forgiveness of sins, grace, life and blessedness to penitent and believing sinners. As these works are only of God and of our Lord Jesus Christ, they are hidden from those who are wise and prudent. For who is there among them who sees that a baptized little child is a lord and victor over sin, death and the devil? But they have already forgotten their baptism, and attack this enemy with their own powers to overcome him, that is, the devil, sin, death. They should realize that he is already overcome for them in their baptism, that is, in Christ, the seed of the woman.

This shall be the rule that was and will be for all eternity. To God be praise and glory. Amen.

²⁾ The old translator offers: "impudent minds", so instead of impruä6iit68 he has read: imxuäentks. In this we follow him.

³⁾ VirA. tit). III, v. 225 8HH.

¹⁾ Instead of Vitas, Wohl Vitae will be read.

50. preface Who Spalatin's writing: Comforting examples and sayings read together from the life descriptions of the saints. *)

March 8, 1544.

Newly translated from the Latin.

To the venerable brother in the Lord, M. Georg Spalatin, pastor of the congregation in Altenburg, and exceedingly faithful and loud superintendent of the congregations of his diocese in Meissen, grace and peace in Christ, our God and Savior.

It pleases me, dear Spalatin, and I do not doubt that it pleases God and all who seek God, that you have collected the most important 1) sayings and deeds of the saints of God. For this is not only to shut the mouths of those who speak unjustly against us and disparage us, as if we were sowing new opinions and doctrines, but also to strengthen our consciences, which are instructed by a cloud of so many testimonies and examples of the ancients, who kept, said, did, and suffered the same things as we do. For although each one's faith in the Word of God must be sufficient for him to stand in battle against the gates of hell, even for himself alone, yet a godly heart, since beside the willing spirit there is also the weak flesh, is not a little or slightly moved when it sees that so many centuries, so many examples, so many excellent men before him and around him have been like him, and always the same thing has happened through them, which we have learned from Scripture and recognize in ourselves through daily experience. It is true that there are many things about the holy

Rom. 7:19 f.: "The good that I want I do not do, but the evil that I do not want I do. So I do not do the same, but the sin that dwells in me" 2c. I am silent about the lies that are interspersed in their histories by ungodly servants of the devil; but when it has come to the death struggle and confession with them, we see how pure and constant they testify to their faith. What could Ambrose have said more godly and braver than this, since in his last battle against sin, death, the wrath of God and hell, he addressed this word to the priests in the greatest confidence: I have not lived in such a way that I should be ashamed to live among you; but neither am I afraid to die, because we have a good Lord. This word was also praised by St. Augustine in his death struggle, as Possidonius tells in his legend. And Augustine also consoled himself with this word of his own against conscience (which is the cruelest servant of death) and said: "I will be afraid, but not ashamed, because I will remember the wounds of Christ. I will remember the wounds of Christ. Who does not see that with such words the holy men testify to faith in Christ, which, though bare (nudam) and alone, is firm and victorious against death and sin? For although they hold that

1) So De Wette. Seckendorf: xuriora.

^{*}The title of Spalatin's writing, to which Luther wrote this preface, is: Magnifice consolatoria exempla et sententiae, ex Vitis et Passionibus Sanctorum et aliorum summorum Virorum, brevissime collectae, Opera Geor. Spalatini. Cum praefatione D. Mart. Luth. Vitebergae 1544. dctab. 2Int @nbe: Ex officina Typographica Nicolai Schirlent. Anno salutis nostrae, millesimo qvingentesimo, quadragesimo quarto, mense vero Martio. In Latin, the preface is found in Seckendorf's Ili8t. kutk., 11k. Ill, x. 518, 866t. 30, K 118; in De Wette, vol. V, p. 635 and in the Erlangen edition, opp. var. ar^., torn. VII, p. 565. Elias Fnck translated the same for the German Seckendorf, and his translation is included in the Leipzig edition, vol. XXII, appendix, p. 135, likewise in Walch. We have retranslated according to Seckendorf, comparing De Weites.

their lives and deeds are blameless (as is proper and must be), they nevertheless rely before God solely on His mercy and goodness, keep silent about merits, and want to be found in the wounds of Christ like a dove in the holes in the rock (but the rock is Christ). We therefore do right and well if we first cleanse the sayings and deeds of the saints from the lies that do not belong to them, then rightly divide the word and carefully test it by the rule or likeness of faith, as the apostle teaches [1] Thess. 5:21]: "Test everything, and keep what is good." What need would this reminder have been if all the sayings and deeds of the saints were to be taken for articles of faith without examination? Their profession was not the same as that of the apostles and prophets. They were saints, but men, and their willing spirit had to suffer not only from the weak, but also from the resisting flesh. Where they therefore speak and we

If the saints of God are under the dominion of the Spirit, their words and works must be collected as gospel fragments, since these were wrought in them by the Lord Christ, and are in fact the Lord Christ's own works; but where they speak and act in opposition to the flesh, they are not to be condemned, but excused or borne, for our very consolation, because we see that the saints of God were like us weak men, and that each one had his weakness in his sinful flesh. For this reason, dear Spalatin, I wanted your book to be published. But henceforth you will refrain from such great (I would say false, if I were not aware of your sincerity) praises of me. I know that I am nothing. Fare well in the Lord and pray for me that I may blessedly depart from the body of death and this sinful flesh, Amen. March 8, 1544.

51 Preface to the M. Joh. Freder Dialogus, written in honor of the married state. *)

1545.

Martinus Luth, D.

(1) I did not want to write anything against him, even in the life of Sebastian Franken, because I despised such a wicked man too highly, and always thought that his writing would be worthless among all sensible people, especially among Christians, and would perish by itself in a short time, like a curse of an angry, wicked man, because this is what King Solomon teaches in his Proverbs, Cap. 26, 2. "As a bird flew by, and a swallow passed by, so is an undeserved curse, and does nothing." Here Solomon teaches us to beware of the undeserved curse.

Do not accept the good mouths that like to curse and blaspheme, but think and say: "It is a swallow that flies over me and tickles a little. For whoever would be so mad that he would not suffer such things from the swallow, but would prevent its flight, as if he were worried that it would nest and muck on his head, 1) or gouge out his eyes, or bite off his nose, would be taken for a fool, and would also have to be mad in truth, who would take vain, foolish care and work.

1) Wittenberger and Jenaer: "nusten"; Walch: cough.

^{*)} Freder's writing, which is directed against Sebastian Frank, has the title: "Ein Dialogus dem Ehestand zu ehren geschrieben. By M. Johan Freder, To the Most Illustrious Highborn Princess, Frawe Dorothea, Queen of Dennemarck 2c. With a preface by D. Mart. Luth. Wittemberg. Hl.XbV." 17 sheets in 4. At the end: "Gedruckt zu Wittemberg durch Nickel Schirlentz. M.D.XbV." The preface is found in the Wittenberg collection (1559), vol. XII, p. 374; in the Jena (1562), vol. VIII, p. 255b; in the Altenburg, vol. VIII, p. 471; in the Leipzig, vol. XXII, appendix, p. 136; and in the Erlangen, vol. 63, p. 384. We have reproduced the text according to the latter. The text of the old editions is very poor.

2 In Vitis Patrum it is also read that a brother complains to an old father, how "so many evil thoughts came into his head", which hurt him; for the devil is a master of writing evil thoughts into good hearts, against God and man, and has for this purpose a hard pen and very sharp ink, which burns like fire, from his infernal inkpot; the old man answered and said: "Do you hear it? You cannot prevent birds from flying over your head, but you can prevent them from nesting in your hair. So do the same here: if thoughts come to you, let them go; if they come, let them go, and do not stop them or quarrel with them.

Now Bastian Frank is such a wicked blasphemous mouth, which can do nothing but blaspheme and defile. and likes to write and speak the worst of everyone, as if he were the devil's own and dearest mouth; that I think it has been his life to think and speak evil of other people. from which he has fed more than from eating and drinking. There is no one who teaches rightly or lives rightly, he is, or is called, as he pleases and who he pleases; and if he encounters something good, he lets it pass, or turns it back shamefully, always seeking and pondering evil, of which he may say that it seems good, as he is sorry in his heart where he finds something good that he cannot blame, and all his heart's desire is where he can find evil, which he may shake to a stink. Repent. then, of his delight in poor men's misfortunes, errors, and sins, as a foul-mouthed sow does with her trunk in the mire and stink.

4 And yet he found that he knew how history books are read with particular pleasure before others, and are held dear, because everyone would naturally like to know what has happened in the past, still happens, and should happen. Therefore, he especially intended to write histories for him, so that he could spread his poison among the people all the more powerfully under the honey and sugar and do all the greater harm; for he well felt that he could be quite unfit and not useful for teaching the truth and resisting error or heresy, nor for some church service,

Therefore he did not care about such things, but only wanted to do what he could, that is, blaspheme and defile, and feast and delight in it.

5. For from his books you will not well learn what a Christian should believe, or what a pious man should do; he neither can nor will teach it; yes, that is much more, you will not know from his books what he himself believes, or what kind of man he is; he censures everything, but says nothing against it, or disputes what one should believe or hold; without as much as I can sense and judge by the smell of my nose, he is an enthusiast or Gaister, who likes nothing, for Gaist, Gaist, Who thinks nothing of Word, Sacrament, preaching, but by the Gaift one should live, that is such a life, The coiner also made his peasants neither want to see nor hear a letter, nor a book, nor a scripture, and called us and our scribes and literalists, and mocked us when they saw a book in our hands; And when we would speak unto them, they stopped up their ears, saving that they had the gist, and could not hear our word. That is a life in which every man is his own master, and does what he wants; and what seems good to him must then be all right and well done. and called the gout; everything else must stink, and be nothing but vain dross, dross, dross.

6th For when he had articulated Luther well enough and peevishly enough, with all his doctrine, and comes to the words of the Sacrament: This is my body 2c., he says: These words Luther has caught, and continues with them, and shall break it all, as if the Gaist were nothing. You can hear that he is hostile to the letter of the holy Scriptures, and is not only a zealot or sacrament desecrator, but, as I said, he is a devotee and enthusiast, who does not want to be under God's word or the holy Scriptures, but to be judge and master over them out of devotion. What wonder is it that such a possessed person can neither teach nor do anything good? He must blaspheme, defile, lie and deceive God and men, as the spirit of evil drives him when he is drunk and full, and then most of all when he presents himself as most holy and pious. The Gaist can

Erl. 63, 387-390.

Nothing else, of which we have been warned enough by the dear apostles.

- (7) Other, pious teachers (even some heretics do the same), they also rebuke and punish the vices confidently; but they do not do this because they have pleasure and joy in the vices, to shake, to laugh or to mock the poor miserable sinners in their heart, like the Pharisee in the Gospel [Luc. 18, 11,] and said: "I thank you, God, that I am not like other people, and like this tax collector"; and like the shameful. Ham did to his father Noah (Gen. 9. 22. He laughed at this and told his brothers with all his heart, as if he were sorry that his father was lying there drunk and uncovered, or sober; but for this reason the pious punish all kinds of vices, that they would like to correct them, and they are sorry and grieved in their hearts that people are thus fallen into sin and disgrace by the devil and the flesh; they would rather that neither sin nor vice should happen; Besides, they teach much and all good things, and let themselves be heard and heard freely, who they are, what they believe, and what they do not believe, that we may know what we have in them, and where we may find them at home; summa, they are children of light, and walk in the light.
- (8) But the Hamists and Pharisees ask nothing about how to advise or help other people; they are satisfied with the fact that they can feast on other people's dirt and sins and make themselves useless, wanting to be seen and praised before the world. I am reminded of them, like the disgraceful flies, which sometimes in natural distress, in the secret chamber, want to crawl into our buttocks, and feast in the same rose and fine flower, and suck their honey, and then fly out; when they have well defiled the proboscis and feet there, they want to sit in our face on the nose, on the eyes, cheeks, mouth, in the most honest place, as if they came from a fragrant pleasure garden or an apothecary.
 - 9. such flies one is this Sebastian

Frank, and almost the most distinguished one, that he would like to bet with his father Ham, and with his brother, your Pharisee, who would like to keep the beautiful name Beelzebub before alleil auderu in this matter. Beelzebub is called a large fly, which we Germans call a bumblebee; which name the people of Israel gave to the devil in ancient times, as we read in the Gospel. For this is the devil's own way and office. that he sours, digs and shakes his proboscis in the sins of poor people, as if he would like to make the dirt so big and wide that heaven would be full of stink and God with all the angels would be out. Yes, just such a bumblebee is this Sebastian Frank, as you will see in this booklet of M. Johann Freders. For there he crawls up the butts of all women, and together with his shameful proboscis drives out everything that the devil has ever spoken evil of women, or done through them. There he tickles himself with, laughs and does him so heartily gentle that he may speak nothing good but all evil of them; has his pleasure in such nice, fine balsam and thesem: He also holds it up to our noses and mouths, as if we should thank and praise him for bringing such a stink and devil's filth to our noses, or as a great bumblebee has stuck such great filth in our faces through his books that we should be happy.

(10) I only want to indicate one thing, so that I may show that I have read his books and am not hostile to him without cause. Dear, tell me, how is it fitting for a writer of history to say, "Put out the light, and the women will all be the same? And if he had heard such words from a frivolous man, should he therefore write it in the book and confirm it with such joy and pleasure? Should he not at least, if he had forgotten the holy women and virgins, think of his own mother, or of his own wife, and be ashamed in his heart if there were a speck of reason or honor, or an honest drop of blood in his body? Or why are not all men the same when the light is put out?

Yes, perhaps he didn't mean it that badly. Mine this way, mine that way, he certainly has

This is what he meant when he said that he wanted to defile women, as he does to everyone else. For in honor of women, one must not say such words as this, and many more that you will find in this booklet, yet well punished and condemned, which no pious man of integrity can read with patience. And whoever likes to read them is as pious and honest as this Beelzebub Frank, or the shitty poet Lemchen, who has also been such an arshummel.

12 But, as I said, I have never intended to write against this Beelzebub Franken, nor do I want to do so yet, and I do not consider him worthy of honor, as he is not worthy either. Whoever has reason will

I know how to hold myself against such Franks, Lemchen, Hammers and Pharisees. I know that whoever can read Franconia's or Lemchen's book with pleasure and love cannot have a merciful God, nor can he have his own conscience satisfied, whether he has one and all devils as merciful lords. However, in honor of this booklet, I have written this preface, because I myself would have liked to write many annoying things against the Franconian, so that I may help to warn everyone against the devil and his bumblebees, who are both enemies of God and man, and do harm to honor, body and soul, and wherever they can. Christ our Lord, save him and destroy him, amen.

52. preface about the prayer booklet with the calendar and Passional. *)

1545

D. Martinus Luther.

- 1. I have considered it good to add the old Passion Booklet to the Prayer Booklet, mostly for the sake of children and the simple, who are better moved to retain the divine stories through images and similes than through mere words or teachings, as St. Marcus testifies that Christ also preached vain parables to them for the sake of the simple.
- 2. but I have added some more stories from the Biblia, and put sayings from the text with them, so that both will be remembered the more securely and firmly; and all this for good reference and example, if anyone would follow it, and, if he were skilled in it, improve it. 3 For I do not consider it evil if such stories are told even in parlors and bedrooms.

The people painted the walls with the sayings, so that God's work and word would always be before their eyes in all places, and so that they would exercise fear and faith in God.

- 4 And what harm would it do if someone had all the main stories of the entire Bible painted one after the other in a booklet, so that such a booklet would be and be called a layman's Bible. Truly, one cannot hold the word and work of God against the common man too much or too often.
- (5) Though we sing and say, sound and preach, write and read, paint and draw, yet Satan is always too strong and valiant to hinder and suppress the same with his angels and members, that such our endeavor and diligence is not only good, but also well needed and most necessary.

^{*}The book to which Luther wrote this preface is entitled: "Betbüchlin, mit dem Calender vnd Passional, auffs new corrigirt vnd gemehret. D. Mar. Luther. Ll.I).XI,V." 285 leaves in 12. At the end: "Gedruckt in der Churfürstlichen Stad, Wittemberg durch Hans Lufft, XXX0 H).XH" The preface is in the Hallische Theile, p. 465; in the Leipzig edition, vol. XXII, appendix, p. 139 and in the Erlangen edition, vol. 63, p. 391. Walch was under the misapprehension that the Passional here is the same writing as that which has been included in this volume Col. 198, and therefore placed the misleading title above it: "Vorrede über das Passionalbüchlein," which the Erlangen edition 1. e. has retained. Walch later noticed his error and improved it in the 23rd volume under the additions, p. 16. A single edition of the "old Passionals", however, did not occur to him.

6 But whether the iconoclasts will condemn and despise this is not my concern; they have no need of our teaching, so we do not want their teaching, and so we are soon separated. Abuse and false confidence in images I have always condemned and punished, as in all other matters. But what is not

Abuse is, I have always let it remain and be called, so that one brings it to useful and blessed custom. So we teach ours and the foolish; the clever shall not be our pupils nor masters. Christ be with all who believe and love him, amen.

W. XXI. 181-f.

Two prefaces to the booklet: What was sought at the Imperial Diet of Nuremberg in 1522 to 1523 by Papal Holiness from the Imperial Majesty Governor and Estates for Lutheran matters, and what was answered. *)

1538

a. Preface to the message of Pope Hadrian VI sent to the Diet of Nuremberg in 1522.

Moses commands his people with great diligence that they should never forget the misery in Egypt from which God had delivered them, so that he also puts it first in the first commandment, saying: "I am the Lord, your God, who brought you out of Egypt, out of misery. As our Lord Christ also in his testament sets it forth, that we should remember him, that he saved us from death and sins.

by his body and blood 2c. So we must also do now with the papacy, and always remember in what cruel tyranny we have been under it, and never forget from what sorrow and misery of our conscience the Lord has redeemed us again through his holy word.

That is why we should read these and similar books and preserve them diligently, so that un-

^{*}The book, to which these two prefaces are attached, contains quite a number of documents concerning the demands of the pope on the German imperial estates and their response to them. Most of these are found in the ninth volume of the Wittenberg German edition and in Walch, vol. XV, col. 2504 ff, and have been printed very frequently in German and Latin. In 1538, Luther himself arranged for a new edition, both in German and in Latin, to which he added two prefaces, one of which precedes the book, the other within it at the response of the imperial estates and the complaints against the papal see. The title of the German edition is: "Was aufs dem Reichstag zu Nuremberg, von wegen Bepstlicher Heiligkeit, an Keiserlicher Maiestat Stathalter vnd Stende, Lutherischer suchen halben belangt, vnd darauff geantwort worden ist, Auch etliche ding, wie die folgende verkürzze Vorrede vnd Register anzeigt. With a preface by D. Mart. Luth. Wittemberg. 1538." 18 quarto sheets. At the end: "Printed at Wittemberg, by Hans Frischmut." On the back of the title page is an index. The following five pages contain Luther's preface, namely the one that we bring here as the first. It is found in the Wittenberg edition (1569), vol. IX, p. 156b, where it is followed by a number of writings that indicate the pope's demands, e.g. the breve of Pope Hadrian VI to the imperial estates at Nuremberg, the pope's instruction for his legate, what he "werben" sals Botschaft ausrichten" foll 2c. This is followed in 1. 6. p. 164p by the note: "You will find the answer of the imperial mayor, the governor, and the common imperial estates, to the advertising of the papal legate, item of the secular imperial estates' complaint, etc." Christian readers can find this in the same book fol. 18. and 27. with a preface by D. Mart. Luther." On the basis of this remark, we believed we were justified in making the above statement (which also receives further confirmation below) that the second preface is within the book. Moreover, the German preface alone is found in the Wittenberg (1559), vol. XII, p. 366; in the Jena (1568), vol. VI, p. 535; in the Altenburg, vol. VI, p. 1234; in the Leipzig, twice, namely vol. XVIII, p. 323 and vol. XXI, p. 239; in Walch (in the Nachlese) vol. XXI, Col. 181* und in the Erlanger, vol. 63, p. 393. Because both prefaces undoubtedly belong together and to the same writing, we have brought the first preface from the 21st volume here. About the second preface, which we had to translate from Latin, we give information in the following number (53b).

and keep it, in which you can see how faithfully and truly

Our descendants will also see what evil and tyranny the pope has done and practiced in Christendom, and help us praise and glorify God to learn to beware of popery and other errors 1). For the papists now began to adorn themselves, as one sings of the old man, that he put on his long cloak, and turned out the best end, as he went to the bogeyman. They steal from our books, which they never knew nor taught before, whether they could cover their previous disgrace with it, and smear the people's mouths as if they had never been without water. But it will not and shall not help. There are too many books and other landmarks, even their own decrees and bulls; they cannot be decorated nor covered. So they do not stop with impudent, stinking lies, pretending to reform the Roman court and the whole church, even to hold a concilium; thus, they are making fun of the whole of Christendom as if they were vain jugglers or puppets, who could hardly notice anything, how false false they pretend to be.

But they meet the right time and arrive in good shape, because God has attacked them and exposed their shame, so that they now have to mend and patch themselves first, when the leather has become too short for them, so that the Roman whore is publicly seen behind and in front. If she wants to adorn herself in front. she unveils herself behind; if she wants to cover herself behind, she stands naked in front. They are a lot of scribblers, and would like to make something stinky, but have nothing in the belly. Their hour has come, as it says in Apocalypse. Therefore let them only work and write confidently: they are not worthy of better work than that they work in vain, and make their own things worse and worse. They are like Virgilii, where one milks a goat and the other holds a sieve under it. As the goat gives milk, so the butter is found in the sieve. Her scribes teach nothing, and can teach nothing; so her disciples can learn nothing. The milked goat and the sieve full of holes remain.

But read, my dear reader, this little book.

the pope and his own boast of the holy church shepherds and bishops; you will also understand what St. Peter means 2 Petr. 2, 13. 14. when he says: "They splurge on your own and have a heart driven by avarice". Is the Roman court nothing but such avarice that all men's hearts cannot comprehend. I still remember the Imperial Diet at Augsburg in 1518 (twenty years have passed), that Pope Leo and his chamberlain Clemens Septimus devised this mischievousness, how they exhausted the whole of Germany through the annals and other money grabs reported in this booklet, and pretended with outrageous, impudent lies that they wanted to collect a treasure against the Turks, so that the clergy should give a tithe of their goods, the rich laymen a twentieth, the poor a fiftieth: thought that the German beasts should provide such an account. But God gave mercy, that it was rejected. For there were people who thought about it, and thought about it according to arithmetic, who said: Where this estimate would have stood three years in the German land, it would have been completely exhausted, and yet the money would not have perished against the Turks, but, like the annatas, also shamefully. After that, Pope Clement sent out a bulla, called Mons fidei, in which he grabbed the money of all kings

After that, Pope Clement sent out a bulla, called Mons fidei, in which he grabbed the money of all kings and princes, even under the pretense of opposing the Turks. But he also lacked it by God's grace. When will we Germans wake up and realize (where we cannot see it) how shamefully the popes, cardinals and Roman villains have cheated us, robbed us, robbed us and cheated us, how miserably they have cheated us of body and soul, and how they are still unwilling and unable to stop inflicting on us all plagues on body, goods and soul? Well, God will do it; He has begun to reach into their entrenchment. And even if we drunken Germans do not want to feel it, He still feels what the Roman devil's bride has done against Him, and He will not forget it nor let it go, amen.

So reads the Wittenberg edition, vol. IX, p. I56d; in the other editions: und andere Irrthum lehren 2c.
 Erlanger: not.

³⁾ Thus the Wittenbergers, vol. IX; in the other editions: by. 4) Thus the Wittenberg, Vol. IX. The other editions: could.

Short historical news from the Imperial Diet at Nuremberg. 1)

When at the Imperial Diet at Nuremberg, begun in the fifteen hundred and twenty-second year, but ended in the twenty-third year, a papal message appeared, the same orator delivered to Imperial Majesty governors, princes, princes and other estates a papal decree, Princes and other Estates, advertised it and subsequently handed over his instruction concerning the Lutheran trade, and received an answer to all of this from the Imperial Majesty's Governors, Princes, Princes and other common Estates. And in addition to the same common response, the secular estates in particular have put their noticeably high and unpleasant complaints, which they encounter from the See of Rome and other ecclesiastical estates, in writings and have had them submitted to papal sanctity, as all this follows in different ways.

And after the above-mentioned imperial majesty's governor's and imperial estates' answer, given to the papal orator, among other things the annata, which the newly elected archbishops, bishops and prelates, against the concordata and treaties, urge to give to Rome, as a great unrighteous

1) The following is added to the preceding preface in Walch's old edition. It seems to be taken from the book itself.

They are attracted to the same burdens, and desire the same annotations, which please the German lands, as necessary for the maintenance of their common benefit. And the more it is understood how a considerable sum of money these annals all cost, some special persons of good opinion have inquired how the archbishoprics, bishoprics and prelatures, not only in German lands, but also in other nations are called, which give the annals to Rome, also how much each such archbishop and prelate has to pay for these annals. And what has therefore been explored and recorded in a hurry is also found here after the end of the above-mentioned secular state afflictions, with a special preface 2) for this purpose, from which the other bishoprics and prelatures, if such a list does not attack, and what they give for annals to Rome, can also be found out in greater detail, and everything is printed for the sake of the common good.

2) This will refer to the following preface, which, as we see here, has its place in the book "after the end of the hundred complaints, which the princes and imperial estates have indicated as such, which should not be tolerated any longer by the popes", and before the enumeration of the annotations. Compare the Latin title of the book, which is given in the first note to the next preface. - The list of annotations, which some German bishoprics and abbeys give to Rome, is in the old edition of Walch, vol.

b. Preface to the Answer of the German Imperial Estates and their Complaints against the Roman See. *)

Martin Luther wishes the godly reader salvation in the Lord.

In my opinion and advice, our people would do very well to take care that this and similar books are preserved for the descendants, in order to explain the unbelievable and innumerable tricks of the

It is the only way to perceive and consign to memory the evil of Satan that reigns in the Roman court, the den of sin and corruption. For so often has this pernicious chair been attacked, both by kings and by learned men, that it should fall, but since the powerful error retained the upper hand

This preface is available to us only in Latin, and in a translation made by M. I. I. Greifs for the Leipzig edition and subsequently printed by Walch. I. Greifs for the Leipzig edition and subsequently printed by Walch. The title of the Latin book is: Legatio Adriani Papae VI ad Conuentum Nurembergensem Anno M.D.XXII Missa. Responsio, nomine Caesareae Maiestatis Principum et procerum reddita. Grauamina centum a Pontificibus significata, Principibus et imperii ordinibus ulterius non toleranda. Quid sint Annatae, et qfuam] incredibilis summa pecuniarum ex orbe Christiano, Romam mittatur et profundatur. Denuo recusum Anno M.D.XXXVIIJ. Vittembergae (cum praefatione et epilogo M. Lutheri). At the end: Impressum VitemkerZue per louuuem)bris6U6mut. With reference to this as well as to the German edition, which we found at

by cunning, trickery and practices not invented by human reason but by the devil's art alone, he has so far remained victorious and has thrown the truth to the ground in the streets (as Daniel prophesied before, and afterwards Christ together with the apostles). Fattened by these victories, grown fat and thick, puffed up and hopeful, these purple-clad tyrants confidently console themselves, and not only do they not abandon hope in this their tribulation, which they now suffer from the breath of Christ's lips and from the rod of his mouth, but are quite sure that the little ship of Peter (that is what they call their most harmful puddle of Satan's dung) will finally emerge from these floods with great happiness and rise higher than it has ever been.

This is the confidence from which they at this time play their game with the affairs, senses and hearts of the whole human race, yes, with the spirit of the faithful and of the holy church (because they consider neither the church nor the spirit nor God to be anything at all), by reforming in a deceitful manner, sometimes the Roman court, sometimes the church, soon announcing a concilium and then revoking it, soon postponing it and announcing it again, and yet not wanting a concilium to come about, so that you can see that this one thing is certainly true, that the whole crowd of kings, princes, good, learned and holy people are taken by them for fools, stick-fools, ridiculous people and play-dolls. Although they suffer the same for a short time, as if they were people who are drunk and make a racket for an hour

They are sure that, when their noise and drunkenness cease, they will soon be the lords and gods of these fools, seven times more glorious than they had been before. These hopes they reflect to themselves not without reason by examples, because they would have suffered before, and indeed often, revolts of the princes and the peoples, also of the city of Rome itself. And yet they are not at all overcome by these wars, but through them their power, strength, victory, praise, honor and glory have increased, until they have not only made themselves kings over kings and lords over lords, but have stepped on the necks of kings, made the thrones of judges subservient to themselves and even set themselves up as gods over the gods in heaven, on earth, in the sea and in hell. This is their secret trust and they are aware of it. Thus their flatterers write: The pope is neither a mere god nor a mere man, but a mixed god and man, a lord of the heavenly angels 2c.

Since this confidence reigns in their hearts (but it reigns with a constant and everlasting obstinacy and hopefulness, which they will not allow to be revoked, not even when they are dead, not even on a day of judgment, let alone through any tribulation of this life), everything that is undertaken to assemble a council, to improve the church, to reform the Roman court, is done in vain. Mau tells a story to a dove and addresses his words to a dead man, if one does not admit, admit, yes, decides as an article of faith that they are gods of heaven and earth.

In his preface to the 14th volume, p. 44, Walch says that, since these editions are not preceded by our preface, but by another one, namely the preceding one, another edition must have been prepared by Luther, for which he wrote this preface. Probably for this reason, Walch has given our preface the year 1545, which is not further motivated. He also adds: "I cannot say how this [edition] is, because I cannot find it anywhere and therefore have not seen it. We consider the number 1545 to be erroneous, and find convinced that this preface also belongs to the year 1538. We have already cited two witnesses for this, namely firstly the Wittenberg edition, vol. IX, p. 164 b and secondly the book itself, which indicates that this preface is not before the edition of 1538, but in the book. Walch seems to have overlooked this. We think we find a third witness in the title of the Latin edition itself: 6um praekutione 6t sprVo^o Martini Dutberi, which in any case points to our preface, whether one refers the word epilo^us to this entire preface as an epilogue to the Complaints of the German Imperial Estates, or to the parody of Rom. II, 33-36, which at the same time can be seen as a preface to the following list of the Annateu. This preface is found in Latin in Cölestin's Historia coinitionmm XnAnstae Vindeboorum oolebratornin, tom. III, p. 89; thereafter in des Buddeus Knppleruentum opistoinrum M. Dntberi, p. 315 and thereafter in the Erlangen edition, opp. var. ar^,, tom. VII, p. 544. German in the Leipzig edition, vol. XXII, appendix, p. 140 and in Walch. We have retranslated according to the Erlangen edition.

not subject to the council, nor equals, but superiors and irrefutable judges. Do not doubt that this is told to you not by an oracle but from heaven. I know, and many with me, I say, we know the manner of popes and cardinals, and even the most secret, not only in their chambers, but also in their thoughts and speeches, as promised by the Heartspeaker, Christ, who made and formed hearts (Luc. 12, 3.]: "What ye say in darkness shall be heard in the light; what ye speak in the ear in the chambers shall be preached upon the housetops." But that these people at the Roman court, similar to Nero and Domitian, do not fear this, is due to the extremely beautiful and quite certain belief of the popes and cardinals, namely: the life after death (Manes) is a fable. But experience, which teaches things as they are, will teach them otherwise. and that in a short time.

Therefore, if this and similar books (as I have said) are preserved and brought to the descendants, it will be useful and salutary, not only for Germany, but also for the whole world, against this exceedingly harmful mountain of the Roman Babel, which corrupts all the world (to use the words of Jeremiah [Cap. 51, 25.]). For here you see that the princes of Germany, who have finally awakened from a deep sleep, 1) have dared to say to the face of the pope and the Roman court (that is the dunghill) what he could not hear, cannot hear and will not be able to hear. And they have not been moved (which is a miracle) by the splendid pretence and the arts of the Roman court, which one reads here in the message of the Roman pope

can. And if the devil had not hindered this happy course of the Gospel and the flourishing of the truth by the rebellion of Münzer and the sects of the adversaries, this papal confidence would have been overcome at that time, and this hope of Jordan, which sells itself deceitfully under the name of Christ and the church, would have fallen long ago. But if the German descendants return to the attitude of their fathers and princes, who greeted the pope so sweetly at this Imperial Diet at Nuremberg, then it will undoubtedly be over with the futile pretenses, tricks, practices and lies of the pope and his completely cursed court, which is worthy of all curses, even those of Hercules at Lindos 2). Let this be done by the Father of mercies and the God of all power through Jesus Christ, who already kills the wicked by the spirit of his mouth, and after he has put an end to him by the appearance of his future, he delivers us from the evil,

Epilogue.

Martin Luther.

O what a depth of his wickedness, his avarice, and his robbery! How innumerable are his thefts and immeasurable his robberies! For who has known the shrine of his heart? Or who has given anything to the church before that he has not robbed afterwards? For from him, through him and in him are all the evils of the church. To him be horror and shame for all eternity.

From this, dear reader, recognize what it is that St. Peter says of the papacy, 2 Pet. 2:14: "They have a heart pierced with avarice."

The "Verzeichniß von etlicher deutscher Bisthümer und Abteien Annaten, die sie gen Rom geben" Walch, old edition, vol. XV, 460 ff. closes with the words Rom. 13, 11: "Brethren, it is time to rise from sleep."

²⁾ Compare Walch, St. Louis Edition, Vol. XVIII, 575.

54: Preface to the Canticles of the Passion of Christ. *)

Newly translated from the Latin.

the divine and exceedingly glorious gift, music, be the kind Creator in this matter. praised and extolled to all, but I am so overwhelmed by qualities that I can find neither beginning nor end nor a way of speaking, so that I must be a meager and poor eulogist in the highest abundance of praise. For who could possibly sum up everything? And if you wanted to summarize everything, you would be considered as if you had summarized nothing. First of all, if you look at the thing itself, you will find that music has been implanted or given to all creatures from the beginning of the world. For there is nothing without a sound or sonorous music, so that even the air, which in itself cannot be seen nor touched, and is imperceptible to all the senses, and of all things is least musical, but rather quite mute and considered to be nothing, nevertheless, when moved, sonorous and audible, then also palpable: wherein the spirit displays marvelous mysteries, of which it is not the place here to speak. But still more wonderful is the music in living creatures, especially the birds, as the very musical king and divine Psalmist David praises with immense wonder and exultant spirit the wonderful skill and assurance of the birds in singing, saying in the 104th Psalm, v. 12.: "By the waters sit the birds of the air, and sing among the branches." But against the human voice, everything is actually unmusical: so great is the over

Hail in Christ! I would certainly like with all my heart that leffusive and incomprehensible mildness and wisdom of

The world's ants have labored to discover the the quantity and greatness of its excellence and good marvelous work of art of the human voice, how the air, struck by such a light movement of the tongue and an even lighter movement of the throat, can produce the infinite variety and articulation of voice and words according to the will of the governing soul, and so powerfully and strongly that through such great distances all around it can not only be heard but also understood by all. But they only struggle, they never find it, and with admiration they must desist and marvel. Yes, no one has yet been found who could explain and determine what the whispering and a kind of ABC of the human voice or the coarse material (materia prima) is; namely the laughter (I will not say anything about crying) they admire, but do not understand it. But we want to leave these researches about the infinite wisdom of God in this One Creature to people who understand it better and have more time; we hardly get a sample of it.

> Here we should speak of the use of such a great thing, but even this, in its infinite variety and usefulness. is much too high for the greatest eloquence of all the most eloquent people. Only this one thing we can now mention- that experience testifies that it is music alone which, according to the words of God, is rightly called the mistress and

*Neither Walch nor the Erlangen edition could provide any information about the scripture itself, to which this preface is attached. The Latin title of the preface is: Praefatio D. M. Lutheri in Harmonias de passione Christi. This is translated in the old edition of Walch by "Preface to the Harmoniae of the Passion of Christ", which is completely misleading. By harmoniae, according to the content of the preface, spiritual chants, and especially polyphonic ones, are to be understood, so that the title could also have been formulated as follows: Vorrede auf die mehrstimmigen Passionsgesänge. The content of this preface agrees very closely with Luther's small "Preface to all good hymnals," Walch, St. Louis Edition, Vol. X, 1432, and in part also with the preface to Johann Walther's Chorgesangbüchlein, ibiä, Col. 1422, The Latin preface is found by Buddeus in theLpistvlurum Älurt. ImtBsri, p. 327 and subsequently in the Erlangen edition, OM. vur. urA, toro. VII, p. 551. German in the Leipzig edition, vol. XXII, appendix, p. 140 and in Walch. We have retranslated according to the Erlanger.

Music should be praised as the regent of the human heart movements 1) (of the animals we have to be silent now), by which the people are ruled as by their masters and are often carried away. A greater praise of music than this we cannot imagine. For if you want to either raise the sad, or frighten the happy. To encourage the despairing, to depress the hopeful, to calm the frenzied. to pacify the insubordinate-and who can enumerate all these masters of the human heart, namely the movements of the heart and the impulses or spirits that drive to all virtues or vices? - What can you find more effective than music? Even the Holy Spirit honors it as an instrument of his own ministry, since he testifies in his holy writings that through it his gifts come upon the prophets, that is, the impulse to all virtues, as is seen in Elisha; again, that through it the devil is cast out, that is, the one who impels to all vices, as is shown in Saul, the king of Israel. Therefore, the fathers and the prophets did not want in vain that nothing should be more closely connected with the word of God than music. For this is the origin of so many songs and psalms, in which both speech and voice work in the heart of the listener, while with other living creatures and bodies, music alone, without speech, makes gestures. Yes, speech and voice alone were given to man before others, so that he should know that he should praise God with words and music, namely by letting himself be heard with praises, and by mixing the words with a sweet melody. If you now make a comparison among men themselves, you will see how manifold and in many ways the Creator has shown Himself glorious in the distribution of the gifts of music, how different one man is from another in voice and word, that one exceeds the other extraordinarily. For

1) Instead of effectuum in our template, affectuum will have to be read.

One denies that even two people can be found who have the same voice and speech in all things, although one often sees that some imitate others, as some of the others are monkeys.

But when finally the effort is added to improve, develop and unfold the natural disposition, then one can finally perceive with astonishment, but not comprehend, the unrestricted and perfect wisdom of God in this wonderful work of His in music. In this way, it is something outstanding that it is sung by one and the same voice, which continues in its course, while in the meantime several voices around it praise, rejoice and adorn it with exceedingly lovely gestures in a wonderful way, and, as it were, perform a kind of divine round dance next to it, so that to those who have even a little feeling, nothing more wonderful seems to exist in our time. But those who are not moved by this are indeed unmusical, and worth listening to some shitty poet or the music of pigs in the meantime.

But the matter is too great for its many benefits to be described in such brevity. You, my dear young man, let this noble, wholesome and joyful creature be commanded to you, by means of which you, too, can at times come to the aid of your heart movements against shameful lusts and evil company. Then you should get used to recognizing and praising the Creator in this creature, and from the corrupt hearts, which abuse this very beautiful natural gift and art, like the lewd poets, for their nonsensical love affairs, you should guard yourself with the utmost diligence and avoid them, in the certainty that the devil will snatch them away against nature, since this alone wants and should praise God, who has bestowed it, with this gift. These bastards make a robbery out of the gift of God and worship with it the enemy of God and the adversary of nature and this exceedingly lovely art. Fare well in the Lord.

IV. D. Martin Luther's Prefaces on the Collections and Editions of his Writings.

1. preface to the first part of his German books.*)

Anno 1539.

Preface by D. Martin Luther.

I would gladly have seen that all my books would have remained behind and perished. And one of the reasons, among others, is that I am afraid of the example; for I can see what good has been done in the church, since, apart from and in addition to the holy Scriptures, they have begun to collect many books and large libraries, especially to gather all kinds of fathers, concilia and teachers without any distinction. So that not only the noble time and study of the Scriptures is missed, but also the pure knowledge of the divine Word is finally lost, until the Bible (as happened to the fifth book of Moses, in the time of the kings of Judah [2 Kings 22:8, 2 Chron. 34:15]) is forgotten under the dust.

(2) And although it is useful and necessary that some fathers' and conciliar writings have remained as witnesses and histories, I think it is modus in rebus, and not a pity that many fathers' and conciliar books have perished by God's grace. For where they all should have remained, no one should have been able to go in or out before the books, and would not have done better than what is found in the holy Scriptures.

3 This was also our opinion when we began to translate the Biblia itself, that we hoped that there would be less writing and more studying and reading of the Scriptures. For also all other writing in and to the Scriptures, as John

to Christ; as he says: "I must decrease, he must increase" [Joh. 3, 30.], so that everyone himself may drink from the fresh spring, as all fathers, who want to do something good, must have done. For neither Concilia, the fathers, nor we shall do it so well, though it may be done in the highest and best way, as the holy Scriptures, that is, God Himself has done, though we must have the Holy Spirit, faith, divine speech and work, if we are to be saved, as we must let the prophets and apostles sit on the pulpit, and we hear here at their feet what they say; and not say what they must hear.

But now that I cannot prevent it, and they want to collect my books through printing (in small honor of me) without my thanks, I must let them dare the cost and work on it. Comfort me that in time my books will remain forgotten in the dust, especially where I have written something good (by God's grace). Non ero melior patribus meis. The other should probably remain first. For if one can leave the Biblia itself under the bench, also the Fathers and Concilia, the better the more, forgotten, is good hope, when this time is atoned for, my books shall also not remain long, especially because it has begun to snow and rain with books and masters, which also already lie there much forgotten and decayed, that one can also forget them.

^{*)} Only the first part of the collection of Luther's German writings was published during his lifetime under the title: "Der Erste Teil: der Bücher vber etliche Epistel der Aposteln. D. Mart, Luth. Wittemberg. Printed by Hans Lufft. 1539." Folio. Luther's preface to this is in the Wittenberg edition (1556), vol. I, p. Aij; in the Jena edition (1564), vol. I, p. "iij; in the Altenburg edition, vol. I, p. 6; in the Leipzig edition, vol. XXII, appendix, p. 144; and in the Erlanger edition, vol. 63, p. 401 and (duplicate) vol. 1, p. 67. We give the text according to the Wittenberg edition.

Names no longer remembered, who nevertheless freely hoped that they would be eternally on the market and master churches.

Let him who wants to have my books at this time. let them by no means be an obstacle to studying the Scriptures themselves, but lay them out as I lay out the Pope's Drecket and Drecketal and the Sophists' books. that is, whether I want to see what they have done, or also to reckon the history of the time, not that I have to study in them, or do according to them what they have thought. I do not do much differently with the Fathers' and Conciliar books, and in this I follow the example of St. Augustine, who among others is the first and almost the only one who wants to be free of all Fathers' and Holy Books, subject only to the Holy Scriptures, and about this got into a hard fight with St. Jerome, who reproached him with his ancestors' books; but he did not turn back. And if such an example of St. Augustine had been followed, the pope would not have become an antichrist, and the innumerable vermin, worms and ulcers of the books would not have come into the church, and the Biblia would probably have remained in the pulpit.

6th About this I will show you a proper way to study theology, which I have practiced; where you hold the same, you shall be taught so that you yourself could (if it were necessary) even make as good books as the fathers and Concilia. As I may (in God) also presume and boast without arrogance and lies, that I would not give some of the fathers much before, if it should apply to bookmaking; of life I can boast far not equally. And this is the way that the holy king David (no doubt also held by all patriarchs and prophets) teaches in the 119th Psalm; there you will find three rules inside, abundantly presented throughout the whole Psalm, and are thus called: Oratio, Meditatio, Tentatio.

T First of all, know that the Holy Scriptures are a book that makes folly of all other books, because none teaches about eternal life without this alone. Therefore, you must despair of your mind and your understanding, for you will not attain it with them, but with such presumptuousness you will not attain it.

yourself and others with you fall from heaven (as happened to Lucifer) into the abyss of hell. But kneel down in your closet, and pray to God with right humility and earnestness that He may give you His Holy Spirit through His dear Son, who will enlighten you, guide you and give you understanding.

- 8 As you see that David always asks in the above psalm, "Teach me, O Lord, instruct me, guide me, show me," and many more words, even though he knew the text of Moses and other books well and heard and read them daily, yet he wants to have the right master of the Scriptures himself, so that he does not fall into error with his reason and become his own master. For there are the spirits of the mob, who make themselves believe that the Scriptures are subject to them, and can easily be obtained with their reason, as if it were Marcolfus or Aesopi's fables, since they are not allowed to have the Holy Spirit or to pray.
- (9) Secondly, meditate, that is, not only in the heart, but also outwardly, always practicing and practicing the verbal speech and literal words in the book, 1) reading and rereading, with diligent attention and reflection, what the Holy Spirit means by it. And beware lest you get tired of it, or think that you have read, heard, and said it once or twice enough, and understand it all too well; for there is no special theologian "more and more out, and are like the untimely fruit that falls off before it is half ripe.
- 10 Therefore you see in the same Psalm how David always boasts that he will speak, write, say, sing, listen, read, day and night and forever, but nothing but God's word and commandments. For God will not give you His Spirit without the outward word, so judge yourself; for He has not commanded it in vain to write, preach, read, hear, sing, say outwardly 2c.
- (11) The third is tentation, which is the touchstone that teaches you not only to know and understand, but also to know how right, how true, how sweet, how lovely, how powerful, how comforting God's word is, wisdom above all wisdom.
- 1) In our Wittenberg edition of 1556: "treiben und treiben"; in Walch and in the Erlanger: "treiben und reiben".

(12) Therefore, you see how David so often complains in the above Psalm about all kinds of enemies, evil princes or tyrants, about false spirits and mobs that he has to suffer, because he meditates, that is, deals with God's word (as I said) in all kinds of ways. For as soon as God's word rises through you, the devil will visit you, make you a right doctor, and teach you to seek and love God's word through his temptation. For I myself (that I, too, mingle with the mice) have a great deal to thank my papists for having so crushed, crushed and crushed me through the devil's ravings, that is, for having made me a pretty good theologian, where otherwise I would not have come. And what they have gained in me, on the other hand, I am heartily grateful to them for the honor, victory and triumph, because that is how they wanted it.

13 Seeing thou hast David's rule, study thou this example, and thou shalt sing and boast with him in the same psalm, v. 72: "The law of thy mouth is dearer unto me than many thousands of pieces of gold and silver. Item, vv. 98-100: "Thou makest me wiser with thy commandment than mine enemies are, for it is my treasure forever. I am more learned than all my teachers, for thy testimonies are my speech. I am wiser than the ancients, for I keep thy command" 2c. And you will experience how stale and rotten the books of the fathers will taste to you, you will not only despise the books of the adversaries, but you yourself will like both in writing and teaching the longer the less. When you have come here, hope confidently that you have begun to become a true theologian, who may teach not only the young, imperfect Christians, but also the growing and perfect ones; for Christ's church has all kinds of Christians in it, young, old, weak, sick, healthy, strong, fresh, lazy, foolish, wise 2c.

(14) But if thou feelest, and thinkest thyself to be sure of it, and tickleest thyself with thy own books, doctrines, or writings, as if thou hadst made it very delicious, and preachedst excellently, thou likest also very much to be praised before others, thou mayest also want to be praised, or else thou wouldest grieve or desist. If thou art the hair, beloved, take hold of thine own ears, and if thou take hold aright, thou shalt find a goodly pair of large, long, rough ass's ears; then dare to taste them, and adorn them with golden bells, that where thou walkest, they may hear thee, and point to thee with fingers, and say, Behold, behold, there goeth his beast, that can write such excellent books, and preach so well. Then you are blessed and blissful in the kingdom of heaven; yes, since the hellish fire has been prepared for the devil and his angels. Summa, let us seek honor and be arrogant wherever we may. In this book, God's honor alone is called: Deus superbis resistit, humilibus autem dat gratiam. Cui est gloria in secula seculorum, Amen.

¹⁾ Let Luther's books large and small be commanded to you with diligence. Therein is rightly revealed

The pope, the true antichrist,
And brought back the bright light, The gospel
pure preaching.

Thank God, therefore, Germany, for such good, which he shows you in this,
And think of the laudable Princely Graces, Who have hereby promoted you
To such a great treasure of souls; To the faithful God do they command.

1) The following verses, which Walch has added here, are in the second volume of the Jena edition, p. Aij, but not in our preface.

2. preface to the first part of his Latin books.*)

The 5th of March Anno 1545.

Newly translated from the Latin.

Martin Luther wishes salvation to the godly reader! Many times and for a long time I have resisted those who wanted to see my books or, more correctly, the jumble of my interpretations published, partly because I did not want the works of the ancients to be displaced by my new things and the reader to be prevented from reading them; Secondly, because by the grace of God there are now many well-prepared books available, among which the loci communes of Philip stand out, by which a theologian and a bishop can be beautifully and abundantly prepared to be able to present the doctrine of godliness, especially since the Holy Bible is now available in almost every language. My books, however, as this brought about the confusion of events, even necessitated it, are also a kind of raw and disordered chaos, which is not easy for me to order.

Moved by these reasons, I wished that all my books were buried in eternal oblivion, so that better ones would have a place. But the urging and the impetuous obstinacy of others, which were daily before my ears: it would happen, if I would not allow in my life that they would be published, but after my death certainly such people would publish them, who would not know at all the causes and times of the events, and so from one confusion very many would become: their urging (I say) has overcome me, so that I allowed that they would be published. For this is at the same time the will and command of our

res most illustrious Prince John Frederick, Elector 2c., who commanded, even forced the printers, not only to print the books, but also to accelerate their publication.

But above all, I ask the godly reader, and ask him for the sake of our Lord Jesus Christ, that he read this with good judgment, yes, with much mercy. And he should know that I was a monk and an exceedingly nonsensical pope when I started this thing, so drunk, even drowned in the teachings of the pope, that I would have been completely ready, if I had been able, to kill everyone or to help those and to keep it with those who killed those who refused to obey the pope even with one syllable. Such a great Saul was I, as there are still many. I was not so ice and cold in defending the papacy as Eck and his kind were, who rather seemed to me to defend the pope for the sake of their belly than to have acted seriously in the matter; yes, they seem to me even today to ridicule the pope, like the Epicureans. I acted seriously, because I feared the last day in a frightening way, and yet desired from the bottom of my heart to be blessed. Thus you will find in these earlier writings of mine how many and great things I have most humbly admitted to the pope, which in later times and now I consider and curse as the highest blasphemy and atrocity. You will therefore, dear godly reader, this error or (as they blaspheme it) mutually contradictory speeches of time and

^{*}Luther wrote this preface for the first part of his Latin writings, which came out in Wittenberg in 1545, printed by Johannes Luft. The title of the first volume is: Tomus primus omnium operum Reverendi Domini Martini Lutheri, Doctoris theologiae, Continens scripta primi Triennii, ab eo tem-' pore, quo primum controversia de Indulgentiis mota est, uidelicet ab anno Christi M.D.XVII. usque ad annum XX. VVitebergae Per Iohannem Lufft. 1545. It is found in Latin in the Wittenberg edition (1550), tom. I, lot.) (ij; in the Jena (1579), tom. I, tot. () 3 and in the Erlanger, opp. var. ar^, tom. I, p. 15. German in the Wittenberg (1569), vol. IX, p. 1; in the Altenburg vol. 8, preface; in the Leipzig, vol. XXII, appendix, p. 146 and in Walch. Individual parts of the preface are found in German in the Wittenberg (1553), vol. III, after the Jnhaltsverzeichniß, and in the Jena (1564), vol. I, p. 2d. We have retranslated according to the Latin Wittenberger.

to my ignorance. I was alone at first, and certainly quite unskilled and too unlearned to do such great things, for by chance, not willingly and intentionally, I got into this trouble; for this I call God Himself to witness.

Since in 1517 indulgences were sold (proclaimed, I mean to say) in these lands for the sake of the most shameful profit, I was at that time a preacher, a young doctor of theology (as one is wont to say), and began to dissuade the people and admonish them not to give ear to the criers of indulgences; they had better things to do. And I believed that I would have the pope as my patron in this, on whose reliability I relied very much at that time, since in his decrees he condemns in the clearest possible way the impudent activities of the indulgence preachers (quaestorum - the "Schösser" - that is what he calls them).

Immediately I wrote two letters, one to the archbishop of Mainz, Albrecht, 1) who received half of the money from the indulgence; the other half was given to the pope, which I did not know at the time; the other letter to the ordinary bishop of our place (ordinarium loci, as it is called), the bishop of Brandenburg, Jerome, 2) asking that they stop the impudence and blasphemy of the indulgence merchants, but the poor little monk (orator) was despised. 3) Since I was so despised, I issued a disputation note 4) and at the same time a German sermon on indulgences, shortly thereafter also the explanations, in which I acted in honor of the pope, that indulgences should not be condemned, but the good works of love should be preferred to it.

That was as much as if I had thrown down the sky and consumed the whole world with a conflagration. I am accused before the pope, a citation is sent in which

I am summoned to Rome, and the whole papacy rises up against me as a single man. This happened in 1518 during the Imperial Diet held by Maximilian in Augsburg, at which Cardinal Cajetan was active as the Pope's legate a latere. The most illustrious Duke of Saxony, Frederick, Elector, turned to him and obtained that I should not be forced to go to Rome, but that he himself should summon me, investigate the matter and settle it. Soon after, the Diet was dissolved.

In the meantime, because all Germans were tired of suffering the plundering, the fair and the innumerable frauds of the Roman boys, they waited with great desire for the outcome of such a great matter, which neither a bishop nor a theologian had dared to touch before. And in any case, this mood of the people was favorable to me, because all of them already hated the artifices and Roman practices (Romanationes) with which they had filled and tired the whole world.

Therefore I came to Augsburg on foot and poor, provided by Prince Frederick with food and letters of recommendation to the council and several good men. I was there for three days before I went to the Cardinal, for these good people kept me away, and most strongly recanted that I should go to the Cardinal without a safe conduct from the Emperor, although he had me summoned every day by some orator. This made me very uncomfortable: that I should only recant, then everything would be fine. But it is too extensive, the unjust request, too extensive to tell his circumlocutions.

Finally, on the third day, he came and complained why I did not come to the Cardinal, who was waiting for me in the kindest spirit. I answered that I had to obey the advice of the good men to whom I had been recommended by Prince Frederick. But it was their advice that I should not go to the Cardinal without the Emperor's protection or public escort; when I had obtained this (but they worked with the Imperial Council to obtain it), then I would go to him immediately. Then he said indignantly: Do you think that Prince Frederick would go to him for your sake?

¹⁾ Walch, old edition, Vol. XV, 479.

²⁾ Walch, old edition, Vol. XV, 498.

³⁾ Erlanger: condemnabatur ftatt: contemnebatur.

⁴⁾ These are the famous 95 Theses, St. Louis edition, vol. XVIII, 71; - The "German Sermon on Indulgences," is the "Sermon on Indulgences and Grace," ibid. col. 270; - The "Explanations" (resolutiones) of his Disputation on the Power of Indulgences are found ibid. col. 100.

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I will take up arms? I said: I certainly didn't want to do that. And where do you want to stay? I answered: "Under heaven. Then he said: If you had the Pope and the Cardinals in your power, what would you do? I would pay them all homage and honor, I said. Then he moved his finger with a French gesture and said: Hem. And so he left and did not come back.

On that day the imperial council told the cardinal that the emperor had given me protection or safe conduct and reminded him not to do anything too harsh against me. To this he replied: It is good; nevertheless I will do what is my duty. These were the beginnings of this trade; other things can be seen from the acts that follow 1).

In the same year, M. Philipp Melanchthon was called here by Prince Frederick to teach the Greek sciences, no doubt so that I would have a helper in the work of theology. For what the Lord has wrought through this instrument not only in the sciences but also in theology, his works sufficiently testify, even though Satan is angry about it and all his scales.

In the following year, 1519, Maximilian died in February, and according to the law of the realm, Duke Frederick became governor. Thereupon the storm ceased to rage a little, and contempt for the ban or the papal thunderclap gradually set in. For since Eck and Caracciolus had brought a bull from Rome condemning Luther, and they had made it known, that [Eck] here [in Wittenberg], that [Caracciolus] there to Duke Frederick, who was then at Cologne to receive the recently elected Carl with other princes, he [Elector Frederick's] was very unwilling, and with great valor and constancy scolded this papal knave, that he and Eck in his absence had disturbed the territory of his brother John and his own, and put them to the sword, so that they were put to

1) These are the Acta Augustana in the Wittenberg Edition (1550), tom. I, toi. 66IIIIb-66Vb and 60VIII-OOX V. In Walch, they are found in the 15th volume.

and left him in disgrace. The prince, who was gifted with incredible intellect, recognized the tricks of the Roman court and knew how to treat these people properly, for he had a very fine nose and sensed more and further than the Romanists could hope or fear.

Therefore, from then on, they refrained from trying him. For even the rose, which is called the golden one, 2) which had been sent to him in the same year by Leo X, he did not dignify, but rather considered it something ridiculous; so the Romanists had to despair of their intention to deceive this so great prince. And the Gospel had a happy progress under the shadow of this prince and was widely spread. His reputation moved many, since he was a very wise and perceptive prince and could only be suspected by spiteful people that he wanted to cherish and protect heresy and heretics. This brought great harm to the papacy.

In the same year, the disputation was held in Leipzig, to which Eck challenged both of us, Carlstadt and me. But I could not obtain escort from Duke Georg through any letters, so that I entered Leipzig under the escort given to Carlstadt, as one who would not be a disputator, but a spectator. I do not know, however, who might have hindered me, for Duke Georg was not yet averse to me, which I certainly knew.

Here Eck came to me at my inn and said that he had heard that I refused to dispute. I answered: How can I dispute, since I cannot obtain an escort from Duke George? He said: "If I am not allowed to dispute with you, I do not want to dispute with Carlstadt either, because I have come here for your sake. How? if I obtained escort for you, would you then dispute with me? Obtain it (I said), and it shall be done. He left, and immediately he was given safe conduct and the opportunity to argue.

This thaf Eck, because he saw that he could hunt certain fame, because of my thesis, in

I denied that the pope was the head of the church by divine right. Here a wide field was open to him and the heart those who are extremely stubbornly attached to the best opportunity to flatter with great pretense and to earn papacy, especially those who have not read the holy the papal grace, then also to shower me with hatred and scriptures or even secular writings, since I have read the disgrace. He did this bravely during the whole holy scriptures most diligently for so many years and yet disputation; but he did not prove his case, nor did he have clung to them so tenaciously. refute mine, so that even Duke George said to Eck and In 1519 (as I have said) the Pope Leo X sent the Rose me at the morning meal: "May he be pope by human right or by divine right, he is still pope. He would not have said this under any circumstances if he had not been moved by my reasons for proof, but he alone would have agreed handed me over to him, as the Pope sought through the with Eck.

And here, too, see in my case how difficult it is to wrestle oneself out of such errors, which are fixed by the example of the whole world and have become, as it were, nature through long habit. How true is the proverb: It is difficult to give up habitual things, and: Habit is second nature; and how true Augustine says: Habit, if one does not resist thousand armed men, I would not dare to bring you to it, becomes a necessity. I, who at that time had already read and taught the holy Scriptures privately and publicly of the people, what they thought of thee: behold, if I found for seven years in the most diligent manner, so that I knew almost everything by heart; then I had also acquired the first fruits of the knowledge and faith of Christ, namely, that we are not justified and saved by works, but by faith in Christ; Yes, even that of which I am now speaking, that the pope is not the head of the church by divine right, had already publicly defended, but still did have in Rome, whether wooden or stone? not see what followed from it, namely, that the pope is necessarily a consecrated man of the devil. For what is would serve peace; he would make every effort that the not of God must be of the devil.

I was so overwhelmed (as I have said) both by the example and the title of the holy church and by my own custom that I conceded to the pope a human right, which, if it is not based on a saying of the holy scripture, is a lie and devilish. For we obey parents and authorities, not because they command it, but because this is the will of God.

1 Petr. 2, 13. Therefore I can bear with a not at all angry

through Carl Miltitz, who acted a lot with me, so that I would be reconciled with the Pope again. He had seventy apostolic letters (brevia), so that if Prince Frederick rose, he should post a breve in every city, and thus bring me safely to Rome. But he betrayed the counsel of his heart before me by saying: "O Martinus, I thought you were some old aged theologian, sitting behind the stove and disputing with yourself, but now I see that you are still young in years and strong. If I had twenty-five Rome. For I have searched all along the way the minds one who held with the pope, three stood for thee and against the pope. But this was a ridiculous incident: he had also searched out the women and virgins in the inns. what they thought of the Roman See? Since they did not know this word, and thought it was an ordinary chair, they answered: How can we know what kind of chairs you

Therefore, he asked that I also be mindful of what pope would do the same. I also promised abundantly everything. Whatever I could do in any way with an unblemished conscience, that I would not forgive anything to the truth, I would do most willingly. I also desire peace and strive for it, since I was drawn into this trade by force; driven by necessity, I would have done everything that I have done. The fault is not mine.

He had, however, summoned Johann Tetzel, Order of Preachers, the first author

The pope's words and threats so devastated this man, who had hitherto been a terrible man to everyone and a fearless screamer, that he pined away from then on and was finally taken away by the sorrow of his heart. When I first learned of this, I comforted him before his death with kindly written letters and urged him to be of good cheer and not to fear the memory of me. But perhaps he is defeated by his conscience and the wrath of the pope.

Carl [von Miltitz] was considered unfit, and his counsel null and void; but - in my opinion - if the Mainzer had taken this counsel from the beginning, when he was reminded by me, yes, if the pope, before he condemned me unheard and raged with his bulls, had taken this counsel that Carl took, albeit late, and had immediately quelled Tetzel's raging, the matter would not have become such a big hullabaloo. Only the Mainzer is to blame, whose wisdom and cunning deceived him, because he wanted to muffle my teaching, and wanted to keep his money, which he sought through the indulgence, unabated. Now one seeks counsel in vain, in vain one makes efforts. The Lord has awakened and sets out to judge the nations. Even if they could kill us, they would not have what they want, indeed, they would have much less than they have with our lives, and since we are unharmed. Some of them, who are not completely without a fine nose, feel this very well.

In the meantime, I had started again this year to interpret the Psalter, 1) trusting that I would be more practiced after I had treated the letters of St. Paul to the Romans, to the Galatians, and the one addressed to the Hebrews in school. I had, of course, striven with an extraordinary eagerness to understand Paul in the letter to the Romans, but it was not the cold blood that flows around the heart that stood in my way, 2) but the few words that are written in Cap. 1, 17 [Vulg.]

revealed in the same." For I hated this word: "The justice of God", because I was so instructed by the custom and habit of all teachers that I should understand it in a philosophical way, from the formal or active justice (as they call it), according to which God is just and punishes the sinners and the unjust.

But I, who, however blamelessly I lived as a monk, found myself a sinner before God and had a very troubled conscience, and could not even grasp the confidence that He would be reconciled by my satisfaction, did not love the righteous God who punishes sinners; indeed, I hated Him. And even if not with secret blasphemy, I was certainly angry with God with tremendous grumbling. saying: "As if it were not enough that the wretched sinners, eternally lost through original sin, are burdened with every kind of misfortune through the law of the holy Ten Commandments. - must God also heap misery upon misery through the Gospel, and threaten us with His justice and wrath through the Gospel as well? So I raged in my evil and troubled conscience, but I impetuously knocked on Paul's door at this point, thirsting most intensely to know what St. Paul meant.

Finally, as I pondered this day and night, by God's grace paid attention to the context, namely: The righteousness of God is revealed in this, as it is written: The righteous lives by faith. Then I began to understand that the righteousness of God is that by which the righteous lives through the gift of God, namely, through faith, and that this is the opinion; through the gospel the righteousness of God is revealed, namely, the suffering (passive) righteousness, by which the merciful God justifies us through faith, as it is written: The righteous lives by faith. Then I felt that I was completely born again and that I had entered paradise through the open doors. Immediately the whole scripture seemed to me to have a completely different appearance. Then I went through the Scriptures, as far as I had them in my memory, and found also in other words the same expression (analogiam) as, the work of God, i.e., which

¹⁾ These are "Luther's Works on the First 22 Psalms," Walch, St. Louis Edition, Vol. IV, 198. 2) Virg. Georgica, lib. II, v. 484: Frigidus obstiterit circum praecordia sanguis.

GOD works on us; the power of GOD by which He makes us strong; the wisdom of GOD by which He makes us wise; the strength of GOD, the salvation of GOD, the glory of GOD.

With how great hatred I had previously hated the word "the righteousness of God", with such great love I held up this word as the one that was most dear to me. Thus, this passage of Paul was indeed the gate of paradise for me. Later, I read Augustine's writing "On the Spirit and the Letter", where, contrary to my expectations, I found that he also interprets the righteousness of God in the same way as the righteousness with which God clothes us by making us righteous. And although this is still imperfectly spoken, and does not clearly express everything that concerns imputation, it pleased me nevertheless that the righteousness of God is taught, by which we are made righteous.

Through these thoughts I was now better equipped, and began to interpret the Psalter for the second time, and the work would have become a great commentary, if I had not been compelled anew by the Imperial Diet, which Emperor Carl V held at Worms, since I was called there in the following year.

would have been to leave the work in progress.

I am telling you this, dear reader, so that when you read my works you may remember that (as I said above) I have been one of those who (as Augustine writes of himself) have progressed by writing and teaching, not one of those who from nothing at once become the highest, while they are nothing: neither having worked, nor tried, nor experienced, but by One Look at the Scriptures exhausting their whole: spirit.

Up to here, until the years 1520 and 1521, the trade in indulgences extended; after that follow the matters concerning the Sacramentarians and the Anabaptists, about which, if I live, the preface shall be placed in other volumes.

Fare well in the Lord, dear reader, and pray that the word may grow and increase against Satan, because he is powerful and evil, now also exceedingly angry and furious, knowing that he has only a short time and that the kingdom of his pope is in danger. But may God strengthen us in the error he has wrought, and may he accomplish the work he has begun in us for his glory, amen. March 5, 1545.

3. preface to the Catalogus or register of all books and writings of Luther from the year 1518 to 1533. *)

1533.

Preface D. Mart. Luther.

1. because some many good friends have often requested the number or names of my books, which have gone out from the beginning of my writing and teaching, and these have been brought together by some in this register, I have persuaded myself and put up with it, that this cata

logum or register to go out through the printing, so that enough may happen to the desire, so someone has to it. For my sake, I would suffer that they all perish, as I have sought nothing with them, but that the holy Scripture and divine truth would come to light, which now, praise God, so brightly and powerfully allent-.

^{*)} Already in 1528 a "Verzeichnung und Register aller Bücher und Schriften D. Mart. Luther by him, from the year 1518 to the 28th", printed by Georg Rhaw. Again, such a list, which was "compiled by some", appeared in 1533 under the title: "Catalogus oder Register aller Bücher vnd schrifften, D. Mart. Luth. by jn omitted, from the year M.V.XVIII. to jn SXXXIII. with a preface. Wittemberg." 16 leaves small octavo. At the end: "Gedruckt zu Wittemberg, durch Hans Lufft. U.V.XXXIII." This edition has our preface. Walch erroneously has "Ein Stück der Vorrede" 2c. in the superscription, while he gives the preface in its entirety in the text. The preface is found in the Jena edition (1564), vol. I, p. 3K; in the Altenburger, vol. I, p. 10; in the Leipziger, vol. XXII, appendix, p. 153 and in the Erlanger, vol. 63, p. 327.

halben scheinet, dass man meiner und meines Gleichen (viel mehr aber meiner Ungleichen) Bücher wohl gerathen könnte, wo uns der Kitzel, neue und viel Bücher zu schreiben, nicht so fast stächen.

It would be useful to learn and understand the histories and history of how I, yes, the dear Word of God, have fared, what it has had to suffer from so many and great enemies in these fifteen past years, before it has come to strength, and how it has increased, and I, too, have come further and higher in it every day and every year. How the first books testify to this (in which I have left much and almost everything to the papacy and honored it) compared to the last ones, which deal with Christ alone and purely, leaving nothing to the papacy.

3 A pious Christian will be guided by this, and not (as Doctor Rotzlöffe did) by the following 1)

1) that is, Cochläus.

and Bishop Schmid does) blame me nor condemn me that I have written against myself, and afterwards differently than at first. If it were art to seek antilogias, they should not write me a line in. Eternity, that I did not want to punish them with truth in their own words.

I am no better than St. Augustine, who boasts among the multitude of teachers who increase daily in writing and teaching, and are not like the asses' heads, spoons, and smiths, taught at the first moment about St. Paul, and can never ever neither improve nor lack more and more.

(5) I thank Christ my Lord, who has led me and kept me until I come to where I am; he will also help me to a blessed end. To him be praise and glory forever and ever, together with the Father and the Holy Spirit, amen.

Luther's preface to the Theses, which were disputed from the beginning of the Reformation until 1538. *)

1538.

Newly translated from the Latin.

Doctor Martin Luther to the Godly Reader.

I allow my disputations or theses, which have been treated from the beginning of my cause against the Pabstacy and the Sophists, who had the rule, to be published, primarily so that the greatness of the cause and the success, which is given to me by God in it, does not elevate me. For in these my shame is publicly shown.

That is, my weakness and ignorance, which in the beginning forced me to attack the matter with the greatest trepidation.

I was alone, and got into this matter through imprudence; since I was not allowed to withdraw my foot, I not only yielded to the pope in many and great articles, but also continued to worship him. For who was I at that time? A very miserable

[&]quot;The first collection of disputations held at Wittenberg, to which this preface is attached, seems to be the one that has the title: Propositiones D. Mart. Lutli. ab inicio negotii Evangelici ab autore tractatae usque in hunc diem Vitembergae, M.D.XXXVIII.. At the end: I/xeuZurn 'iVittkukkr/uk, 3oannl8 cult. Vnuc LI.V.XXXVIII. V 16 u 8 SsptsmkE. Octav. The preface is found in Latin in the Thesensammlungen of 1538 and 1558; in the Wittenberg Gesammtausgabe (1550), torn. I, lo1.49k; in the Jena (1579), toru. I, toi. 487 and in the Erlangen, opp. vur. ur/, toru. IV, p. 329. In German, this preface appears in the editions under the heading: "Vorrede D. Mart. Luthers auf seine Disputationes oder Propositiones wider das Ablaß, Pabstthum und der Sophisten Lehre 2c.", in the Wittenberger (1569), vol. IX, p. 6K, provided with the year 1545; in the Jenaer (1564), vol. I, p. 4, without time determination; in the Altenburger, vol. I, p. II; in the Leipziger, vol. XXII, appendix, p. 154, and in Walch under the heading: "An. 1516," and at the end: "Xnnu8 OkrisU 1516." Walch was under the misapprehension that our preface belonged to the 95 Theses published on Oct. 31, 1517, and therefore made the remark in the 18th volume of the old edition (Col. 254): "Luthers

I was a poor little monk, more like a corpse than a man, that I should act contrary to the majesty of the pope, before whose face not only the kings of the earth and the whole world, but also heaven and hell (as they say: trina rerum machina) feared, and on whose beckoning everything depended.

What and what my heart has suffered in this first and second year, and how great my not fictitious humility and almost despair has been, ah! how little do those know, who afterwards most confidently try to attack the wounded majesty of the pope. And although they had not made these verses (to use Virgil's words), they nevertheless carried off the honor, which I, however, gladly granted them.

But I, while those people were spectators and left me alone in danger, was not so joyful, confident and certain, for I did not know many things that I know now. Yes, I knew nothing at all about indulgences, what they were, just as the whole papacy itself knew nothing about them; they were held in honor only because of custom and habit. Therefore, I did not dispute in order to dismiss it, but since I knew very well what it was not, I desired to know what it was. And since the dead or dumb teachers, that is, the books of theologians and lawyers, were not enough for me, I decided to consult the living ones and to listen to the Church of God itself, so that, if there were any instruments of the Holy Spirit left anywhere, they would have mercy on me and, for the general benefit, also make me certain of the indulgence.

Now many good men raised my theses high, but it was impossible that I could have acknowledged them as the Church and instruments of the Holy Spirit. I looked up to the pope, the cardinals, the bishops, the theologians, the jurists, the monks, and expected the spirit from them. For I had eaten and drunk myself so full of their teaching that I did not feel whether I was asleep or awake. And having overcome all grounds of proof by the Scriptures, I at last, by Christ's grace, with the greatest difficulty and anxiety, scarcely got over this one thing, that the church must be heard. For much more stubbornly and reverently (for I truly did it from the heart) I considered the church of the pope to be the right church than these shameful parasites do, who nowadays extol the church of the pope against me. If I had despised the pope as much as his praisers despise him now, I would have thought that at the same hour the earth would have to swallow me up like Korah and his people.

But to come back to the point: since I was now waiting for the judgment of the church and the Holy Spirit, I was immediately ordered to be silent, and one invokes custom. Since I was frightened by the prestige of the name of the church, I gave in and offered to be silent against Cardinal Cajetan at Augsburg, humbly asking that he also impose silence on the clamor of the other party. But he not only refused, but added: if I did not recant, he would condemn me and everything that I had always taught would be mine. I

The preface to this disputation is already in the 14th part. The Altenburg edition also gave Seckendorf the impression that our preface was written for a second edition of the theses just mentioned, which he stated in Ulst. I^utti., lib. I, p. 38, 866t. 13, § 28, likewise in the Incksx III suk anno 1517 (2). Walch now corrects his error in the preface to the 18th volume, p. 35, regarding the affiliation of our preface to the 95 theses on indulgences, by saying: "that it extends further", also the wrong year 1516: "since the Disputation against indulgences only came out in 1517", but maintains that our preface in the German parts "stands among the books of 1516". He arrived at this erroneous assertion through this (as it seems) correct conclusion: What precedes "Xnnu8 Okri8t11517" must in any case belong to the year 1516. Now, however, our preface in the Jena edition stands before these words, i.e. 2c. But the matter is different. The first volume of the Jena edition actually begins with the words:

Everything that precedes is actually only an introduction and preface to the following writings of Luther, which begin with the year 1517. There are none from the year 1516. This could have been recognized, which Walch overlooked, from the first marginal note in the first part of Jena, p. 1: "These four writings, which follow one after the other, although all written after the beginning of these things, are nevertheless because [they are] almost the same. 1: "These four writings, which follow one after the other here, although all written after the beginning of these things, are nevertheless placed together at the beginning because [they are] almost one and the same: How one should direct oneself in the books of M. L.". The old translation is very extensive, therefore we have translated it anew.

But I had already taught the Catechism with not a little fruit, of which I knew that it did not have to be condemned and that I would not have to suffer this if I did not want to deny Christ. Thus it came to this necessity that I was forced to try and expect the utmost.

But I did not want to tell my story now, but to confess my foolishness, ignorance and weakness, so that no one (to follow Paul) thinks more highly of me than he sees in me, and does not doubt that I was and still am a human being in so great an offense, if anyone could doubt it; At the same time, so that by my example I might frighten the foolish, inexperienced (hopeful, I would say), wretched writers who have not come to know the cross and Satan, to whom it is nothing to overcome the pope, yes, the devil himself. Luther must be attacked, if he is overcome, then Satan is a mockery to them.

What should I do? How could I, even if I were an angel, advise that behind my back such enemies would rise up under my name? But what do I complain to Thor about this, since no worse enemies of Christ and God have been than those who have persecuted Christ and God under the name of Christ and God! Read the Scriptures and you will see what happened to the prophets, the apostles and all the saints. True, is the word of Micah, yes, Christ's word [Micah 7, 6. Matth. 10, 36.]. "A man's enemies shall be his own household." Christ would never have been crucified if he had not nourished the worst devil, Judas, among the apostles and raised him high.

But still I confess to you, dear brother,

this weakness and foolishness of mine, that thou also mayest learn to be of a humble mind, and know assuredly and truly that Satan is not dead, but that he is still a prince, not of one man, nor of one country, but of the whole world, to whose power, cunning, and malice every man is subject, except Christ alone, and those who in truth belong to Christ.

Therefore it does not take place that we are safe and act hopefully and admire ourselves in the glory of the excellent gifts that we have before other people. You see here, if I may at least boast, from how great weakness the Lord has brought me to strength, from how great ignorance to knowledge, from how great trembling to fearlessness, certainly not without heavy struggles and temptations, as these foolish, bold, wretched writers presume. Nevertheless, I have not yet come to where they, as they make themselves believe, have already come. For although I do not fear the pope and his majesty now, I am still forced to fear the god of the pope, almost more than in the beginning.

Summa, we are nothing, Christ alone is everything. If he turns away his face, we perish and Satan triumphs, even if we were holy people like Peter and Paul. Therefore, let us humble our souls under the mighty hand of God, that He may exalt us in His time. For God resists the proud, but gives grace to the humble [1 Pet 5:5 ff]. As a fearful spirit is a sacrifice before God [Ps. 51, 19], so a stiffnecked and secure spirit is undoubtedly a sacrifice of the devil. Fare well in the Lord, and if it is necessary for you, improve yourself by my work and examples.

Luther's preface before his farewell 2c., which is found in the second volume of the German Wittenberg edition and has passed into all Luther editions except the Jena one, is spurious, therefore omitted by us. See about it in the preface to this volume.

5. warning to the writers and printers of his sermons.*)

1522

For the sake of Christ, I ask all those who want to write or compose my sermons to refrain from printing them, unless they have been produced by my hand or printed here in Wittenberg by my command beforehand. For it is no good at all to let the Word of God go forth so industriously and clumsily that we have only mockery and abomination in it. I had hoped that one should henceforth give oneself to the holy Scriptures and let my books go, now that they have served their purpose, and have led the hearts in and to the Scriptures, which was my reason for writing my books. What

Is it that one makes many books, and yet always remains apart from the right ledger? Drink more from the well itself, than from the 1) little rivers that have led you to the well. If it will not be otherwise, then let nothing go out under my name, without my knowledge and will in God's name. If God would have me return the several parts of my books, especially those in which I have spent much, such as Pabst, Concilia, and the like. God grant us His grace. Amen.

1) Walch and the Erlangeners: dem.

Melanchthon's preface to the second part of Luther's Latin writings. **)

1546.

Newly translated from the Latin.

Philip Melanchthon gives his greeting to the godly reader.

The venerable Lord Martin Luther had given us the hope that he would tell us his life story and the reason for his struggles in the preface to this part of his works. He would have done so, if the author had not been called away from this mortal life to eternal life with God and to the fellowship of the heavenly church before the printers had finished this volume. However, it would also be useful to have a detailed written consideration of his private life, for it was full of exemplary

peln, which would serve to fortify godliness in pious hearts. Also a narration of the occasions would be useful, since it could instruct the descendants about many things. It would also refute the blasphemies of those who say that he was incited by princes or other people to undermine the dignity of the bishops, or that, inflamed by evil desire, he broke the bonds of monastic servitude.

If he himself had explained and recalled this completely and abundantly, it would have been of use. For although Uebel-

^{*)} This writing can be found in the Hallische Theil, p. 151 and subsequently in the Leipzig edition, vol. XXII, appendix, p. 162, by Walch and in the Erlanger, vol. 65, p. 221.

^{**}The second volume of Luther's collected works, written in Latin, was published in Wittenberg by Johann Lasst in 1546. Because Luther, during whose lifetime this volume was still in progress, had died in the meantime, Melanchthon wrote our preface to it. We have included it because it is, in a sense, a "history of Luther's life," as it is called in a registry in Walch's old edition, Vol. XXI, 394*, No. XXXIV. It is found in Latin in the Wittenberg edition (1551), toin. II, col. r ij. German under the title: "Die Historia vom leben vnd geschichten des Ehrnwirdigen Herrn D. Martin Luthers der vnuerfelschten vnd waren Theologi Lerer, trewlich vnd warhafftiglich beschrieben. By Herr Philippum Melanthon." in the Wittenberg (1559), vol. XII, p. 4731"; subsequently in the Altenburg, vol. VIII, p. 874 and in the Leipzig, vol. XXI, p. 726; in Walch in a new translation by Ll. A. Tittel. We have newly translated according to the Wittenberg.

would have held up the usual adage to him: Every man speaks the best of himself, yet we know that he still alive, he can testify to what is told here. had such an honest mind that he would have told the story in the most faithful way. And there are still many good and wise men alive of whom he knew that the course of affairs was known to them, and it would have been ridiculous to invent another history, as it sometimes happens in poetry. But because the anniversary of his death occurred before the publication of this volume, we want to tell the truth about these very things, what we have partly heard from him, partly seen ourselves.

It is an old and widely spread family of middle class people, who have the name Luther, in the area of the famous Grasen of Mansfeld. However, Martin Luther's parents had their residence first in the town of Eisleben, where Martin Luther was born. Then they moved to the city of Mansfeld, where his father, Johann Luther, also held official positions and was extremely dear to all good people because of his righteousness.

His mother Margaretha, the wife of Johann Luther, had both the other virtues that befit an honorable woman, as well as especially chastity, godliness and diligent prayer, and other honorable women looked to her as a model of virtue. This woman 1) answered me several times on the question about the time when her son was born: she remembers the day and the hour exactly, but regarding the year she is doubtful. However, she said for certain that he was born on the tenth of November, at night after eleven o'clock, and the child was given the name Martin, because the next day, on which the child was incorporated into the Church of God through baptism, was dedicated to Martin. But his brother Jacob, an honorable and reliable man, said that the family's opinion about his brother's age was that he was born in 1483 AD.

After he had reached the years in which he could be taught, the parents diligently encouraged their son Martin by instruction in the home to the knowledge and fear of God and to the practice of other virtues, and, as is the custom with respectable parents, saw to it that he learned to read and write, and it carried him, while he was still a small child, the

1) In the old edition of Walch incorrectly: "When I sometimes asked Lutherum about the time of the birth of his son, he answered me" 2c.

Father of Georg Aemilius 2) to the school. Since he is

At that time, however, the schools in which grammar was taught in the Saxon cities were only moderately respected, so Martin, when he had entered his fourteenth year, was sent to Magdeburg, together with Johann Reinecke. The latter subsequently became an excellent man, and by his virtue attained a great reputation in these lands. There was always a very great mutual love between these two, Luther and Reinecke, which had arisen either from a coincidence of their natures or from this. communion of their studies as boys. But Luther did not stay longer than one year in Magdeburg.

Then he heard in the school in Eisenach for four years a teacher who taught grammar more correctly and more skillfully than it was taught elsewhere 3). For I remember 4) that Luther praised the intellectual gifts of this man. But he was sent to this city because his mother had sprung from a respectable and old family in that region. Here he completed his grammatical studies, and since he had both an exceedingly sharp mind and was especially gifted in eloquence, he soon surpassed his peers, and easily surpassed the other young people who studied with him in choice of words and fluency of expression in speaking and writing, in unbound speech and in verse.

Now that he had tasted the sweetness of the sciences, and was by nature burning with desire to learn, he bore a desire to go to high school as to the source of all learning. And such an excellent head could have mastered all sciences in turn, if he had found skillful teachers, and perhaps the gentle studies of true philosophy and the care taken in the formation of speech would have served to soften the vehemence of his nature. But at Erfurt he fell into the spiky dialectics of that time, which he quickly acquired because, due to the sharpness of his mind, he saw through the causes and sources of the rules better than others.

²⁾ The father was called Nicolaus Omeler or Oemler. The son, a scholar, called himself iVI, deorZius ^emilius, as he is also called in Luther's letters, De Wette, Vol. V, pp. 182 and 280.

³⁾ Instead of utti, ulidi will be read.

⁴⁾ Our template has: neruini instead of: nEnnui.

Since his studious mind demanded more and better things, he read most of the works of the old Latin writers: Cicero, Virgil, Livius and others. These he read, not as children are wont to take out mere words, but as a lesson or pictures of human life. Therefore, he looked more closely at the advice and sayings of these writers, and since he had a faithful and firm memory, most of what he had read and heard was present and before his eyes. Therefore, he excelled so much in his youth that the whole high school was amazed at Luther's intellectual gifts.

Since he was adorned with the dignity of a master of philosophy when he was twenty years old, he began to study law on the advice of his relatives, who thought that such great gifts of intellect and eloquence should be brought to light and used for the common good. But shortly after, when he was twenty-one years old, he suddenly came to the monastery of the Augustinian monks in Erfurt without the knowledge and will of his parents and relatives and asked for admission. Since he was accepted, he not only learned the teachings of the church with the greatest diligence, but also imposed on himself the most rigorous discipline, and in all exercises with reading, disputing, fasting, praying, he was far ahead of everyone. However, he used to eat and drink very little by nature, which often amazed me, although he was neither small nor weak in body. I saw that for four days in a row, although he was quite well, he ate and drank absolutely nothing; otherwise I often saw that for many days he was content with a small loaf of bread and a herring every dav.

But it was the occasion for entering the monastic state, which he thought was the most suitable for godliness and the study of the teachings of God, that, 1) as he himself told and many know: Often, when he was persistently thinking about the wrath of GOD or the extraordinary examples of punishment, he was suddenly struck with such great terror that he almost passed away. And I myself have seen, when in a disputation on the doctrine of effort, he was frightened, that he lay down on his bed in a nearby chamber, where he often repeated this saying and mixed it into his prayer: He has decided all under sin, so that he might

have mercy on all. He felt these terrors either first or most violently in that year, since he had lost a comrade who had been killed by I don't know what kind of accident.

Therefore, it was not poverty but the striving for godliness that led him to the monastic life. Although he daily studied the doctrine in use in the schools and read the sententiarios, and in public disputations he clearly explained to the astonishment of many the aberrations that were inextricable for others, he treated these studies only as a secondary work, because he did not seek in this state the glory of a good head, but nourishment for godliness, and easily appropriated these scholastic doctrines. In the meantime, he eagerly read the sources of heavenly teaching, namely the prophetic and apostolic writings, in order to instruct his heart about the will of God and to nourish the fear of God and faith with solid testimonies. That he put more emphasis on this study was induced by the sufferings and terrors just mentioned.

He also told that he had often been strengthened by the speeches of an old man in the Augustinian monastery in Erfurt. When he told him about his fright, he heard him talk a lot about faith and said that he had been pointed to the confession of the holy Christian faith, in which it says: I believe forgiveness of sins. He had interpreted this article in this way: one must not only generally believe that some sins are forgiven, just as the devils believe that they are forgiven to David or Peter, but it is God's command that we, each man for himself, believe that our sins are forgiven. And this interpretation, he said, was confirmed by a saying of Bernard, and he was shown the place in the sermon on the Annunciation where these words are written: But add this, that you also believe this, that through him your sins are forgiven you. This is the testimony that the Holy Spirit gives you in your heart: Your sins are forgiven you. For this is the apostle's opinion, that a man is justified by grace through faith.

Luther said that he was not only strengthened by this word, but also made certain about the whole conception of Paul, who so often inculcates this saying: We are justified by faith. Since he had read the interpretations of many on this, he would have been convinced at that time, both by the speeches of this man and by

¹⁾ It is to be erased in the original either here, or better still the preceding tuit, because it is too much.

the consolation of his heart, perceived that the interpretations 1) which existed at that time were null and void. Little by little, as he read and compared the sayings and examples told in the prophets and apostles, and awakened faith by daily invocation, he received more light.

At that time he also began to read the books of Augustine, where in the interpretation of the Psalms and in the book "Of the Spirit and the Letter" he found many clear sayings that confirmed this doctrine of faith and the consolation that was kindled in his heart. But he did not yet leave the writers of sentences completely. He could recite the Gabriel and Cameracensis almost word for word by heart. Long and much he read the writings of Occam, whose acumen he preferred to that of Thomas and Scotus. He also diligently read Gerson. But all the works of Augustine he had often read and very well imprinted in his memory.

He began this very diligent study in Erfurt, where he stayed in the Augustinian monastery for four years.

But because at that time the venerable Lord Staupitz, who had helped to found the high school in Wittenberg, wished to promote theological studies in the newly established high school, he transferred Luther to Wittenberg in 1508, since he was now in his twenty-sixth year. Here, under the daily exercises in school and in sermons, his high gifts began to shine out even more. And as wise people, Doctor Martin Mellerstadt and others heard him, Mellerstadt often said that this man had such high spiritual gifts that he had a clear idea that he would change the usual way of teaching, which was the only way in schools at that time.

Here he first read the dialectics and physics of Aristotle, but in the meantime he did not stop his studies to read the theological writings. After three years he left for Rome because of disputes among the monks. When he returned in the same year, he was decorated with the doctorate according to the common custom of the schools, as they say, for which the Duke of Saxony, Elector Frederick, paid the costs. For he had heard him preach, and both the spiritual gifts and the power of speech, as well as the excellence of the things

The sermons were written by Luther and admired by the audience. And in order to see that, so to speak, the doctorate was attached to him in a mature mind, one must know that Luther was in his thirtieth year in that year. He himself told that when he very much fled from it and refused, he was ordered by Staupitz that he should allow himself to be adorned with this dignity. He jokingly said that God would now have much to do in his church, in which he would use his ministry. Although this word was spoken in jest at that time, it nevertheless came true, as many foreshadowing meanings precede changes.

Then he began to interpret the Epistle to the Romans, then the Psalms. He illuminated these writings in such a way that, according to the judgment of all godly and intelligent people, a new light of doctrine seemed to go out after a long and dark night. Here he showed the difference between the Law and the Gospel; here he refuted the error that prevailed in the schools and sermons at that time, which taught that men deserve forgiveness of sins by their own works, and that men are righteous before God by outward piety (disciplina), as the Pharisees taught. Therefore, Luther called the hearts of men back to the Son of God and, like the Baptist, showed the Lamb of God who bears our sins; he showed that sins are forgiven by grace for the sake of the Son of God, and that, of course, this benefit must be received by faith. He also enlightened the other parts of the church doctrine.

This beginning in very good things gave him great prestige, especially since the life of the teacher coincided with his speech, and it was seen that the speech was not only in the mouth, but in the heart. This admiration of his life brought him great affection in the hearts of the listeners, as the ancients also said: An honorable walk, as they say, finds the most faith everywhere. That is why later, when he changed some of the current customs, respectable men who knew him did not oppose him vehemently and, because of the reputation he had previously acquired through clear exposition of the right doctrine and holy life, agreed with him in the opinions by which, as they saw to their great sorrow, the whole world was divided.

But at that time Luther did not change anything in the customs, rather he was a strict guardian of the

¹⁾ Instead of interpretationem will read Interpretationes.

discipline among his own. Neither did he mix in anything of offensive opinions, but only made the common and absolutely necessary doctrine ever clearer, namely of repentance, of the forgiveness of sins, of faith, of the right consolation in the cross. By the sweetness of this doctrine all godly people were greatly delighted, and the scholars were pleased that Christ, the prophets and the apostles were, as it were, led out of darkness, out of prison and mud; that it could be recognized what difference there was between law and gospel, between the promises of the law and the promise of the gospel, between philosophy and gospel - which, of course, was not present in Thomas, Scotus and the like of them between spiritual righteousness and righteousness in worldly things.

In addition, Erasmus' writings had already directed the efforts of the youth to the learning of the Latin and Greek languages. Therefore, many who had a good and refined mind, now that they had been shown a more lovely way of teaching, began to detest the barbaric and sophistical teaching of the monks.

Luther himself also began to study the Greek and Hebrew languages, so that he could judge all the more correctly through knowledge of the peculiar manner of speech and expression, and by drawing the doctrine from the source.

While Luther was busy with this, letters of indulgence were offered for sale in these lands by the Dominican Tetzel, a very impudent swindler. Luther, who was burning with zeal for godliness, was enraged by his ungodly and shameful sermons, and he published the Theses on Indulgences, which are in the first volume of his [Latin] works. And these he publicly posted on the church adjoining the castle at Wittenberg on the day before the Feast of All Saints in 1517. Here Tetzel did not leave his kind, and, since he even hoped to earn thanks from the Roman Pontiff, called together his council, some monks and theologians who understood something of their sophistry, even if only a little, and ordered them to write something against Luther. In the meantime, he himself, in order not to be inactive, no longer hurls sermons but banishing rays against Luther, shouts everywhere that this heretic must be burned with fire, also publicly throws Luther's theses and the sermon on indulgences into the fire. Through this raging of Tetzel and his accomplices, Luther was

The new law will make it necessary to act more broadly on these matters and to protect the truth.

These were the beginnings of this dispute, in which Luther, who did not yet suspect or dream of a future change of customs, did not even completely reject indulgences, but only demanded moderation. Therefore those falsely accuse him who say that he began with an apparent cause in order to change the regime afterwards and to gain power either for himself or for others. And so much is missing that he should have been instigated or incited by the people at court, as the Duke of Brunswick wrote, that rather Duke Frederick even regretted that strife would be aroused, foreseeing far ahead that, although the beginning was for a good cause, nevertheless this flame would spread further, as is said about strife in Homer: A small guarrel immediately rises to heaven by the first impulse. And since Frederick, above all the princes of our time, loved public tranquility to the highest degree, was not at all greedy, and used to direct his advice above all things to the common good of the whole world, as can be seen from many things, he neither instigated Luther nor applauded him, and often made known his grievance, which he constantly harbored, fearing greater discord.

But as a wise man, who not only followed worldly prudence, which commands to suppress the tender beginnings of all changes as quickly as possible, but also consulted the divine guide, which commands to hear the gospel and forbids to go against the known truth, and calls the obstinacy, which goes against the truth, a blasphemy terribly condemned by God, he did what many other godly and wise people have done: he gave way to God, he diligently read what was written and would not dampen what he believed to be the truth.

I also know that he has investigated the judgment of learned and wise people about the matters themselves, and that at the Imperial Diet, which Emperor Carl V held in the city of Cologne after his coronation, he kindly asked Erasmus of Rotterdam to tell him freely whether he thought that Luther was mistaken in these matters of dispute, of which he had primarily dealt. Then Erasmus said straight out that Luther was right, but that he missed the Lindigkeit in him. Duke Frederick wrote to Luther about this in all seriousness and admonished him that he should moderate the sharpness of his writing.

It is also known that Luther would have promised Cardinal Cajetan to be silent, if silence would be imposed on his opponents. From this it can be clearly to continue other fights, but that he desired silence, but that he was gradually pushed to other subjects, since unlearned writers attacked him from all sides.

Hence followed the disputations of the difference of divine and human laws, of the shameful desecration of the Holy Communion by selling it and giving it to others. Here the whole doctrine of sacrifice had to be expounded and the right use of the sacraments shown. And when godly people in the monasteries heard that it was necessary to flee idolatry, they chanted to go away from godless bondage.

So Luther added to the explanation of the doctrine of repentance, forgiveness of sins, faith, indulgences, then also these subjects: the difference of divine and human laws and the doctrine of the use of Holy Communion and the other sacraments, and of vows. And these were the main objects of dispute. The question of the power of the Roman bishop brought Eck on the track for no other reason than that he inflamed the hatred of the pope and the kings against Luther.

But the Apostolic, Nicene and Athanasian Creeds he kept completely pure. Then, in many writings, he explains in great detail what should be changed in the customs and human statutes and why. And what he wanted to be kept and which form of doctrine and administration of the sacraments he approved of is evident from the confession which the Duke of Saxony, Elector John, and Prince Philip, Landgrave of Hesse 2c., presented to Emperor Carl V at the Imperial Diet in Augsburg in 1530. The same is also clear from the customs of the church in this city and hatred. from the doctrine which our church leads, the summa of which is clearly comprehended in this confession. I am telling this for the sake of the godly, so that they will not only see which errors Luther has punished, which idolatry he has abandoned, but also so that they will know that he has presented the entire doctrine necessary for the church and has restored purity in the ceremonies, and has given the godly an example of how to arrange the churches.

should. And it is useful that the descendants know what Luther approved of.

At this point I do not want to mention who are the seen that at least at that time he had not yet decided ones who first distributed Holy Communion in both forms, who first had the private masses, where the monasteries were first abandoned. For Luther had done little about these things before the Imperial Diet, which took place in the city of Worms in 1521. He himself did not change the customs, but in his absence Carlstadt and others changed the customs. And since Carlstadt had done some things too hastily, Luther returned, and about what he approved or did not approve, declared his opinion in clear testimonies, which he published.

We know that the people who are in power in the world abhor all changes very much, and one must admit that in this sad confusion of human life, even if discord is stirred up because of the most just causes, there is always something evil mixed in. Nevertheless, it is necessary in the church that the commandment of God be preferred to all human things. The eternal Father has spoken this word of his Son: "This is my beloved Son, him you shall hear." And he threatens blasphemers with eternal wrath, that is, those who seek to destroy the truth they have recognized. Therefore, it was Luther's godly and necessary duty, especially since he had the teaching office in the Church of God, to punish the pernicious errors that epicurean people even accumulated with an outrageous impudence, and the listeners had to agree with him, since he taught right. But even if a change is detestable, if there are disadvantages in the discord, as we see with great regret that there are many of them, those are to blame who spread the errors in the beginning, and also those who now protect them with diabolical

I mention this not only to defend Luther and his followers, but also so that godly hearts at this time and among the descendants may consider how the government of the true church of God is and has always been, how God, through the voice of the Gospel, is selecting an eternal church from this sinful mass, that is, from the great gathering of people, among whom the Gospel shines like a spark in the darkness. How, however, in the time of the Pharisees, Zacharias, Elizabeth, Mary and many others were the quardians of the right doctrine,

Even before our times, there were many who called upon God in the right way, in that some held more and others less clearly to the teachings of the Gospel. Such was also the old man of whom I have spoken, who often helped Luther in his struggle with terror and was to some extent a guide to the doctrine of faith. So we too should implore in fervent prayer that God may henceforth preserve the light of the Gospel in many, as Isaiah prays for his hearers [Cap. 8, 16]: "Seal the law to my disciples." Next, what I have mentioned shows that the made-up superstition does not endure, but is eradicated by God. Since this is the cause of the changes, it must be prevented that no errors are taught in the church.

But I return to Luther. Just as he got involved in this matter at the beginning without seeking his own benefit, so too, although he was by nature hottempered and inclined to anger, he was nevertheless always mindful of his office, and fought only by teaching, and forbade to take up arms, and wisely distinguished between the offices of a bishop, who instructs the church of God, and that of the authorities, who keep the crowd in check with the sword in certain places.

Therefore, since several times the devil (who strives to destroy the church by arousing aversions and to heap shame on God, and, as he is a mischievous fellow, takes pleasure in the errors and the ruin of wretched people) had inflamed agitated heads to this end, He has not only made the dignity and all the fetters of the worldly order glorious, but has also strengthened it. But when I consider how many great men in the church have often been in error in this matter, I fully believe that his heart was governed not only by human diligence but also by divine enlightenment, that he remained so consistently within the limits of his office.

He therefore cursed not only the rebellious teachers of our time, the Muenzer and the Anabaptists, but also the bishops of the city of Rome, who most brazenly and impudently claimed by the decrees they issued that Peter was not only commanded to the office of teaching the gospel, but that the temporal rulers were also handed over to him.

Yes, he exhorted all to give to God what is God's, and to the emperor what is the emperor's.

Emperor, that is, that they should serve God in good conscience through true repentance, through knowledge and spreading of the right doctrine, through right prayer and through the fulfillment of duty. However, each one should be reverently obedient to his worldly regime in all civil duties for the sake of God. And so Luther at least held himself: he gave to God what is God's, he taught rightly, he called upon God rightly; he also had the other virtues that are necessary for a man who pleases God. Furthermore, in worldly matters, he avoided all rebellious advice in the most constant way. I think that these virtues are such a great adornment that one could not wish for others that would be higher in this life.

And although the virtue of this man himself is also worthy of praise, who used the gifts of God with reverence, one must give thanks to God primarily for having restored the light of the Gospel to us through him, and his teaching must be kept in memory and spread. And I do not turn to the cries of the epicureans or hypocrites, who either ridicule or condemn the revealed truth, but in fact firmly hold that the unanimous teaching of the whole general church of God is precisely this word of doctrine, which resounds in our churches, and that according to the knowledge of this doctrine the calling and the life must necessarily be directed; yes, that this is precisely the doctrine of which the Son of God says [Jn. 14:23], "He that loveth me shall keep my word, and my Father shall love him, and we will come unto him, and make our abode with him." For I speak of the summa of doctrine as it is understood and expounded in our churches by godly and learned men. For though some may explain things more and others less appropriately and adequately at times, or one may at times speak more unadorned than the other, there is nevertheless unanimity among the godly and learned in the main points of the matter.

And since I think much and often of the doctrine at all times, it seems to me that from the time of the apostles, after the first purity, four significant changes in the doctrine followed. The age of Origen, although there were some who held to the right doctrine, among whom, I believe, was Methodius, who rejected the nonsensical teachings of Origen, nevertheless twisted the gospel into worldly wisdom in the hearts of the great multitude, i.e., he

They were taught this evil delusion of reason, that an melte savings falsely twisted to their opinions. outward discipline deserves forgiveness of sins, and that it is the righteousness of which it is said: The righteous shall live by faith. This age lost almost all the distinction of the Law and the Gospel, and lost the apostolic way of speaking, because it did not hold the proper meaning of the words "letter, spirit," words is lost, which are the designations for things, this seed sprouted the error of Pelagius, which has spread far and wide. Therefore Origen, although the the judiciary. apostles had given the church the pure doctrine or clear and wholesome sources, mixed in much filth.

least partially removed, God awakened Augustine. He has purified the sources to some extent, and I have a prison of discipline. But at first the ignorance of no doubt that if he were judge of the disputes of our time, we would have him completely on our side; at | that the study of people in high schools was directed least in forgiveness by grace in vain, in righteousness by faith, in the use of the sacraments, in the middle already attained great prestige and wealth through things, he keeps it clear with us. Although in some the affairs of strife, they sought to bring people back places he states more clearly, in others less clearly or actually what he wants, the reader will recognize, if he reads his writings with honesty and the ability to judge, that he is with us. For the fact that our opponents sometimes cite individual sayings torn out | philosophy. And this fourth age has poured into the of his writings against us, and refer to the fathers with great clamor, they do not do this out of love for the truth and out of attachment to antiquity, but in a idolatries. There are so many aberrations and false flattering way they use the reputation of the ancients opinions in Thomas, Scotus and similar teachers that for the present idols, to whom these idols of the last more sensible theologians have always asked for time were still unknown.

But it is evident that nevertheless the seed of superstition was present in the time of the fathers. That is why Augustine also wrote a number of things about vows, although he speaks of them in a less offensive way than others. But the infirmities of their time always attach something of their inconsistency even to good people, because we love, as we love the fatherland, so we love the existing customs in which we are raised, and the word of Euripides is very true: xxx xxxxxxxxxx xxxxx [All that is customary is sweet^. Ah, that God would grant that all who boast that they follow Augustine would take into account the constant opinion and, that I say so, the heart of Augustine, and not merely deceive him.

And the restored light has been useful to the descendants through the writings of Augustine. For after that Prosper, Maximus, Hugo and some of their equals, who were leading in scholarship, almost followed the guidance of Augustine, until the time of Bernard. But since in the meantime the rule and the righteousness, faith". And if the real meaning of the wealth of the bishops had grown, the age of the giants followed. Disreputable and unlearned people then other things must necessarily be invented. From ruled in the church, some of whom had only learned something from the arts of the Roman court or from

Therefore the Dominicans and Franciscans arose: seeing the debauchery and the works of the bishops In order that the errors of this age might be at and abhorring their wicked ways, they began a very moderate life and shut themselves up, as it were, in superstition made more. Afterwards, when they saw only to jurisprudence, because in Rome many had to the study of theology. But they lacked the right insight. Albertus and similar people, who were devoted to the teachings of Aristotle, began to transform the teachings of the church into evangelical sources not only filth, but poison on top of it, that is, opinions that approved of obvious another kind of teaching, which would be simpler and purer.

And it cannot be said without a tremendous insolence that a change of this doctrine would not have been necessary, since it is well known that a large part of the sophisms in these disputations is not understood even by those who have grown old in this kind of teaching. Then, obviously, idolatries are confirmed, since they teach that the sacrifice [of the mass] is given to the one who only performs the outward work, since they excuse the invocation of images, since they deny that sins are forgiven by grace through faith, since they make human ceremonies a torture for the conscience, yes, there are many other abominable and blasphemous things which, when I think of them, make me shudder all over.

Therefore, we want GOtte, the eternal father

Martin Luther, has once again had the filth and poison doctrine that must be present in the church. Then he thrown out of the evangelical sources, and has added controversial writings in which he refuted restored the pure doctrine to the Church. When we many errors that are harmful to people. He also commemorate this, it is fitting that all the godly on published exegetical writings, that is, many earth unite their prayers and sighs, and ask with a interpretations of the prophetic and apostolic fervent heart that God may confirm what he has writings. Even the enemies confess that in this kind worked in us, for the sake of his holy temple: Living of writings he surpasses the interpretations of all that and true GOD, eternal Father of our Lord JEsu Christ, exist. you Creator of all things and of the Church, yours is this word and promise: For my name's sake I will have merits, But truly in usefulness and effort these works mercy on you; for my sake, yes, for my sake I will do are equal to the translation of the Old and New it, so that I will not be blasphemed. I beseech thee Testaments, in which there is such clarity that the with all my heart, that for thy glory, and for thy Son's German text alone can serve instead of a sake, thou wilt always gather unto thee an everlasting commentary. However, it is not bare, but has very church, even among us, by the voice of thy gospel; learned annotations added to it, 1) and the tables of and for thy Son's sake, our Lord Jesus Christ, who was contents on the individual parts, which both indicate crucified for us, and was raised again, who is our the summa of the heavenly doctrine and inform the Mediator and Advocate, rule our hearts by the Holy reader about the nature of the speech, so that devout Ghost, that we may call upon thee aright, and servel hearts can take solid testimonies of the doctrine from thee according to thy good pleasure.

Govern also the educational institutions and guide and maintain these communities and their discipline. which are the shelters of your church and studies. Since you have created the human race for the sake of being known and called by men, for which reason you have revealed yourself with glorious testimonies, do not let these multitudes be destroyed among whom your teaching resounds. And since your Son, our Lord Jesus Christ, when he was about to enter his death throes, prayed for us: Father, sanctify them in the truth; thy word is truth, we add our prayer to the prayer of our high priest, and at the same time pray with him that thy doctrine may always shine among the human race and guide us. We have heard that Luther also prayed this daily, and under such prayer his soul gently departed from the mortal body, now that he was in his sixty-third year.

Posterity has many monuments of his erudition and godliness. He published doctrinal writings in which he understood the salutary and necessary doctrine of man, which instructs the devout heart about repentance, faith and the right fruits of faith, about the use of the sacraments, about the difference between the law and the gospel, about the difference between the gospel and worldly wisdom, about the dignity of the worldly state, about the dignity of the worldly state, and about the dignity of the worldly state.

of our Lord Jesus Christ, who, through the ministry of Finally, he wrote about the most important articles of

All godly hearts recognize that these are great the sources themselves. For Luther did not want to keep hearts fixed on his writings, but to lead the hearts of all to the sources themselves. He wanted us to hear the voice of God Himself, he wanted true faith and prayer to be kindled in many, so that God would be praised rightly and many would become heirs of eternal life.

This will and these great works must be praised with a grateful heart and remembered as an example, so that we, each according to his measure, also strive to adorn the church. For it is to these two ends that the whole life and all endeavors and attempts in life are primarily to be directed: first, that we glorify God's glory; second, that we benefit the church. Of the first of these Paul says [1 Cor. 10:31], "Do everything for the glory of God"; of the other, the 122nd Psalm, v. 6 [Vulg.], "Ask for that which is for the peace of Jerusalem," and there is added in the same verse the exceedingly sweet promise that those who love the Church will be happy and blessed. These heavenly commandments and these promises should cause all to learn the doctrine of the church rightly, to love the ministers of the gospel and the wholesome teachers, and to devote diligence and effort to spreading the right doctrine and maintaining the harmony of the true church. Farewell, dear reader. Wittenberg, June 1, 1546.

¹⁾ This will refer to the Prefaces, and the Summaries to the

The first volume of the Jena German edition of Luther's works was prefaced by Nicolaus von Amsdorf. *)

February 18, 1555.

- To the Sublime, Highborn Princes and Lords, Mr. John Frederick the Mediator, Mr. John William, and Mr. John Frederick the Younger, brothers, Dukes of Saxony, Landgraves in Thuringia, and Margraves of Meissen, my gracious Princes and Lords, also to all pious Christians and saints on earth.
- 1. by the grace, strength and power of God through the Holy Spirit, in the knowledge of our dear Lord Jesus Christ and His Antichrist, that you may grow and increase in this daily, to the praise and glory of God, and to the comfort and salvation of His holy Church

Gracious Princes and Lords (also dear friends and brothers in Christ)! After E. F. G. dear Lord and Father, the Elector of Saxony, most blessed and noble memory, my most gracious Lord, some years ago ordered the writings and books of Doct. Martin Luther's writings and books and to bring them into print, everyone was in good hope that it would gain its progress, that such a treasure, for the good and comfort of his dear Christianity, should be brought forth, as then for a good beginning two Tomi, also of Doctor Luther's life, have been produced.

But after his death, when the time of spiritual and bodily tribulations began, into which we have fallen out of God's wrath and disgrace because of our sin, the game has turned; and although some Tomi at Wittenberg have gone out through the pressure, S. C. F. G. and ours had this concern:

- 3. first, that some books of controversy are omitted, which are good, useful and necessary for the Church of Christ to know for the sake of history.
- 4. secondly, many things in the same tomis have been omitted, silenced, or changed for the sake of glimpses.

- 5 Third, other scholars' books are included, although we desire to have Luther's books alone. Luther's books alone we desire to have with one another, as the title of the Tomorum indicates and shows.
- 6. fourth, the interpreted books are also included, which in many places did not meet or reach the spirit and mind of Doctor Luther.
- 7) Fifth and last, in the printed tomes, the books of Doctor Martini are not gathered together according to the order of the time, as the man of God, Doct. Martin Luther, and want to defend this, because the man of God in the beginning of the things, since he was still a pious, strict monk and pope, and at the same time did not know otherwise, had written and left much popery.
- 8 Such and similar defects and errors in the writings and books of D. Mar. have caused and moved the Reverend Prince, of blessed memory, after his execution, to consider ways in which the blessed man's books and writings could be printed and preserved elsewhere in his principality, for the Christian Church, for good, pure, unadulterated, without addition, whole and proper.
- (9) And has therefore required the worthy and well-respected servant of Christ, my dear Lord and brother in Christ, M. Georgium Rorarium (to whom Doctor Martinus, the dear man of God, had previously ordered his books to be printed), from Denmark for such work, and has set up the printing house at Jena, so that the said books may be printed all together, according to the order of the years, whole and unchanged (as the dear and worthy man had ordered).
- 1) "the printing" the printing press. In Latin: officinam typographicam.

^{*)} While each volume of the Wittenberg edition of Luther's works is preceded by a preface by a foreign hand, mostly by Melanchthon, the Jena edition of the complete works contains only this one preface, which was originally written for the first volume in German, but then also translated into Latin a tzuockum LvanZelli stuăio8o and added to the first volume of the Latin Jena parts. This Latin translation is taken up by the Erlanger in the opp. vur. urZ., torn I, r>. 3 Our preface is found in German in the Jenaer, vol. 1, after the title page; in the Altenburger, vol. I, p. 2; in the Leipziger, vol. XX, p. 194 and in Walch. We give the text according to the Jena edition.

The author of this book is the author of the first part part of the book, the third part of the book, the third third part of the book.

heirs, after their gracious, dear lord and father's blessed departure, are no less willing to promote by God's grace, as the confirmation of the given privilege sufficiently testifies.

May God promote and continue with grace such a work He has begun in honor of His holy name, and let it run to a happy end; may He also always control and ward off the devil and his scales, who want to hinder this work. Which with me all pious Christians, who with grateful hearts recognize this great miraculous work, which God has shown to the world at this last sorrowful time through the great man of God Martin Luther, and has worked against the Pope, should and will desire and ask of God, (without doubt) also

12 In this first part of Doctor Martin's books and writings (which he wrote in the beginning of these matters, Anno 17, 18, 19, 20, 21, and let go out) one will see and find the histories and history of how this matter of religion began and proceeded in order: what Doctor Luther caused to be written; how he got into this matter; how he progressed in it, and was led more and more into greater and more certain understanding and joy of the spirit. Also, how his adversaries pushed him and drove him into writing to investigate the truth (with their raving, raging, scolding and condemning).

For this reason, for the sake of a better understanding of the whole matter, several Latin tracts have been translated into German, and several books by the opponents have been included for the sake of history, so that the German reader may receive in this first part a perfect account of everything that happened with v. Luther in the first years. Luther in the first years, and may recognize all the better how wonderfully God dealt with his last miraculous work, by which he wanted to reveal the Pabstacy and bring his holy Gospel to light again. In the other parts, however, the things themselves will be such that one must not mix in so many foreign, nor interpreted books and writings. Therefore, no one should search or wait for them, unless necessity demands it for the sake of history.

14 However, in order that the Christian reader may of the book, the second part of the book, the third also be warned against the clever ones who only draw antilogies and disgusting speeches from Luther's part of the book, and the fourth part of the book, the writings. Luther's writings, the Christian reader is also warned to read these books with distinction and care, 10. which work pleasing to God E. F. G. as the should know that the books that Luther wrote in the beginning of these things, which are in this first part, do not look the same as the others that he wrote afterwards, nor do they agree. For in the beginning, as a right, pious pope, he gave much to the Roman Antichrist, which he subsequently changed in the following years, when he recognized such injustice through great struggle, tribulation and challenge.

15 For he was a serious and strict monk who honored and feared the pope and the Roman See in all seriousness, for which reason he did not attack the pope or his teaching in the beginning, but only the gross abuses of the indulgence preachers (who under the name and appearance of the pope miserably seduced and deceived the poor people with their impudent sermons) to defend the pope's honor and power.

(16) In this, as indicated above, he, as a pious, faithful and just pope, allowed many things to remain unpunished, which he afterwards, having come to a true knowledge of Christ and divine truth through the Word of God, justly and on the basis of Scripture rejected and condemned. For he did not attack the pope and his Roman court out of recklessness. presumptuousness, wantonness or sacrilege, but out of a right zeal of spirit and faith, yes, out of the greatest need of his conscience, driven and forced to do so by God's spirit and word.

17 For his adversaries wanted to defend, handle and protect their and the Roman court's error, abuses, heresies and idolatry, without the foundation of Scripture, only with insults, blasphemies and condemnation, so that they only gave him cause to think about the matter further, and to examine the Scriptures better and more diligently and investigate whether he was mistaken or wrong, as they blamed him. For he was not comfortable with the matter at first, would have liked to remain silent, pause and be at peace, where his opponents would not have forced him to take responsibility.

18) But the longer and more he searched the Scriptures, the more light and knowledge God gave him, the more he grew in faith, the stronger and firmer he became, so that in the end he found that his doctrine was firmly and unmovably founded in the Holy Scriptures, and that the cries and writings of the adversaries were an outrage and a sacrilege, so that from them he could denounce the pope and his followers.

the whole regiment of the Roman court came to realize what a bigot and abomination of desolation he would be in Christendom.

19 All this can be seen from the first books of D. Lutheri, how a right pious Papist became a right pious Christian, and a friend became an enemy of the papacy. Let no one be offended or annoyed by the fact that in these first books he teaches and writes a lot of pontifical things, such as the authority of the pope and the bishops, the mass, and one form of the holy and reverend sacrament, in a pontifical way, because at that time, as a strict, serious, God-fearing monk, he did not know or understand it better.

(20) But after he was enlightened by the Word of God, came to his right understanding, and grew and increased by daily practice and experience, he wrote much differently, and put down all popery and brought it to the ground; as a diligent reader will find and learn from his books, if he only pays attention to the time and order when they went out.

And although the dear holy man of God often wished and desired that his books should perish, and that everyone should be moved and driven to read the living fountain and well of the holy Scriptures (for which alone he wrote and did all things), yet we must look and pay more attention to what is useful and necessary for the Christian church than to his wish and will.

22. For this I know for certain, that since the time of Saint Paul there has not come his equal on earth, who has explained and interpreted the holy Scriptures with such seriousness, spirit and understanding, and has refuted all errors, false teachings and heresies, especially the first and last, especially the first and last, also the worst and most harmful heresy that ever came on earth, that good works are necessary for salvation, has so powerfully refuted and overthrown by God's word, as this very our dear Doctor Martinus Lutherus, of holy memory.

Neither has there ever come, nor will there ever come, anyone who has so clearly, gloriously, and surely established and confirmed the articles of our holy Christian faith and the two sacraments, which Christ, our dear Lord and Savior, instituted and commanded us to keep, by God's Word, and especially by the Lord's Supper against Zwingel and his followers, as he has.

24 For this reason, the books of Doctoris Martini Lutheri will be useful and beneficial.

I will let the readers experience for themselves. Thus the deed itself gives and shows it; as they say, the work praises its master. For before Doctor Luther's time, no one knew, not even the best and holiest monks themselves, how to get rid of sins, go to heaven, and become blessed. For this reason, each one sought and chose his own way, by which he wanted to attain God's grace, so that he would become blessed. One has become a monk, another a forest friar or hermit; one has run to Rome, another to St. James to obtain indulgences; some have founded monasteries and cathedral churches, masses and vigils, and all this has happened because they wanted to obtain God's grace, forgiveness of sin, eternal life and blessedness.

25. But from Doctor Martin Luther, of blessed memory, we have now learned, praise God, much else, namely that such things are all in vain and useless, even vain deceit and lies, and that there is no more than one way and means to attain grace and salvation, namely faith in Jesus Christ, our dear Lord, through which alone, without all works, even those which God has commanded, we attain eternal salvation, as Christ our dear Lord Himself says: "I am the way, the truth, and the life."

This way to heaven and eternal life has been shown and pointed out to us by the dear, precious man of God D. Mart. Luther has shown and pointed out to us in his writings that this path alone, and no other, neither above in heaven nor here on earth, can bring and lead us to heaven and eternal life; just as all the saints who have ever existed, are now, and will yet come, must be saved by this path alone, one and all.

27 Secondly, we have not known otherwise that the Mass was the best, highest and most glorious service for serving, honoring, praising and thanking God. But now (thanks be to God in eternity) we have learned from Doctor Martins, and learn daily from his writings, and know for certain and for certain that the Papal Mass is the worst abomination and idolatry before God, invented and fabricated by men, so that one neither honors nor serves God, but only mocks, reviles and blasphemes, thereby provoking Him to anger, and to hasten and continue with His punishment, for which knowledge we can never sufficiently thank God.

28 Thirdly, we have not known otherwise, that the pope was a vicar and governor of Christ, our dear Lord, whom we consider to be one of the most important men in the world.

have feared, honored and celebrated God. Now, have learned, and everyone can still learn daily from these writings and books of D. M., that the Pope is nothing other than the right, true Antichrist, of which the Holy Scriptures testify and say, and especially St. Paul has proclaimed and prophesied this clearly and plainly, that he, like the old heretics, has forbidden marriage and food sub specie pietatis.

(29) And we certainly consider and believe that the holy man of God, D. M. L., was specially awakened by God to reveal and disgrace the Antichrist in Rome, so that he would be overthrown by God's word and despised in all devout Christians' hearts. And for this great benefit of the revelation of the Antichrist, which we received from the holy, dear man of God D. Mart. Luther, we can never thank God enough. Otherwise we would have worshipped and honored the devil and his Antichrist all our lives, and would have been thrown into the lake of fire with him, as John says in his Revelation in chapter 20, v. 10.

30 And if we had no other use nor piety from D. M. Luther's holy memory books than these three pieces shown above. M. Luther's books of holy memory, except these three pieces mentioned above, we should nevertheless hold his books dear and valuable, and never let them leave our hands. Especially, however, that we may beware and guard against the Antichrist and his adiaphorists, who adorn the abomination of the idolatrous mass, and want to protect and defend under the appearance of a new discipline, and persuade us that under the appearance and name of God's word we should worship the Antichrist of Rome, the Babylonian whore, and the beast that carries her, and take his mark upon our hands and foreheads [Revelation 16:2, 20:4]. 16, 2. 20, 4.] so that we may buy and sell, (that is,) not come into danger of body and goods.

Now all articles of our Christian faith are so clearly explained in the books of D. Martini, of blessed memory, books, as also reported above, all articles of our Christian faith are so clearly and certainly explained, that even the gates of hell with all their scales and limbs can neither say nor raise anything against it; so irrefutably has he established, proven and proved them with God's word. And especially these three articles, that there are three persons in one divine being; item, that Jesus Christ is true God and man, and the doctrine of justification; to this may also be added the revelation of the Antichrist in Rome.

These articles of our holy Christian faith no doctor, however, to God be glory, praise and thanks, we since Christianity stood after the time of the apostles, has so clearly explained, proved, fortified and founded from the Scriptures as he, therefore his books are not to be paid for with all the world's goods and money. I will remain silent about the other articles of our holy Christian faith, which he has so brightly and clearly explained and declared, that we have thereby been delivered from the horrible and terrible darkness of the Babylonian prison of the Roman See, and have come into the light of freedom, of the eternal divine truth. For this, however, we can never thank God enough that He has awakened this man, His chosen armor, Doctorem Martinum, by special grace and given him to the German nation.

> For this reason, I have commanded these books of Doctor Martin Luther, the holy man and faithful servant of Jesus Christ, not to jureconsultis and rabulis forensibus, nor to demosthenibus and ciceronibus, much less to stargazers, who less than less tha prophesy how people should fare, but to the pious and simple-minded Christians, to be read with seriousness, deliberation and diligence.

> For in these books of D. M. L. one finds the doctrine of the whole Christian religion, all articles and necessary pieces of our holy Christian faith, which are found together in no doctor, in no conciliar, nor in the whole of Christendom; but in the Drecket and Drecketalen of the Roman Antichrist, as D. Luther, my dear Lord and Father, has called it, only the contradiction, not one Christian word is to be seen nor found unadulterated. And if all Christian teachers in the whole world, who ever existed, were melted together into one heap, all articles and the whole doctrine of the Christian faith would not be found in it.

> 35 For this reason, since the time of the apostle D. Martin Luther, the like of spirit and faith, wisdom and understanding of the truth, has not been in Christendom, nor will it come; which in time, when we old people, who are still alive, are gone, the world, where it is to stand differently for a longer time, will well find out and experience.

> 36) So that such a precious, great and inexpressible treasure of the books of I). Luther's books may not be stolen from the Christian church, nor suppressed or lost, but may remain and be preserved together, nor be sullied by the addition of other books with human wisdom, nor be altered and changed.

These books of D. Luther are completely pure and unadulterated, in which nothing has been omitted, nor has anything been added or mixed into them, but as the dear man of God himself wrote, read, or preached them, from word to word, for the sake of our descendants, they have been commanded to be printed.

So that they may not only feel, see and recognize the spirit, wisdom and understanding of the holy man Luther, but also how he has grown and increased therein, and be able to distinguish him from other spirits (who have taught and preached Christ persuasibilibus humanae sapientiae verbis, to please men). For the word of Christ is a word of the cross and a source of annoyance, which offends and angers all the high-minded, worldly-wise and wise, who have always wanted to teach and preach Christ and his gospel better than Luther, the apostles, even Christ himself, whom they want to lead to school and establish a better discipline than he, and thus wisdom must be justified by its own children [Luc. 7, 35].

38 For this reason St. Paul calls them "enemies of the cross of Christ" and animalia ventris, because they teach and preach the "cross of Christ".

They are servants of the belly, who seek the peace of this world with the gospel, which is impossible, as Christ, our dear Lord, himself says [Matth. 10, 34. 35.]: "I did not come to send peace, but the sword (that the Christians should suffer). For I am come to stir up a man against his father, and the daughter against her mother, and the cord against her sister-in-law" 2c.

39 In sum, when and where the gospel is preached, there is always peace. For the world cannot suffer its own chosen and invented services and traditions to be punished and condemned by the gospel. For it always thinks more and higher of the pope than of Christ's word and commandment. Therefore, even today, it does not cease to rage and rage against God and His word and its preachers, until Christ, our dear Lord, puts an end to the game through His glorious, blessed future. Let this happen soon and quickly, so that we poor, miserable Christians may finally be saved and redeemed from the wicked, evil world and its prince, amen. February 18, 1555.

484Luthers Chronikon. W.XIV, 1106. 485

D. M. Luther historical and philological writings.

1. D. M. Luther's Chronicles or Calculation of Yours of the World. *)

First edition 1541: improved 1545

Saying of those who were said to be disciples of the Prophet Elijah:

(Burgensis in the first part, Distinctio 3, Cap. 4 Scrutinii.)

The world will stand for six thousand years.

Two thousand empty.

Two thousand the law.

Two thousand the Messiah.

These are the six days of the week before God.

The seventh day is the eternal Sabbath.

Ps. 90, 4. and 2 Petr. 3, 8.:

A thousand years are like one day.

^{*}Already earlier, about 1525, Luther had prepared a chronological table about the Median-Persian kings for use in the interpretation of the minor prophets and had it printed, probably only for his audience. He says this himself in the preface to the interpretation of the prophet Haggai according to the Altenburg as well as the Zwickau Relation, and also in the interpretation of Zechariah the same table is mentioned again in the aforementioned manuscripts. This is not to be confused with our present writing (compare our first annotation on Haggai in this volume), which was only completed in 1540 and printed in 1541. After that, Luther published it again, several times changed, in 1545 (Köstlin, Mart. Luther [31, Vol. II, 599). Originally, Luther had made this chronicon only for his own use, but had not thought of publishing it. However, his friends, whom he had allowed to see his work, asked him to omit it by printing it. Still on March 3, 1541, v. Justus Jonas had it "written out by a magistrum who presides over it", and sent the copy to Prince Joachim of Anhalt (Kolde, Analecta, p. 375), The original is in the royal library in Dresden. The Latin title is Supputatio annorum mundi. The Jena edition has given it the date 1541, but has placed it among the writings of 1545, with the marginal note that the first edition was done in 1541, and the improved edition went out in 1545. In Latin it is found in the Wittenberg edition (1558), tom. VII, toi. 555 and in the Jena (1570), tom. IV, toi. 673 b; German according to the translation made by Aurifaber in 1550 in the Wittenberg (1559), Bo. XII, p. 400 under the title: "Chronica des Ehrnwirdigen Herrn D. Mart. Luth. with an appendix of the following years. Anno 1541." Thereafter in the Altenburg edition, vol. VIII, p. 733; in the Leipzig edition, vol. XXII, appendix, p. I and in Walch. In all German editions, the Chronikon is continued until the year 1559 and is preceded by a preface by Aurifaber. We omit this and other additions by Aurifaber, and translate anew accordi

[Preface.]

Martin Luther.

my use, not that it should be a chronicle or history book, but that I should have it as it were a table before my eyes to look up the times and years of the histories that are told in the holy scriptures, if I wanted to remember how many years the patriarchs, judges, kings, princes had lived or reigned, or in how great a period they had followed one another. Therefore, there is no reason for me to either praise or belittle them with many words. For I have not had my eye on what use it would be to others or how much, especially since so many chronicles or histories exist and increase daily. I am satisfied with the benefit that I have obtained in the calculation. Those who wanted to have it published, since I gave them the opportunity to see it at their request, or those who will read it, may see that they will do something worth the effort if they read it. I really do not care whether it perishes or remains, but I also do not care much whether it does others a satisfaction or not.

Of course, the Chronicon of Canon and Philip 1) is the first and a very good example of calculation, in which the whole course of the years is very beautifully divided into six millennia, in which I also followed. One thing I have been guilty of in the history of Joram. king of Judah, under Elijah and Elisha, in which I have counted twenty years more than all other chroniclers have. This shall be my fault or my diligence; in its place it shall be accounted for. For the chronicle of Eusebius, which is taken from the seventy interpreters, who in the first book of Moses Cap. 5 (as Jerome tells in the "Hebrew Questions") always translated two hundred instead of a hundred (perhaps because they took the singular Meath for the plural Meoth).

This calculation of the years I had made only for (I am silent about the others), has brought into all chronicles before our time this error, that they have 1249 years too much. Yes, they have exceeded the sixth millennium, which they call the sixth age, and count the just mentioned years in the seventh millennium, which they call the seventh age, 2) But about Eusebius is more wavy to complain, who was indeed, as Jerome writes, an admirable and very careful man; about all other historians we complain, and they themselves complain among themselves, that they had for the exact calculation of the years no all-stop. Therefore, I have set them aside, and in this work I want to take this calculation of the years mainly from the holy scriptures, on which we can and should base ourselves certainly and reliably. But the scripture has it in such a way, as follows:

Sections for calculating the years from the creation of

1656 except for the Flood. Gen. 5.

367 until the calling of Abraham. Gen. 11 and 12. 430 except for the Exodus from Egypt.

Ex 12, Gal 3.

480 until the temple of Solomon. 1 Kings 6. 158 until the end of Solomon's tribe. 2 Kings 11 and 2

291 to the path of the Yekhanyah.

2 Kings 24³) to the end.

11 [the reign] of Zidekiah. 2 Kings 24. 70 years of the desolation of Jerusalem.

2 Chron. 36. Ezra 1.

- 46 until the beginning of the weeks in the second year of Darius. Joh. 2, 20.
- 483 years or 69 weeks until the death and resurrection of Christ. Dan. 9.
 - 7 years of the last week, in which the covenant is strengthened and the law is fulfilled in the middle of the week. Dan. 9.

The following years of Christ are clear in themselves.

- 2) Luther assumed in 1540 that this was the year 5500 of the world, while those had already arrived at the year 6749 of the world.
 - 3) In our template: 4 ksZ. 12.

¹⁾ Chronicon Charionis Philippicum. In 1532, the mathematician Carion published a chronicon to which Melanchthon had contributed significantly.

488 ' Luther's Chronikon. W. xiv, E-E. 489

Different also in this way: 1656 until the flood. Gen. 5.

292 until the birth of Abraham. Gen. 11. 425 until the birth of Moses.

80 except for the Exodus from Egypt. 480 until the temple of Solomon.

158 until King Jehoash and the end of Solomon's tribe.

291 to On the Way of the Jechaniah.

11 years of Zidekia's to devastation.

70 years of devastation except for Cyrus.

46 years until the second year of Darius, that is the beginning of the weeks.

483 years or 69 weeks until Christ's death. 7 years of the last week.

About all these parts of the calculation I have no doubt at all. Therefore, also the sum cannot be questioned, except in one piece, which goes from the end of the desolation to the beginning of the weeks, or from Cyrus to the second year of Darius, about which I want to say a ripple, which moves me.

Joh. 2, 20. The Jews say to Christ: "This temple was built in forty-six years, and you want to erect it in three days? By this word it is quite certain that more than forty-six years elapsed between the first year of Darius and Cyrus and the completion of the temple. For it is clear from the seventh chapter of Ezra [Ezra 6:15] that the temple was completed, not in the second year of Darius or the forty-sixth after Cyrus, when the word of God went out through Haggai and Zechariah at the beginning of the weeks, but in the sixth year of the intestines. Thus, four years are added to the forty-six years mentioned, and there are full fifty years full of Cyrus until the completion of the temple. Only this circumstance causes a question because of the four years, should everything be sure and certain. This question arises because of the uncertainty of the years of the Persian kings. Because the historians deviate fully from each other, not only in the years of Cyrus, but also of Darius and

I want to hand over my thoughts about these four years to the public; whoever wants to or can, may suggest and judge better. Daniel lets in the 5th and 6th chapter

Darilis the Mede and Cyrus the Persian, each ruling separately, since he says [Dan. 5:31] that Darius the Mede succeeded Belfazer in ruling over the Chaldeans, and does not add Cyrus. Likewise, as he says [Dan. 6, 28.], "Daniel was mighty in the kingdom of Darius, and also in the kingdom of Cvrus the Persian." Not as if it were therefore false that Cyrus reigned at the same time as Darius, as is the way of Scripture when it is read that the sons reigned with the fathers, but that a distinction must be made between the reign of Cyrus with Darius and the reign of Cyrus alone. I say this because it seems necessary to understand the first year of Cyrus (2 Chron. 36 [v. 22] and Ezra 1 [v. 1]) as the first year when Cyrus ruled alone and after Darius. Thus two years are taken away from these four years, which are zll much, and only two years remain in question, which I would like to take away so:

Since in great kingdoms and dominions, especially when they are new, what one intends to do proceeds slowly and with great hindrance before it is set in motion, it could happen that the commandment of Cyrus has hardly gone out at the end of his first year, so that one year has passed over it. After that, it seems necessary to give at least one year for the preparation of the Jews, in which they prepared for the return after the command was given, rather for the occupation of Jerusalem, so that it can be said that it went well and they hurried very much, because they started to build at the end of the second year or in the third year of Cyrus. So the remaining two years are lost and the text Joh. 2, that the temple was built in forty-six years, will stand firm. I know, of course, what I myself could say against it, but I do not care much.

But whoever wants can include these two years of Darius Medus in the seventy years of desolation, but I will rather count them after the seventy years. For after Belshazzar was slain, and his kingdom was transferred to Darius the Mede, the Jews were already liberated in the matter, and the

The prophecies of Jeremiah were fulfilled. Therefore, during these two years, the Jewish people, who had already been liberated everywhere, were worked on and dealt with to send them back to their land as well, with Daniel struggling valiantly with his own.

But those who do not like this may offer something better, or demand everything in the strongest terms: we will say it is a small thing, if the whole calculation is certain, and only in two or four years a doubt remains. For if everything is right until the end of the world, except for two or four years, the faith and the church are not in great danger thereby; we can with a good conscience in so great a matter, that is, in the course of the whole world, leave four years unnoticed.

Only of this I want to remind him who lets himself be reminded that I firmly and unshakably hold to the opinion that the beginning of the weeks is to be set at no other place than in the second year of Darius Longimanus, so that he knows that he makes himself vain trouble who intends to dispute or argue with me about this matter. Yes, I have (as I said) made this calculation for myself alone, and I am ready to bear it with the greatest equanimity if someone else wants to work out another one for himself or for others. I base myself alone on

the holy scripture. Therefore, I am also forced to reject Philo, although reluctantly, who puts eighteen years too much in one place within the weeks of Daniel. And I do not care much where Alexander, Antiochus Epiphanes, the Maccabees and others are placed, although I place them, but I am not very concerned whether I place them in the right place or not, since only in the meantime the years of the weeks keep their course unharmed and quite certainly.

Thus I am also forced to deviate from Metasthenes by twelve years. For if Metasthene's calculation and the numbers of the Assyrian kings should be correct, then it would necessarily follow that Sanherib would have come to Jerusalem in the second year of Hezekiah, which is impossible. For in the sixth year of Hezekiah, Shalmanasser leads all Israel away to Assyria, 2 Kings 17, and it was not until the fourteenth year of Hezekiah that Sanherib came to Jerusalem, 2 Kings 18. This matter has caused me, while not entirely despising the historians, to prefer the sacred Scriptures to them. I use them in such a way that I am not forced to contradict the Scriptures. For I believe that in the Scriptures the true God speaks, but in the histories good people show their diligence and faithfulness (but as men) according to their ability, or at least that the copyists could have erred.

D. M. Luther's Chronicon

or

Calculation of the years of the world.

From the creation of the world and the expulsion from paradise; from sin and death and the reign of Satan.

				_
	For Adam was already dead at that time when he felt the judgment of death. For without such feeling, death is not death, but sleep. Joh. 8, 52: He will not taste death 2c. Thus many of them die from sudden fright, and a still greater part is consumed by sadness. Thus David confesses in many places that he was saved from the deepest hell, that is, from the right eternal death that	2 4 5 6 7 8	In the first year grace is promised against sin, life against death, the Holy Spirit against the devil, through the seed of the woman. Through this promise, Adam and Eve are made alive again through faith from death, and beget Cain and Abel, and the Church of God begins to multiply. But soon after, Cain, the apostate, establishes the Church of the Devil.	Christo.
	he tasted.	10 1 2 3 4 5 6 7 8		3950
20		9 10 1 2 4 5 6 7 8 9		3940
30		10 1 2 3 4 5 6 7 8 9 10 1		3930
40		10		3920
50				3910

First millennium.					
Years of the World.		1		Years before Christo.	
60	Around this time, Cain and Abel sacrifice. Abel is murdered, and the Church of Cain gains the upper hand in this world. But it is shown that the Church of God lives, namely in another, eternal life in the dead Abel, who lives in God. The first example of the promised seed.	2 3 4 5		3900	
70		3 4 5 6 7	The daughters are not counted, although it is in the day that Cain had a wife. And the text says: He begat sons and daughters. Therefore, after Cain and Abel,	3890	
80		8 9 10 1 2 3 4 5 6 7 8 9	Adam will have begotten many other children before Abel was killed. Cain complains that he will be cast out from the community and the church of these, and calls this being cast out from the presence of the Lord. He is also afraid of them, he wants to be killed by them.	3880	
90		10 1 2 3 4 5 6 7 8 9 10		3870	
100				3860	

	First n	niiie	ennium.	
<i>F</i> N e	Dear God, what did these two people alone have to do for so many years after Abel was murdered and Cain was rejected? No doubt they mourned these terrible events and the so sad and unfortunate beginning of the world.	1 2 3 4 5 6 7 8 9 10 1 2 3 4 5 6 7 6 7	What they suffered is easy to take away, namely the sting of the serpent and the despair and similar fierce temptations, likewise the annoying examples of the church of Cain. For it is believed that Cain begat children and built a church before Seth was born. Yes, he built a city and established a beautiful worldly government.	Years before Christo.
120 F c r	For he is burdened with this terrifying conscience, that he alone, through his sin, has been the causative cause of the destruction of the body and soul of all his descendants, that is, of the entire human face. He is a killer, first of himself, then also	8 9 10 1 2 3 4 5 6 7	Therefore, perhaps, among the pagans from dark antiquity remained this fable that the old Saturnus ate all his children.	3840
t h c 130 k s f v H	of all his children, until the end of the world, hat is, of countless souls. How could he have lived even for a moment if he had considered this, if God Himself had not kindly promised him through the angels and said: "Do not despair, Adam, I will make up or this infinitely great evil and send My Son, who shall be of your flesh, also your son. He will take away this sin completely and save the lineage of your children.	8 9	<u>- Seth</u> is born in the 130th year of Adam and Eve.	3830
140		1 2 3 4 5 6 7 8 9 10		3820
150				3810

	First millennium.					
Years		1		Years of		
world.		2		Christo.		
		4				
		4 5				
		6				
		7				
		8 9				
		9 10				
160		1		3800		
		2				
		3				
		4 5				
		6				
		7				
		8				
		9 10				
170		1		3790		
		2				
		3 4				
		5				
		6				
		7				
		8 9				
		10				
400		1		3780		
180		2 3		3700		
		3 4				
		5				
		6				
		7 8				
		9				
	Why did these fathers take so long to	10				
	beget children? It is because they were	1 2	Thus Jacob was a devout man, and			
190	warned by Adam about sin and the devil and	3	remained in the tabernacles, namely	3770		
	remained under discipline for so long. They	4	among boars, and learned God's word			
	heard and learned everything before they	5	before he entered into matrimony.			
	submitted to the church regiment, secular and domestic regiment.	6 7	There is no doubt that these fathers taught and instructed their children with the			
	We today, when we have hardly come	8	utmost diligence, so that they would be			
	from our mother's womb, and are still hardly	9	equipped against the devil, sin and the			
	from yesterday (as Job says [Cap. 8, 9]),	10	dangers of this life, as well as for the work			
	presume to be able to do everything and		and patience that is necessary in the			
200	probably more than everything. That is why		government of the church, the world	3760		
	we rule so finely.		regime and the household	l		

Years of the World.				Years of Christo.
		1 2 3 4 5 6		
210	1	7 8 9 10 1 2 3 4		3750
220	1	5 6 7 8 9 0 1 2 3		3740
230	1	4 5 6 7 8 9		3730
		1 2 3 4 5 6 7		
240	"At that time they began to preach the	8 9 10 1 2 3 4 5		3720
250	name of the Lord" [Gen. 4:26], namely the gospel of the seed of the woman continued, since perhaps also some of the church of Cain were converted, since Adam himself administered the office of bishop with Seth.	6 7 8 9	<u>- Enos i</u> s born in the 105th year of Seth.	3710

-	First millennium.	
Years of the world.		Years before
		Christo.
	3 4	
	6	
	7	
	8	
260	9	3700
	1	
	3	
	4	
	5 6	
	7	
	8	
270	9	3690
	10	2070
	3	
	4	
	5	
	6 7	
	8	
280	9	3680
	10	3000
	$\begin{bmatrix} 2 \\ 3 \end{bmatrix}$	
	5	
	6	
	7 8	
290		2670
	10	3670
	$\begin{bmatrix} 1 \\ 2 \\ 3 \end{bmatrix}$	
	$\begin{bmatrix} 3 \\ 4 \end{bmatrix}$	
	ö 6 7	
	7	
300	8 9	
200		3660
	10 1	

First millennium.				
Years of the world.	1 2	Years before Christo.		
	3 4			
	5 6			
	7 8			
310	9 10	3650		
	1 2			
	3 4			
	5 6			
	7 8			
320	9 10	3640		
	1			
	2 3 4			
	5 <u>-Kenan</u> is born in the 90th year of Enos.			
	7 8			
330	9 10	3630		
	1 2			
	3 4			
	5 6			
	7 8			
340	9 10	3620		
	1 2 3			
	4			
	5 6			
	7 8			
350	9 10	3610 3610		

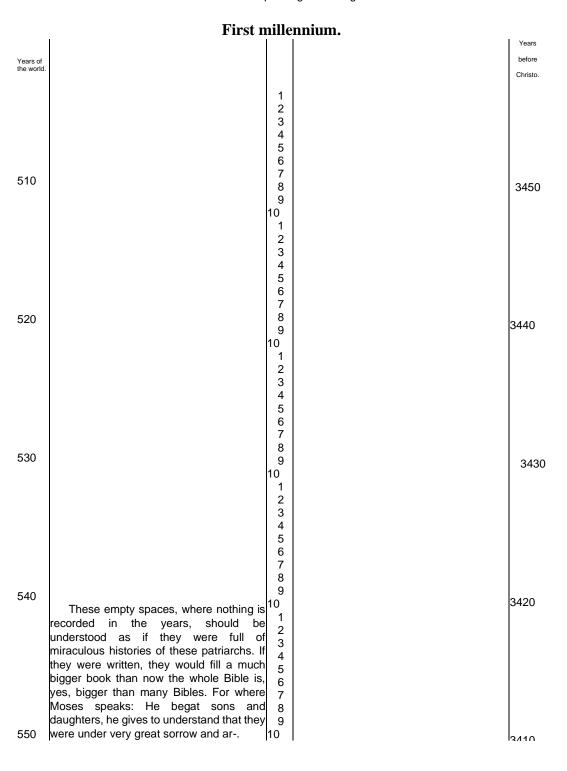
Firs

Years	
world.	

st n	ıilleı	nium.	
I	1		Years before
	2		Christo.
	2 3 4 5 6 7 8		
	1		
	5		
	6		
	7		
	8		
	9		2600
1	10		3600
	2		
	3		
	4		
	5		
	6		
	7		
	1 2 3 4 5 6 7 8		
	9		3590
1	9 10		3370
	1		
	2		
	3		
	4		
	1 2 3 4 5 6 7 8		
	6		
	7		
	8		
	9		3580
1	10		
	1 2 3 4 5 6 7 8		
	2		
	3		
	4		
	5		
	6		
	7		
	8		2570
-	9		3570
1	10 1		
	2		
	3		
	5		
	6		
	7		
	2 3 4 5 6 7 8 9		
	9	M.1.1.1.1.1.1.1.1	3560
1	10	- Mahalaleel is born in the 70th year of	2200
l		Kenan.	

First millennium.				
Years	1	Years of		
world.		Christo.		
	3 4			
	5			
	6			
	7 8			
	9			
410	10	3550		
	$\begin{bmatrix} 2 \\ 3 \end{bmatrix}$			
	4			
	5 6			
	7			
	8			
420	9 10	3540		
420		3340		
	$\begin{bmatrix} 2 \\ 3 \end{bmatrix}$			
	5			
	6			
	7 8			
	9			
430	10	3530		
	$\begin{bmatrix} 2 \\ 3 \end{bmatrix}$			
	4			
	5 6			
	7			
	8			
440	9 10	3520		
	1 1	3320		
	$\begin{bmatrix} 5 \\ 4 \end{bmatrix}$			
	5			
	6 7			
	'8			
170	1 2 3 4 5 6 7 8 9 10			
450]10	3510		

	r irst i	ше	mmum.	
Years of the World.		1 2		Years before Christo.
		2 3 4		
		5 6		
		7 8		
460		9	-Jared is born in the 65th year of Mahalaleel.	3500
		1 2 3	Mahalaleel.	
		3 4 5		
		5 6 7		
		8 9		
470		10		3490
		2 3		
		4 5		
		6 7		
480		8 9		3480
700		10		3400
		2 3 4		
		5 6		
		7 8		
490		9 10		3470
		1 2		
		3		
		5 6		
		7 8 9		
500		10		3460



First millennium.					
Years of the world.	They had to raise their children during the reign of the devil, which began under Adam, and they had to take care of the house and world regiment, and they had to maintain the churches in the right worship and obedience of the word. In these things they suffered innumerable temptations from the devil in the church of Cain, which	2 3 4 5 6 7		Years before Christo.	
560	at that time could be called the world, and perhaps more than we suffer today. Finally, however, when the Church of Cain, or the world, got the upper hand, and the holy fathers opposed it in vain, the children of God also degenerated, and the corrupt Church of God forced God to be angry and to destroy everyone through the flood of sin.	10 1 2 3 4 5		3400	
570		9 10 1 2 3 4 5 6 7		3390	
580		8 9 10 1 2 3 4 5 6 7 8		3380	
590		9 10 1 2 3 4 5 6 7 8		3370	
600		9 10		3360	

	That innemium	
Years of the	of 1	Years before
world.		Christo.
	3 4	
	6	
	8 9	
610		3350
	4 5	
	7	
620	9	3340
0_0		
	4 5 -Henoch is born	n in the 162nd year of
	6 Jared.	I in the 102hd year of
	7	
630	9	3330
050	10	3330
	4	
	5 6	
640	9	3320
010	10	3320
	3 4	
	5 6	
	7	
650	9	3310
050	10	3310

First millennium.							
Years of the	I		Years before				
world.	2		Christo.				
	3						
	4						
	5						
	6 7						
	8						
	9						
660	10		3300				
	1						
	2						
	3						
	4						
	5 6						
	7						
	8						
	9						
670	10		3290				
	1						
	2						
	3						
	5						
	6						
	7						
	8						
600	9		2290				
680	10		3280				
	1						
	2						
	3 4						
	5						
	6						
	7						
	8						
690	9		3270				
070	10		3270				
	1						
	2 3						
	1						
	5						
	6						
	7						
	8						
700	5 6 7 8 9 10	- Methuselah is born in the 65th year of Enoch.	3260				
	10	Enoch.	I				

i	Thist influentiality	
Years of	1	Years
Years of the world.		Years before Christo.
	$\begin{bmatrix} \frac{1}{3} \end{bmatrix}$	
	5	
	6	
	7	
	8	
	9	
710	10	3250
	2	
	3	
	4	
	5	
	6	
	7	
	$\begin{bmatrix} 8 \\ 9 \end{bmatrix}$	
720		3240
720		3240
	5	
	6	
	7	
	8	
	9	
730		3230
	4	
	5 6	
740	10	3220
	3	
	4	
	5	
	6	
750	3 4 5 6 7 8 9 10	2210
750	10	3210

Years of the world.		Years before Christo.
world.	3	Cm isto.
	4 5	
	6 7	
	8	
760	9 10	3200
	3	
	4 5	
	6 7	
	8 9	
770	10	3190
	3 4	
	5	
	6 7	
780	10 1	3180
	$\begin{bmatrix} 2 \\ 3 \end{bmatrix}$	
	4 5	
	6 7	
	8	
	9 10	
790		3170
	3	
	4 5	
	6 7	
	5 6 7 8 9 10	
800		3160
•	1 1	1

First millennium.

Years	ļ	1		Years before
world.				Christo.
		2 3 4		
		4		
		5 6 7		
		6		
		7		
		8		
		9 10		
810		1		3150
		2		
		3		
		2 3 4		
		5 6		
		6		
		7		
		8		
		9		
		10 1		
820		2		3140
		2		
		4		
		5		
		5 6 7		
		7		
		8		
		9		
		10 1		
830		2		3130
000		2		0.00
		4		
		5		
		5 6 7		
		7		
		8 9		
		9		
		10		
		1		
840		2 3 4		3120
		4		
		5		
		7		
		6 7 8 9		
		9		
		10		
850				3110
000				5110
		•	·	

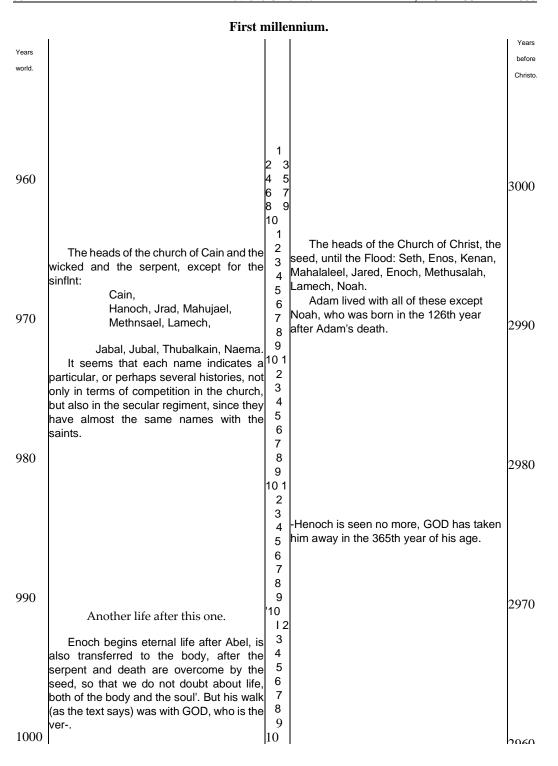
First millennium

	First innemium	
the world.	1 2 3 4 5 6 7 9 10 1 2 3 4 5 6 6	Christo.
870	7 8 9 10 1 2 3 4 5 ti 7 -Lamech is born in the 187th year of	3090
880	8 Methnsalah. 9 10 I 2 4 5 6 7 8	3080
890	9 10 1 2 3 4 5 6 7 8 9 10	3070
900		3060

W. xiv, 1132-uns.

First millennium.					
Years of the		12		Years before	
world.	Adam lived with	3		Christo.	
	Seth800	4			
	Enos695/	5			
	Germn605/	6			
	Mahalaleel535 / years	7			
	Jared470/	8			
	Enoch308/	9			
910	Methusalah243	10 1		2050	
310	Lamech56/ And these have also lived with Adam	2		3050	
	just as many years, seen, heard and	_			
	experienced his and their own temptations.	5			
	"Shouldn't that make good theologians,	6			
	prophets and priests?" They have not	_			
	discoursed with each other of loose things,	8			
	"of thalers, gülden, crowns," but of the	9			
	serpent, of sin, of death and hell, and again				
	also of the woman's seed, of righteousness,	2			
920	of life, of paradise, of angels 2c. Their			3040	
	sermons are not written in books, but in	4			
	heaven. Therefore this time is called thohu,	5	But it is reasonable to believe that it		
	that is empty. For there was no law, nor any	6	was a great comfort to Adam and Eve that		
	book, but living sermons, which were		they saw faith in the promised seed in these		
	handed down orally by the fathers to the descendants.	_	their descendants.		
		9 10 1			
		2			
		3			
930		4	But after Adam was dead, Enoch was a	3030	
		5	special comfort to others, being taken away		
		6	into the life of the Seed who gives life after		
		7	the death of Adam who sinned.		
		8			
		9			
		10 1			
		2	Adam dias in the 000th was a fibit and		
		3 4	 Adam dies in the 930th year of his age. Adam lived so many years in faith in the 		
940		5	promised seed, even though he died daily	3020	
		_	from the serpent's sting. For one must not		
			think that the serpent was calm.		
		8	F		
		9			
		10	Adam dies in Christ, the seed of the		
			woman. When he departs, he leaves		
			behind him a world in which the kingdom of		
			Cain is flourishing, but the kingdom of the		
950			seed is weak and small in the church of	3010	
			Seth and the following fathers.	0010	

532 Luther's Chronikon. W. xiv, 1131-1136. 533



Years of He was the hot seed in which he believed, and he did miraculous works that the world is not worthy to see even today.	5 2 3 4 5 6 7 8	The first millennium, which began with Adam and ends with his seventh descendant, Enoch, was the noblest time under such excellent fathers. What sermons, what quarrels and fights, what words and deeds, what miracles happened at that time, we will see all that on that day.	Years before Christo.
1010	9 10		2950
	1		
	2		
	3 4		
	5		
	6 7		
	8		
1020	9		2940
1020	10 1		2340
	2		
	3 4		
	5		
	6 7		
	8		
1030	9		2930
1030	10 1		2930
	2		
	3 4		
	5		
	6		
	7 8		
1040	9	-Seth dies in the 912th year of his age.	2020
1040	10 1	-sett dies in the 712th year of his age.	2920
	2		
	3 4		
	5		
	6		
	7 8		
1070	9		2010
1050	10	1	2910

	Second millennium.				
Years of the world.		1 2		Years before Christo.	
from Settl birt yes man and procyea	How sweet it was when Noah heard in Enos: O my dear child, my father in, who died 14 years before your in, has admonished me to teach you, also my grandfather Adam, the first in, has told me much about the serpent about paradise, which I also claim to you 2c. For Adam died 126 rs before Noah was born. Isn't that a rt time between Adam and Noah?	4 5 6 7 8 9 10	-Noah is born in the 182nd year of Lamech. He is the regent of the second millennium until Abraham.	2900	
1070		7 8 9 10 1 2 3 4		2890	
1080		5 6 7 8 9 10 1		2880	
1090 und 500 wor rule had	Noah had these fathers from the first lennium living with him: Enos84 / Kenan179 / Mahalaleel234 / Jared366 / years. Methusalah his / Grandfather600 / Lamech his father 595 / According to their advice he oubtedly did everything until his th year. Since he was called by the d of God to build the ark, he began to himself, namely after all the fathers died, except his grandfather thuselah and his father Lamech.	3 4 5 6 7 8 9 10 1 2 4 5 6 7 8 8 9		2870	
1100		9 10		2860	

T7 6	And here in the Church of the Seed,	1	Years of
the world.	hrough such excellent fathers, "have nad to become people," primarily	2	Christo.
	because the serpent exercised them with	3	
	nnumerable temptations.	5	
(On the other hand, in the church of Cain, the serpent did not celebrate raging	6	
	against them after his manner, that is,		
V	with idolatry (that is, with lies) and with		
1110 V	violence (that is, with murders).	10	2850
		1	
		2 3	
		4	
		5 6	
		7	
		8	
1120		9 10	2840
		1	
		2	
		3 4	
		5	
		6 7	
		8	
1120		9	2020
1130		10 1	2830
		2	
		3	
		4 5	
		6	
		7 8	
	F 11 1 0051 611	9	
1140	Enos dies in the 905th year of his age.	10	2820
		1 2	
		3	
		4	
		5 6	
		7	
		8 9	
1150		10	2810

1	Second millennium.	
Years of the world.		Years before Christo.
1210	5 6 7 8 9 10 1 2 3 4	750
1220	5 6 7 8 9 10 1 2 3 4 5	2740
1230	6 7 8 9 10 1 2 3 4	2730
1240	5 6 7 8 9 10 1 2 3 4 5 6	720
1250	7 8 9 10 <u>-Kenan</u> dies in the 910th year of his age. 27	710

Second millennium.				
Years of the World.		1		Years before Christo.
wond.		2		Christo.
		4		
		5 6		
		7		
		8		
1260	10	9 0		2700
		1 2		
		3		
		4		
		5 6		
		7		
		8 9		
1270		10		2690
		1 2		
		3		
		4 5		
		6		
		7 8		
		9		
1280	10	0 1		2680
		2 3		
		3		
		5		
		6 7		
		8		
1290		9 10	-Mahalaleel dies in the 895th year of his	2670
1290		1	age.	2070
		2		
		4		
		5		
		7		
		8		
1300	10	1 2 3 4 5 6 7 8 9		2660

	Second mi	llennium
Years of the world.	1	Years before
trie world.	2	Christo.
	3	
	4 5	
	6	
	7	
	8	
	9	
1310	10	2650
	3	
	4	
	5	
	6	
	7 8	
	9	
	10	
1320	1	2640
	2	
	3 4	
	5	
	6	
	7	
	8	
	9	
1220	10	
1330	2	2630
	3	
	4	
	5 6	
	7	
	8	
	9	
	10	
1340	1 2	
1040	3	2620
	4	
	5 6	
	6	
	7	
	8 9	
	10	
1350		
. 500		2610
	I.	ı

	Second millennium.	
Years of the World.	1	Years before Christo.
World.	$\begin{bmatrix} 2\\3\\4 \end{bmatrix}$	Christo.
	4 5	
	6	
	$\begin{bmatrix} 7 \\ 8 \end{bmatrix}$	
1260	9 10	2600
1360	1	2600
	$\begin{bmatrix} 2 \\ 3 \end{bmatrix}$	
	. 4	
	5 6	
	7	
1370	10	2590
	$\begin{bmatrix} 1 \\ 2 \end{bmatrix}$	
	3 4	
	5	
	6 7	
	8	
1380	9 10	2580
1300	1	2500
	$\begin{bmatrix} 2 \\ 3 \end{bmatrix}$	
	4	
	5 6	
	7	
1390	10	2570
	3 4	
	5	
	6 7	
	8	
1400	1 2 3 4 5 6 7 8 9	2560
•	ı ı	'

Second	mill	lennium.	
Years	1		Years
World.	2		Christo.
	3		
	4		
	5		
	6 7		
	8		
	9		
1410	10		2550
	1		
	2 3		
	4		
	5		
	6		
	7		
	8		
1420	9 10		2540
1420	1		2340
	2	-Jared dies in the 962nd year of his age.	
	3		
	4		
	5		
	6 7		
	8		
	9		
1430	10		2530
	1		
	2 3		
	4		
	5		
	6		
	7		
	8		
1440	9 10		2520
1440	1		2320
	2		
	3		
	4		
	5		
	7		
	8		
	2 3 4 5 6 7 8 9		
1450	10	1	2510

552	Luther's Chronikon.	W.xiv. ii4if.	55Z

552	Luther's Chronikon.	W.xiv, ii4if.	55Z
	Second millennium.		
Years of the World.	1		Years
World.	$\frac{1}{2}$		Years before Christo.
	3		
	4 5		
	2 3 4 5 6 7		
	7		
	8 9		
1460			
1400			2500
	1 2 3 4 5 6 7		
	3		
	4		
	5		
	7		
	8 9		
1.470	9		
1470	10		2490
	1 2 3 4 5 6 7		
	$\frac{2}{3}$		
	4		
	5		
	6 7		
	8		
	8 9		
1480	10		2480
	2		
	4		
	2 3 4 5 6 7 8 9		
	6		
	7		
	9		
1490	10		2470
	1		
	2		
	$\begin{bmatrix} 3 \\ 4 \end{bmatrix}$		
	5		
	6		
	[7]		
	1 2 3 4 5 6 7 8 9		
1500			2460
1	**		, 2.30

	Second minemian.	
		Years
Years of		before
the world.		Christo.
	1	
	2	
	3	
	4	
	5	
	6	
1510	7	
1310	8	2450
	9	
	10	
	1	
	2	
	3	
	4	
	5	
	6	
	7	
1520	8	
1020	9	2440
	10	
	1	
	2	
	3	
	4	
	5	
	6	
	7	
	8	
1530	9	2430
	10	2430
	1	
	2	
	3	
	4	
	5	
	6	
	7	
	8	
	9	
1540	10	2420
	1	
	2	
	3	
	4	
	5	
	6	
	6 7	
	8	
	g - Here begins the 120 years that God gave	
1550	10 for repentance before the flood. Gen. 6	
	, o participation and install	0110

	Second		· · · · · · · · · · · · · · · · · · ·	
Years of the world.		1 2 3 4		Years Christo.
1560	Noah began to beget in his 500th year; not Shem, because he is only 100 years old two years after the flood, as Noah is 602 years old. So it is also not Ham, who is still younger than Shem, therefore it must be Japhet. Order of Noah's sons: Japheth the first, Shem the second, Ham the third.	5 6 7 8 9	Noah begat in the 500th year - <u>Japhet</u> , nu 502nd year the <u>- Sem</u> , in the 504th year the -Ham.	2400
	This is proved in this way: In the second year after the flood Shem is 100 years old, because Arphachsad is born, Gen. 11. Therefore Shem was 98 years old at the time of the flood, and therefore Noah is 502	5 6 7 8 9 10 1 2 3 4 5 6		2390
1580	In the same way Abraham, the younger brother, is placed before his brothers Haran and Nahor.	7 8 9 10 1	Therefore, Shem saw his father Noah	
1500		3 4 5 6 7 8 9	450 years, his grandfather Lamech 95, his great-grandfather Methusalah 100 years. Japheth and Ham also saw the same, but Ham became a devil; even after such terrible signs he despised such excellent fathers and brothers.	
1590		10 1 2 3 4 5 6 7 8		2370
1600		9 10		2360

	Second 1	millennium.	
Years	Except for the Flood, all the fathers (and	1years	
World.	perhaps the Holy Church of Cain shone		from
	even more by this appearance) lived	2	Christo.
	without meat, without fish, without wine, no	3	
	doubt also without silk, gold, silver clothes.		
	But their food was fruits of trees, herbs and	5	
		O .	
	roots, which were very good and healthy at	,	
	that time, so that they did not pay attention	8	
	to meat at all.	0	
1610	The water was also very healthy, and	102350	
	better than our specimens before the earth	1	
	was spoiled by the flood. "One apple was	2	
	better than three of our apothecaries. That	3	
	is why they have not been plagued by so	4	
	many diseases and have lived very long.	5	
		6 7	
		8	
1620		9	
1620		102340	
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1630		102330	
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		\ \frac{'}{\text{Q}}	
		2 3 4 5 6 7 8 9 102310	
1650		102310	
1030	 	102310	

	Second IIII		141111	
Years world.	This has been the golden age of which the poets dream, about from a dark account of their ancestors.		-Lamech dies in the 777th year of his age.	Years Serieso. Christo
	Methusalah dies in the 969th year of his age. ' Arphachsad born in the 100th year of his father Sem.	3	- Flood in the 600th year of Noah. The flood lasts one year and 10 days. But the calculators (like also Philo) start from the beginning of the flood; as if it is said: Shem begat Arphachad 2 years after	
1660	The most terrifying of all terrifying things, not only in all histories, but also in the Holy Scriptures themselves, except for the crucifixion of the Son of God and the Last Judgment, is this, that through the Flood not only the church of Cain and the serpent was destroyed from the bottom up, but also the church of the seed and the	10 1 2 3 4 5	the flood, namely after the beginning of the flood. But those who want to calculate from the end of the flood, may add one year to this calculation.	2300
1670	children of God, so that not more than eight souls remained and were preserved. How many brothers, grandparents, mothers, blood friends, brothers-in-law and friends of Noah perished, who were perhaps considered to be the most distinguished of his church! Fear the Lord and do not defy the title of the church. One question: How is Arphachsad born	7 8 9 10 1 2 3 4 5 6		2290
1680	years after the flood, since he is the third son of Shem? Gen. 10. Answer: He is the first according to the birth, but the third according to the number. Or else, he is mentioned here as the first, like Shem, who was the second, and Abraham, who was the third.	8 9 10 1 2 3 4 5 6 7 8		2280
1690		9 10 1 2 3 4 5 6 7 8	- <u>Salah</u> is born of Arphachsad in the 35th year; after the flood in the 37th year.	2270
11770000		9 10		

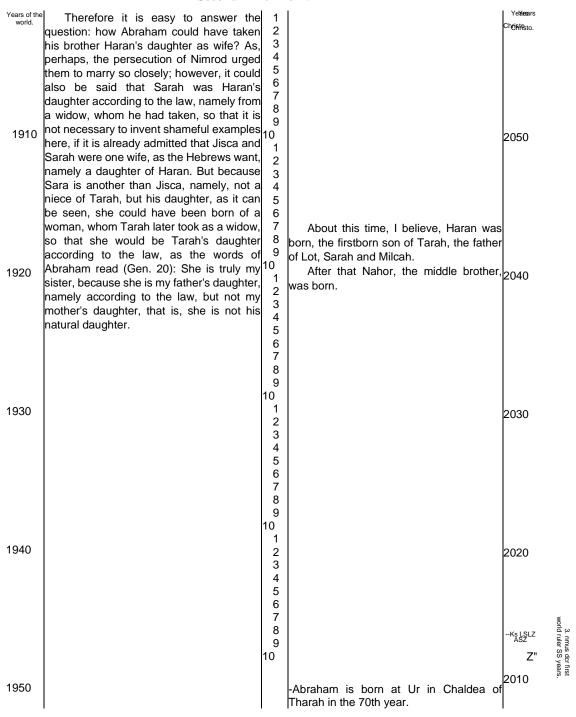
	Second millennium.
Years of the world.	It seems that these fathers hurried to beget children after the great misfortune of the human race. Otherwise, they would have pined away longer, as Adam did after Abel.
1710	3 4 5 6 7 8 9 10 1 2 3
1720	2240 -Eber is born in the 30th year of his father Salah, and in the 67th year after the flood, and has lived until the 51st year before the passage of Israel to Egypt. So near are the
1730	flood and the servitude in Egypt. Therefore Moses 1 Mos. 10 calls Shem a father of all children Eber. Because Eber lived the longest among all fathers after the flood, namely 64 years after Abraham, as will follow afterwards. From this the Eberians have the name.
1740	5 6 7 8 9 10 1 2 3 4 5 6 7
1750	8 9 10 2210

564 Luther's Chronikon. W. xiv, nsof. 565

	Second II			
Years of the world	The building of the Tower of Babel, almost 100 years after the Flood, almost in the 700th year of Noah. Since he lived, ruled and taught about the so great wrath of God, the godless people despised him with his whole church and his descendants, the most holy fathers, by forgetting so soon the so terrifying wrath of God. Do you not think that it was a suffering to Noah and his people that his children should do this and that he should be taken for a fool by them?	2 3 4 5 6 7 8 9	<u>- Peleg</u> is born in the 34th year of his father Eber.	Years Christo.
1770		5 6 7 8 9 10 1 2 3 4		2190
1780		5 6 7 8 9 10 1 2 3 4		2180
1790		5 6 7 8 9 10 1 2 3 4 5	<u>-Regu</u> is born in the 30th year of his father Peleg.	2170
1800		6 7 8 9 10		2160

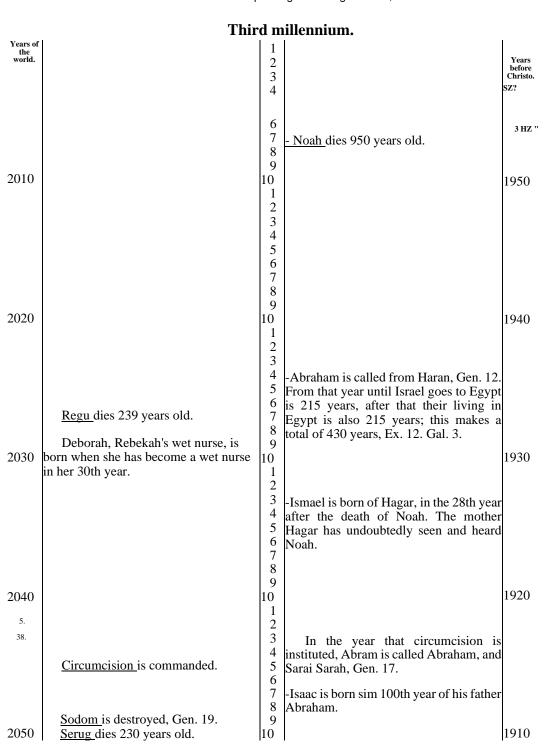
Years of the world.		Years before Christo.
	$\begin{bmatrix} 2\\3\\4 \end{bmatrix}$	
	5 6	
	7 8	
1810	9	2150
	$\begin{bmatrix} 2\\3\\4 \end{bmatrix}$	
	5 6	
	7	
1820	9 father Regn.	2140
		2110
	2 3	
	4 5	
	6 7	
1830	8 Beginning of the first world	2130
	1	2130
	$\begin{bmatrix} 2 \\ 3 \end{bmatrix}$	"52K7
	4 5	" 5 2 K Z Z-"
	6 7	
1840	10 1	2120
	$\begin{bmatrix} 2 \\ 3 \end{bmatrix}$	
	4 5	
	6 7	
	8	
1850	Nahor is born in the 30th year of his father Serug.	2110

Second millennium				
Years of the world.	1 2	Years before Christo.		
	3 4			
	5 6			
	7			
	8 9			
1860	10	2100		
	2			
	3 4			
	5 6			
	7			
	8 9			
1870	10	2090		
	2			
	3 4			
	5 -Tharah is born in the 29th ye father Nahor.	ar of his		
	7 8			
	9	2000		
1880	10	2080		
	2 3			
	4			
	5 6			
	7 8			
1000	9	2070		
1890	10	2070		
	2 3			
	4			
	2 3 4 5 6 7 8 9			
	7 8			
1900	9 10	2060		

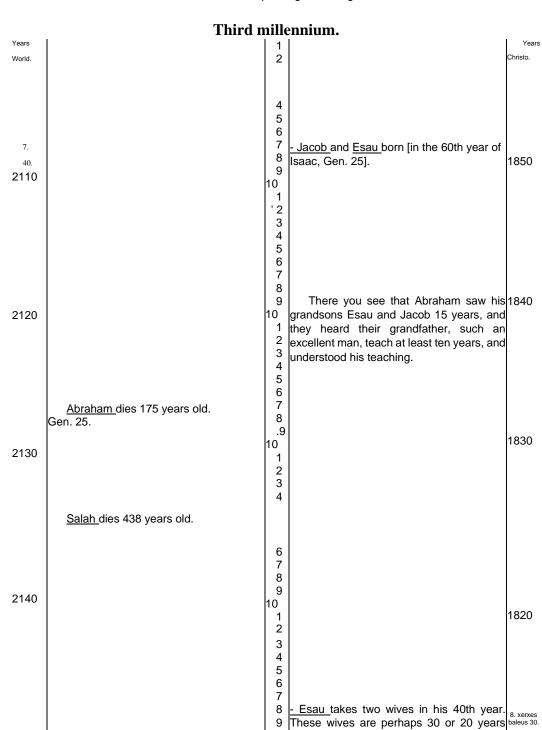


572 Luther's Chronikon. W. xiv, 1152-1155. 573

	3	econa i	mmennium.	
Years of the world.			This Abraham with his descendants is	Years before
ano monta.			the regent of the third millennium until	Christo.
		1	David.	
		2		
		3		
		4		
		5		
		6		
		7	-Sarai is born at Ur in Chaldea of Haran, in	
1960		8	his 40th or 50th year, when she is otherwise	
		9	his natural daughter.	2000
		10		
		1		
		2		
		3		
		4		
		5		
		6		
		7		
1070		8		
1970		9		1990
		10		
		1		
		2		
		3		
		5		
		٥		
		6		
		7		
		8		
1980	Abraham lived with	9		1980
	Noah58	10		
	Shem lived over Abraham 35	/ 1		
	Arphachsad48 /	2		
	Salah lived over Abraham 3 /	3		
	Eber lived above Abraham 64	/ 4		
	Peleg48 / years.	5 6		
	Negu78 /	7		
	_	8		
	Serug101 /	9		
4000	Nahor49 /	10		4070
1990	Tharah135 /	10		1970
		2		
		3		
		4		
		5		
			-Peleg dies 239 years old.	
	Arphachsad dies 338 years old.	6	-Nahor dies 148 years old.	
		7		
		8		
		9		
2000	End of the second millennium.	10		1960



	Third 1	nill	ennium.	
Years world.		I 2 3 4		Years before Christo.
2060	Rebekah is born when she is 10 years younger than Isaac, and has seen the Shem 100 years.	6 7 8 9 10 1 2 3 4 5 6		1900
2070		7 8 9 10 1 2 3 4 5 6		1890
2080		7 8 9 10 1 2 3 4		6. arius 30. 1880
	<u>Tharah</u> dies 205 years old. <u>Sara</u> dies 127 years old.	5 6 7 8 9		
	Isaac takes Rebekah as his wife, Gen. 25. From this year of their marriage, she has seen the Shem 70 years.	1 2 3	At this time Isaac is sacrificed and the blessing of all nations is promised in the seed of Abraham, Christ, Gen. 22. The well of the whole holy scripture flowed out of this promise, which happened to Abraham, as Christ himself testifies Joh. 4, 22: "Salvation comes from the Jews." Although this promise was also handed down beforehand	
2100		-	with a living voice from Adam on, through the promise of the woman's seed, as it were from hand to hand.	1860



old, and

<u>580</u> Luther's Chronikon. W. xiv, 1158-1161. <u>581</u>

Third millennium.

years, the world.		1 2	have sem seen 30 years, the boar 59 years.	Years before Christo.
2160	There you see that Shem lived 35 years after Abraham. With Isaac 110 years. With Jacob and Esau 50 years.	ı u	- Sem dies 600 years old. 1. abraham / 2. isaac / 3. Esau / But the Hebrews lead 4. Reguel / from Nahor, Abraham's 5. Serah / brother. 6. job or / Jobab / Augustine, Ambrose.	1800
2170	Ishmael dies 137 years old. [Gen. 25.]	7 8 9 10 1 2 3 4 5 6 7	What maroth, that is, bitterness or heartache, Isaac and Rebekah suffered these 37 years from their daughters-in-law, Esau's wives, the mistresses in a foreign house, who praised their lineage against them as strangers, perhaps also serving idols.	1790
2180		8 9 10 1		9. amatrites 38. 1780
2190	Eber dies 464 years old. "Now after the flood of sin the fathers are all dead, except Isaac, and Jacob alone is the patriarch of the churches."	3 4 5 6 7 8 9	-Jacob moves to Haran in the 77th year of his age, after he has obtained the blessing with cunning, which was also due to him by right. - Jacob has wedding with Leah and -O	1770
2190	/Ruben / Simeon I Levi 1 Z zJuda 2 /-c> 3	1 2 3 4 5	Rachel in his84th year? year? -o/S -o/s	1770
2200	Z /Waters "0" 5 I Jsashar 6 I Sebulon 7 > Dina	6 7 8 9 10	- Dan - Naphthali von Bilha iL -Joseph/	1760

Third millennium.					
Years of the World.		1 2 3	Six years Jacob serves in Haran for cattle, Gen. 30.	Years before Christo.	
2210	Jacob goes out of Haran, and is called Israel in wrestling, Gen. 31. 32. 33. (4 5 6 7 8 9 10 1 2 3	-This year let him to the journey to Shechem. -Judah takes a wife. 1. Ger) 2. Onan) sons born to Judah. 3. Sela)	1750	
	Eight years in Sichern (Dina weakened. (5 6 7	-The journey to Bethel, where Deborah diesJoseph is sold.	10. Belochus Prrscus 35.	
2220	Benjamin is born, and Rachel dies in Bethlehem. In the same year Reuben falls asleep to Bilhah in Hebron. So Jacob has five major accidents in about 2 years.	9	-Judah puts the Thamar to sleep.	1740	
	Ger and Onan are killed, and Judah's wife dies. <u>Perez</u> and <u>Serah</u> born.	4 5 6 7 8	oddan puls the marian to sleep.		
2230	Isaac dies in the 180th year of his age, I Mos. 35.	9 10 1 2 3 4	-Joseph is pulled out of prison and becomes a prince in Egypt, Gen. 41. -Manasseh and Ephraim were born. -Hezron and Hamul of Perez.	1730	
	The 7 rich years /	5 6 7 8 9	-The Train to Egypt in the 130th year of Jacob, from the calling	1720	
2240	The 7 theure years /	10 1 2 3 4 5 6	of Abraham in the 215th year, as said above. At the time of the crossing into Egypt Reuben 45) Simeon 44) Levi 43) years old, Jude 42)		
2250	Before this procession Leah, Bilhah, Zilpah died, for none of them comes to Egypt, perhaps dead to the lust and love of this life, as the saints are wont to do.	7 8	and so on until from Joseph who is 39 years old, Benjamin 23 years old.	1710	

Th	ird	mill	ennium.
_ 1 11	шч		ciiiiuuiii.

	IIIIui		Cililiuiii.	
Years of				
the World.				Years
wona.		1		Christo.
		2		11. Baleus the
		3	looph disc in the 4.47th was of his age	Younger
		4	-Jacob dies in the 147th year of his age,	SS.
		5	Gen. 47.	
		6		
		7		
		8		
2260		9		1700
		10		
		1		
		2		
		3		
		4		
		5		
		6		
		7		
		8		
		9		
2270		10		1690
		1		
		2		
		3		
		4		
		5		
		6		
		7		
		8		
2280		9		1680
2200		10		1000
		1		
		2		
		3		
		4		
		5		
		6		
		7		
		8		
		9		
2290		10		1670
	Nota.	1		
	Twelve patriarchs with their sons and	2		
	descendants live and die in Egypt during			
	these 215 years. How many saints and	4		
	martyrs do you think sleep in Egypt? For	5		
	Joseph's bones alone are brought here,	6		
	although Stephen tells it differently Apost.	/		
	7, namely according to the common	8		
	oninion	9		
	op	10		l
2300	l			1660

	Third 1	nille	nnium.	
Years of the world.	From this it follows that the children of	1		Years
the world.	Israel were in Egypt 121 years after the			Christo
	death of Levi until the Exodus, and 41 years			
	from Levi until the birth of Moses. During	4		12. altadas 32.
	this time they were nevertheless ruled by	5		
	Kohath, the son of Levi, and Amram, the	6		
	grandson of Levi, perhaps also by other			
	holy men, especially from the tribe of			
	Judah, as Ram and Aminadab, so that they	9	- Joseph dies in the 110th year of his age.	1650
	must not say they were abandoned.	10		
	Levi came in with his sons	1		
	Gerson,	2		
	Kahath,	3		
	Merari, Gen. 46.	4		
	Kahath begat Amram.	5		
	Amram begat Moses, Ex 6. Therefore, Amram alone was born and	6		
	died in Egypt.	7 8		
2220	Kahath was not born in Egypt, but died.	9		1640
2320	Moses was born in Egypt, not then died.	-		1640
	mood was som in Egypt, not then alea.	1		
		2		
		3		
		4		
		5		
		6		
		7		
		8		
2330		9		1630
		10		
		1	-Levi dies in the 137th year of his age [2	
		2	Mos. 6].	
		4 5		
		6		13.
		7		mamitus 30.
		8		
2340		9		1620
		10		
		1		
		2		
		3		
		4		
		5		
		6 7		
		8		
2350		9		
2000		10		1610
	I		I	11010

	1			Third millennium.						
Years of the world.				Years of Christo.						
		1 2								
2360	At this time Pharaoh's cruel commandment went out to kill the infants of	4 5 6 7 8 9 10 1 2 3 4		1600						
14. mancaleus 30.	the Hebrews. But it was not fulfilled by the worshippers. It seems that Aaron was one of the children who were kept alive against Pharaoh's commandment by the wombmothers, who did not want to kill the children, but feared God more than the tyrant. For an even more cruel commandment to drown the children soon followed, which struck Moses when he was	5 6 7 8 9 10 1 2 4 5	Around this time MirJam is born, Moses' sister, so she is an alma or virgin, 6 or 7 years older than Moses <u>Aaron</u> born.	1590						
2380	born. Nota. Lyra puts only 210 years of living in Egypt. Therefore, 2 Mos. 12 fails to make the 430 years full, because he does not find more than 425 years, and calculates it like this: Abraham is called from Haran in his 75th year, 1 Mos. 12, and begat Isaac in his 100th year. From the birth of Isaac to the	6 7 8 9	<u>-Moses</u> born, the fourth from Jacob, and the seventh from Abraham.	1580						
2390	procession to Egypt are 190 years. In Egypt they remain 210 years (according to the opinion of the Hebrews): so there are not more than 25 years, which can be counted to these 400; so there are missing 5 years of the world. But we put with Moses 2 Mos. 12 and with Paul Gal. 3 simply full 430 years from the occupation of Abraham to the departure from Egypt. Therefore we give 215 years to the dwelling in Egypt. In this way we are superior to the Hebrews questions with their 210 years. For it is the habit of the scripture to start the calculation high, as can be seen in the whole view of	5 6 7 8		1570 Spherus so.						

	Third millennium.					
Years of the world.		1 2		Years before Christo.		
2410	Order the father. 1. abraham 2. isaac 3. Jacob , 4. Judah) 5. Perez) move to Egypt. 6. hezron)	3 4 5 6 7 8 9	Nahasson, a ruler in the Exodus from Egypt, one of the twelve princes, was hanged in the plains of Moab for the sake of Peor, Numbers 25, after he had been a ruler in the wilderness for 40 years until he entered the land, and a father of the future Christ, Matthew 1.	1550		
	7th Ram / 8th Amminadam: Egypt born. 9. nahasson 10. salma 11. boas 12. obed 13 Isai	1 2 3 4 5 6	-Joshua is born in the 42nd year of Moses, as follows.	16.		
2420	 14. david 15 Solomon. False prophets from Ephraim want to take the promised land before it is time, and are slain by the Philistines, 1 Chron. 7 s8^s. See there the Lyra. 	10 1	Salma, a ruler who led the people into the land with Joshua, takes Rahab the	Mamelus 30.		
2430		3 4 5 6 7 8 9 10 1 2 3	harlot of Jericho as his wife, and he is also a father of Christ, Matth. 1. who witnessed to Boaz.	1530		
2440	There must be these three fathers Boaz 1. Obed 2. Isai 3. lived a very long time, namely the whole time of the judges, until David's kingdom. Because Isai sends his son David to the king Saul. Therefore Lyra, according to the	4 5 6 7 8 9 10 1 2 3		1520		
2450	Hebrew delusion, sets three Boaz, namely, a father, a son, and a grandson. And this third they make the father of Obed. This I do not believe.	4 5 6 7 8 9		17. Sparetus 40.		

Third millennium.

	1 mi u minu		u1111•	
Years of the world.				Years of Christo.
8-bS Z 2460	But we want to assume: Salma had begotten Boaz from Rahab in the 17th year after they came to the land of Canaan. Let Obed be born in the 110th year of Boaz of Ruth the Moabitess. Let Jesse be born in the 114th year of	8 9 10	-The Exodus from Egypt in the 215th year after the entry, and 430 years after the calling of Abraham from Haran, Gen. 12. 2 Mos. 12. In the second year of the Exodus, scouts are sent out, Numbers 10 and 11. At that time Joshua was 40 and Caleb 42 years old (Josh. 14).	1500
L x K "-	Obed son of Boaz. Let David be born in the 100th year of Jesse his father, and let him be king in his 30th year, anointed in his 20th year, as follows. Now from the birth of Boaz to the birth	4 5 6		
	of David are 350 years. If now the remaining 50 years are divided among these 3 fathers, Boaz, Obed and Isai, so that 16 or 17 are added to each; as, Boaz is 117 years, since he begat Obed, Obed is 117 years, since he begat Isai, Isai is 116 years, since he begat David, then it is not necessary to write three Boaz, and is also nothing impossible, because Abraham in his 120th year begat	8 9 10 1 2 3 4 6 7		1490
2480	children with Keturah, Genesis 25. And the scripture makes Boaz and Jesse very old, the one when he begat Obed, and the other when he begat David. Also Ehud was over 100 years old when he died and reigned 80 years. The five books of Moses were written at this time. Forty years in the desert, full of great miracles and histories, are found in 4 books of Moses, namely Exodus, Leviticus, Numbers, Deuteronomy. But the stories of the first 2 years of the Exodus are described from Exodus 14 to the end, then in the whole third book up to the 15th	1 2 3 4 5 6 7 8		1480 18. ascades 40.
	chapter of the fourth. But the histories, which happened in the last year, that is, in the 40th year of the exodus, go from the 20th chapter of the fourth book up to the gDM fifth book. For Aaron dies 123 years alk, that is, in the 120th year of Moses, as is clear from the text. Therefore nothing was written or happened in the desert for 38 years, except what is read in the 4th book of Moses Cap. 15. 16. 17. 18. 19, unless we want to say that many things were written without right order of time (per varepov irporepov). The leader Joshua is the first judge,	1 2 3 4 5 6 7 8	-Moses dies 120 years old. In 6 or 7 years Joshua overcomes the kings, which Lyra proves, Jos. 14.	1470
	reigns 40 years with Athniel. The book of the judges suckles at uach	9 10		1460

	Third n	nille	nnium.	
Years of the world.	Joshua; a very whimsical Blich when you look at the times with the stories. Assume that Boaz was born here of Salma, namely in the 17th year after your entry into the country. Because the book of Chronicles and the two evangelists Lucas and Matthew count only one Boaz, likewise the book Ruth at the end, we cannot keep it with the Jews, and put three Boaz.	2 3 4 5 6. 7 8	Years of the distribution of the land of Canaan; under Joshua, 22 years. And thus the whole book of Joshua is filled up to the end.	Christo.
2520 19. Amyntes 45.	Now under Joshua and Athniel the evil deeds happened, which are described in the 1st and 2nd chapter of the judges, when Eleazar, the son of Aaron, was still alive, who is called there (as it can be seen) God's angel. I think that the history of Micah [Judges 17 and 18] should be put under Athniel or under Joshua at the end 2c.	9 10 1 2 3 4 5 6 7 8 9	-Joshua dies in the 110th year. To these years 8 years of Athniel are added, Richt. 3, so it becomes 40 years after the death of	
2530		10 1 2 3	Mosiah.	1430
2540		4 5 6 7 8 9 10 1 2 4 5 6 7 8 9 10	Ehud 80 years, Not. 3, against the Moabites, under whom, as it seems, Eleazar was still alive. Because Ehud was 40 years old when he began to be a judge, he lived with Joshua more than 30 years. Because he was 50 years old, he was one of the children born in the wilderness under Moses and circumcised under Joshua. However this may be, he has seen the battles and deeds of Joshua and Athniel, even if he would hardly have become a judge in the 20th year. Perhaps he was one of the captains of the army of Joshua, or at least an excellent warrior.	1420

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	Third millennium.	
Years of the World.	Under this Ehud, I believe, the history of the Levite and his wife (Judges 19) happened. For it happened under Phinehas, who was at least 20 years old when he killed the Midianite, in the last year in the desert [4 Mos. 25). And in the 40th year of Ehud he is 100 years old. After that I believe that also the history of Ruth happened under this Ehud. So that the history of Micah is the first of the Levite.	Years before Christo.
	9 of the book of Judges itself indicates. 1 2 3 4 5 6 7	
2570 20. Belochus dex Younger 25.	9 10	1390
2580	8 9 10 1 2 3 4 5 6 7	1380
2590	9 10 1 2 3 4 5 6 7 8	1370 21. bellepares 30.
2600	9 10	1360

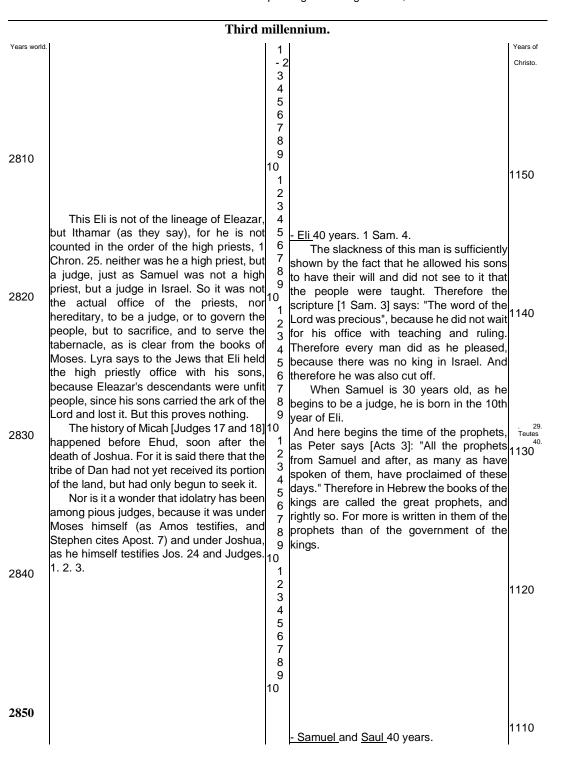
Third :	nillennium.	
The histories of the judges teach that under and after Joshua, the neighboring nations wanted to destroy the kingdom of	1 2	Years Christo.
Israel and avenge the Cananites, not even tolerating these new invaders in their land. Therefore, one nation after another conspired and fought against the people of God without ceasing, so that even the kings after the judges had no peace until the Babylonian captivity. Thus one heretic after another, one tyrant after another wants to destroy the church. Thus the Scripture indicates that God alone is the protector of His own in the midst of the enemies, Ps 110:6.	3 4 5 6 7 8 9 10 1 2 3 4 5 6	1350
2620	7 -Deborah and <u>Barak</u> 40 years, Judg. against Jabin king of Hazor. They were 19 years after Moses, 88 years after Joshua -Assuming that Obed was born here, 1 history of Ruth happened under Ehud the text says), at the time of One Judge 3 And Obed saw the deeds of Gideon, a may have been present himself.	20 i. he 1340 (as 2c.
	5 6 7 8 9	22. of the 32.
2630	1 2 3 4 5 6 7 8 9	1330
2640	10 1 2 3 4 5 6 7 8 9	1320
2650		1310

Third millennium.					
Years of the world.	9			Years before Christo,	
2660	You see that before the kings there was not a certain succession of rulers from a certain tribe, but the Lord was their duke and king; as Gideon says, "I will not be lord over you, but the Lord" 2c. [Judges 8.] And to Samuel, "They have not rejected thee, but me, that I should not be king over them." Therefore he chose the rulers now from this	1 2 3 4 5 6 7 8 9 10 1 2 3	-Gideon 40 years, Judg. 8, against the Midianites.	23. 20.	
2670	tribe, soon from that tribe. It is not the succession of bishops that makes a bishop in the Church, but the Lord alone is our bishop. He raises bishops where, which, and when he wills, as we see in Jerome, Augustine, Ambrose, Hus, and in ourselves, setting aside the succession that the papists boast of.	4 5 6 7 8		1290	
2680	Nota. The time of the judges from the death of Moses to Samuel is 357 years, Joshua included, as you see yourself. And the calculation is not missing, because in the first book of the Kings, Cap. 6, from the Exodus to the temple of Solomon 480 years are counted. Therefore, it is an obvious error in the Acts of the Apostles, Cap. 13, by a mistake of the scribes. The Latin translation is doubly wrong, because it puts 450 years before the judges, during the distribution of the land, and forces Lyra to go back to the years of Isaac. The Greek text, however, is	4 5 6 7 8 9 10 1 2 3 4 5 6 7 8 9	Here you see that Samuel and Saul are especially excluded from the 350 years, so that the same 350 years remain in the time of the judges. But that he speaks "against" (quasi), happens because about 8 or 7 years exceed the round number of years, which he alone wanted to count. So does Jephthah with his round 300 years, because he omits 6, which are over it.	50. 1280	
2700	falsified by error of the scribe, which could easily happen by writing <i>Terpaxoaio</i> ^ for <i>rpeaxoffloit</i> . For so Paul says: He tolerated their ways 40 years in the wilderness (here you see that Moses is included), after that he gave them judges about (quasi) 350 years, until out of Samuel. From then on they asked for a king, and God gave them Saul the son of Kish for 40 years.	1 2 3 4	- Abimelech, the rebel, 3 years. Richt. 9Thola 23 years. Dire. 10.	1266	

Third millennium.

i		ı	1	1
Years of the world.	§			Years of
world.				Christo.
		1 2 3 4 5		25. Panmas 45.
	§	6		
2710		8		1250
	$\mathbf{s^*}\mathbf{L}$	9 10		
	LS	1		
		2		
		4		
		5 6		
		7		
2720		8. 9		1240
		10	-Jair 22 years. Richt. 10.	
		1 2		
		3		
		4 5		
		6		
		7 8		
2730		9		1230
		10		
		2		
		3 4		
		5		
		6 7	Assume that Jesse was born here, the father of David. And he saw the deeds of	
		8	Jephthah, Samson and Samuel, and may	
2740		9 10	have been present himself.	1220
		1	Israel without judge 18 years. Not. 10. These 18 years must be added to the	
		2	years of Jephthah, who subdued the	
		4	Ammonites (who raged very much these 18 years), as then all judges in this book have	
		5 6	the years of affliction added to them, which	n
		7	he who makes such calculation sees	
		8	clearly. And this is a rule for the calculation, as we also said above of the 430 years 2	
2750		10		1210

Third millennium.				
Years of the world.	The 300 years of the expulsion, which Jephthah holds out against the king of the Ammonites, because of the possession of	1 2 3		Years before Christo. 26. sosarMUs 19.
2760	the land of Israel, Judges. 11, begin with the exodus from Egypt under Moses and end 6 years before the reign of Jephthah. But he is silent of these 6 years, which go beyond the 300 years, according to the common way of speaking, since one says: about 300	4 ö 6 7 8 9 10 1 2	-The <u>300th year</u> after the Exodus from Egypt. - <u>Jephthah</u> 9 years, Judges 12, against the Ammonites.	1200
2770 27 Mytrecus 27.	This one is supposed to be the Boaz, the grandson of the chief Salma, the husband of Rahab, a husband of the Moabitess Ruth, of which I have indicated above my opinion.	3 4 5 6 7 8 9 10 1	-Ebzan 7 years. Richt. 12.	1190
	Judges in peacetime.	2 3 4 5 6 7 8	- Elon 10 years. Dir. 12.	4400
2780		9 10 1 2 3 4 5	-Abdon 8 years. Richt. 12.	1180
2790		6 7 8 9		1170
2860		3 4 ö	-Simson 20 years, Judg. 12, against the Philistines. Samuel calls this Samson Bedan, 1 Sam. 12; this, one thinks, is spoken syncopated (Per Syncopes), as it were Ben Dan [a son of Dan], therefore that he was of the tribe Dan.	
		10		



608 Luther's Chronikon.

W. xiv, n-w-nM.

609

	Third millennium.					
Years World.	St. Paul, Apost. 13, attributes these 40 years to Saul alone, as we said above, according to the rule according to which the 430 years of dwelling in Egypt are assigned to the calling of Abraham and the following years until the exodus from Egypt. Samuel judged Israel 20 years before Saul. Unless you want to say that Samuel was not a judge for a year, while the Scripture says that he was a judge until his old age and that he put his sons in his place, 1 Sam. 8. But that it is written, "Saul was king one year, and reigned two years," 1 Sam. 13:1,	i 2 4 5 6 7 8 9 10 1 2	<u>-David</u> born.	Years before Christo.		
2870	see Lyra, for methinks he speaks rightly of the matter, that he reigned but two years, until he committed the sin in Amalek, whereby he deserved to be rejected. And David was chosen 2c., 1 Sam. 15. 16.	4 5	- Saul anointed by Samuel.	1090 30. Tyneus 30.		
2880	<u>David</u> was 30 years old when he began to rule, 2 Sam. 5.	8 9 10 1 2 3 4	- <u>David</u> anointed by Samuel in the 20th year of his age.	1080		
2890		5678910 123456	 <u>David</u> king, the regent of the fourth millennium, with his descendants, unti Christ his Son and heir, who is the regent forever and ever. Seven years and 6 months in Hebron. 	l t		
2900		7 8 9 10	33 years in Jerusalem, 1 Chron. 3.	31. Dercy- lus 40.		

	Third millennium.						
Years of the world.	A wonderful and blessed time, in which so many psalms were made, so many victories, histories and prophecies		The Psalter made together with the books of Samuel, namely the second and about half of the first.				
2910	happened, and divine service was established, much more glorious than in the time of Solomon, who was courting with outward carnal appearance and splendor. We want to assume that Solomon became king in his 20th year, so it follows that he was born this year. For he was not born in Hebron, but after many glorious	5 6 7 8 9 10 1 2	David's adultery around that time.	1050			
2920	deeds of his father David in Jerusalem. Or even if you give him more years, you cannot add 10 years to him. For David himself confesses, 1 Chron. 30, that his son is still young and tender 2c.	4 5 6 7 8 9					
2930		1 2 3 4 5 6 7 8 9	And it came to pass after the 40th year of David's anointing, that Absalom stirred up a rebellion against his father, 2 Sam. 15.	1040			
	Rehoboam born, therefore David saw this his grandson, as well as many audere vou auder sons older than Solomon [2 Sann 5, 14. 1 Chron. 3].	10 1	- Solomon reigns for 40 years.	1030			
2940		5 6 7 8 9	The temple of Solomon built in the 480th year after the exodus from Egypt, in the 4th year of Solomon, that is, in the beginning of the 4th year, otherwise one year would be left.	The temple Salo- IKön.6.			
Eupales 38.	At this time are written these books: The sayings) The preacher) Salomonis. The Song of Songs)	1 2 3 4 5 6 7		1020			
2950		8 9 10		1010			

Third millennium.					
	Kings Israel.			Years of	
				Christo.	
World.		1 2 3 4	Kings Judah.		
2960		5 6 7 8 9 10 1 2 3 4	Rehoboam has heard of all the glorious deeds of his grandfather David, and even seen the glory of his father Solomon, yet he is a fool and idolater along with his princes and the people of Judah. Is this not something abominable? Thus the example of Saloino, since he commits foolishness in his highest age, has been able to do more than all previous miracles. For 3 years they remained pious after the first example of Solomon and David, soon they became idolatrous (1 Kings 15), so that they also left the temple and made images, groves and altars for themselves. Yes, above that they also allowed	1000	
2970	If Abijah was 20 years old when he begat Assa, then Assa was born in the last year of Solomon. If it is much, then he has seen Solomon. Jeroboam, the first king of Israel, 22	5 6 7 8 9	public fornication. These are the fruits of the will of courage in idolatry, as can only be seen in all histories. This means: The children of the heroes are vain plagues.	990	
Thei^Relchs ^ Israel.	years.	1 2 3 4 5	Rehoboam reigns for 17 years.		
		6 7 8	 Assa born in that year, when he is 20 years old, since he begat Jehoshaphat. 	Laosthene s 45.	
2980		9 10 1 2 3 4 5 6 7 8	With Rehoboam the scripture starts to count the years of the age of the kings of Judah, but only with the kings of Judah. Because with the kings of Israel it counts only the years of the government, not the age. -Abia 3 years.	980	
2990		9 10 1	- <u>Assa</u> 41 years.	970	
In Assa's 3rd year.	Nadab 2 years. Baesa 24 years, including the years Nadab and Ella. Elijah in the middle of the years or the world.	5 6 7	Jehoshaphat was born, and no doubt Elijah and Elisha were also born around this		
3000	End of the third millennium.	8 9 10	time. For Elijah almost begins to prophesy with the reign of Jehoshaphat. That is how close they are to Solomon and David.	960	

Years of the world.	Kings Israel.	1	Kings Judah.	Years before Christo.
		2 3 4		
		5 6 7		
3010		8 9 10		950
		1 2 3 4		
	Ella 2 years, in the 26th Assa's.	5 6 7		
3020	Simri 7 days, in Assa's 27th year. 4 years without kings. (8 9 10		940
	Amri 12 years, in the 31st year of Assa; but there are included the years of	1 2 3		34th Piritldias SO.
	Zimri, or the years without kings.	4 5 6	-Joram <u>Judah</u> born.	
	Ahab 22 years, in the 38th Assa's. There is included a year or two of the father Amri, namely, that the son, as an active man, has begun to rule beside your father. Theurung in Elijah's time under Ahab,	7 8		930
	Jehoshaphat 2c. Wonderful lines that under such a great prophet and such a holy king the devil's power was so great. Here you can see how the angels fought with the devils, the world with the church, the flesh with the spirit with	4	- Jehoshaphat 35 years old, reigns 25 years in the 4th year of Ahab, that is, in the beginning of the 4th year. For it is to be noted that the years of the kings of Israel with the years of the kings of Judah often alone in the beginning, or in the middle, or	
3040	great impetuosity. Elisha also began to prophesy at the same time, therefore the taking away of Elijah, which is described in 2 Kings 2, happened according to the stories described in 2 Kings 3; the order of time is not hooked. Ahaziah 2 years. One year of his father	10 k 2 3 4 5	-Ahaziah was born. He has seen his very good grandfather as well as his mother, the exceedingly godless Athaliah [2 Chron. 22, 2.], also the Elijah and Elisha; but it all did	920
3050	is included.	7 8 9 10	not help 2c. -Joram 23 years old, reigns alongside his father 9 years.	910

Years of the	Kings Israel.		Kings Judah.	Years
World.	Joram Israel (in the 18th year of Jehoshaphat) 12 years, but you see that he reigns 36 years; the remaining 24 years are silent. See the note at the end of this book. In these years the three kings Jehoshaphat, Jehoram and the king Edom appear before Elisha (since Elijah meanwhile had his being elsewhere) and counsel him, 2 Kings 3. For this happens since Jehoshaphat is	1 2 3 4 5 6	-Joram 32 years old, reigns alone 8 years.	Christo. 35. ophrateus 20.
3060	still alive, who was one of these three. There are two Joram reigning, both ungodly, and the ungodly nature takes over, therefore Elijah is also finally taken away, but leaves a writing to Joram, the king of Judah, and prophecies of the destruction of the ungodly in Israel by Jehu, by Jehasiel, by Elisha, although Joram seems to have been an excellent man to Israel, who is praised 2c. 2 Kings 3, and adorned in many ways by the miraculous deeds of Elisha, as the histories testify.	7 8 9 10 1 2 3 4 5	- Here Joram Judah begins to rule evil and to be godless, after he had ruled 8 years well, as long as his father's change was in fresh memory, and his son Ahaziah reigns with him these 20 years, who was 22 years old, 2 Kings 8. These 20 years of both, Joram's and Ahaziah's, are kept silent because of their wickedness, but so that	
3070	Elijah taken away. (A glorious time under Elijah and Elisha, and remarkable because of two triumphs and the death of many prophets, which Jezebel kills, the raising of the dead and the miraculous deeds of Elijah and Elisha, with which two books are half filled, namely the 1st and 2nd Kings; therefore they are rightly called the great prophets. Jehu 28 years.	6 7 8 9 10 1 2 3 4 5 6 7	no error arises in the histories, they are added to the age of far son Ahaziah. Jerome and Lyra, 2 Chron. 22 Otherwise it would follow that Ahaziah was 2 years older than his father Joram. And this is the most shameful time, about which Elijah complains so much that he also wishes to die. So are always the best prophets at the worst times.	890
3080		8 9 10 1 2 3 4 5 6 7	-Ahasja 42 y. old, all One year Athaliah 7 years. With this Ahaziah the tribe of Solomon has come to an end, because through Athaliah the whole royal descendant is killed. - Joas 40 years.	880
3090		8 9 10 1 2 3 4 5 6 7 8 o		870
3100		9 10		860

Years of the world.	Kings Israel.	1 2 3	Kings Judah.	Years Chrrsto.
3110		4 5 6 7 8 9 10 1 2 3		850
3120	<u>Jehoahaz</u> , a son of Jehu, 17 years.	4 5 6 7 8 9 10 1 2 3 4 5 6 7		840 37. ascrasaves 42.
3130	<u>Joash</u> 16 years; Elisha dies under him.	3 4 5 6 7 8	- Amaziah 29 years. The Hebrews make Amoz, the father of the prophet Isaiah, his brother. He was not of priestly stock, but of royal stock, which is why Isaiah, Cap. 5, calls Christ his cousin. Joas. AmaziaAmoz	
	Jeroboam began in the 15th year of Amaziah and reigned 41 years. Therefore he reigned with his father Joash 3 years, but alone 41 years.	15 6 '7 !8 !9	UsiaJesaias JothamJasub - That these 3 years belong to Jeroboam is proven by the fact that Uzziah reigns in the 27th year of Jeroboam, 2 Con. 15, and yet Jeroboam begins in the 15th year of Amaziah.	
3150	I	io	I	810

Years	Kings Israel.	' 1	Kings Judah.	Years of
world.		2 3 4 5 6 7 8	<u>- Usia</u> born.	Christo.
3160	Here Amaziah ceases to rule, flees, leaves behind his six-year-old son Uzziah, and is slain at Lachish, 2 Kings 14. Under Jeroboam, Jonah is sent to Nineveh, and this Phul Belochus is the king	1 2 3 4	-No king in Judah 10 years, which is proven as above from the years of Jeroboam, in whose 27th year Azariah becomes kingJesaias born, approximately.	
3170	(unless you prefer it to be Sardanapalus) who heard Jonah and repented. He divided the Assyrian kingdom with Arbaces after the death of Sardanapalus, and kept Assyria and Babylon, but gave Media and Persia to Arbaces. His descendants left Nineveh and built Babylon and a palace there. Therefore, when Isaiah prophesies against Assyria and then against Babylon, he means this part of the empire.	7 8 9 10 1 2 3 4	-Asariah <u>Uzzah</u> , 16 years old, reigns 52 years. Amos the prophet, under Uzziah and Jeroboam, two years before the earthquake. Earthquake.	790
3180	<u>Jeroboam</u> dies, and the kingdom of Israel is filled with turmoil to the end. <u>Hosea.</u> <u>Isaiah</u> .	2 '3 4 5 6	A manifest error that Uzziah became leprous in the year of the earthquake, of which Amos says, because he presumed the priestly office, since this earthquake happened under Jeroboam, and Jotham was born only 11 years after Jeroboam's death, and could not rule the royal house before he was born. Therefore, he became a leper around the 40th year of his reign, or	78Ő
3190	No king in Israel for 21 years. <u>Jotham</u> born.	3 4 5 6 7	before, since Jotham was 12 or more years old, and was able to rule the royal house. *About this time, I believe, Isaiah began, since he was over 30 years old, which is the age of Christ, in which also Ezekiel begins, as it is said there. Thus 100 years are found, in which he prophesied, up to the 10. year Mauasse.	770
3200		8 9 10		760

	Fourth innermain.			
Years of the world.			Kings Judah.	
	Kings Israel.	1 2 3	- Rome founded in the 36th year of Usia.	Years of Christo.
3210	<u>Sallum</u> 1 month. <u>Menahem</u> 10 years. <u>Hosea</u> 40Usia I Jotham	4 5 6 7 8 9 10 1 2	- Zechariah, Jeroboam's son, 6 months king over Israel. This is the end of the 4th member Jehu, 2 Kings 15.	
	<u>Isaiah</u>) tzHiskiah and wrote their books.	3 4 5 6 7	-Ahas, born in the 64th year sinceles grandfather.	
3220		8 9 10 1	- Jotham in his 25th year, reigns 16 years.	ThiglathPile sser 25.
3230	Pekahja 2 years, 2 Kings 15. Pekah son of Remaliah, 20 years, 2 Kings 15. Joel. Micah. Nahum.	2 3 4 5 6 7 8 9 10	-Hezekiah born, therefore he cannot be Immanuel, born of Alma, Isa. 7, because such prophecy happened under Ahaz in the 4th year of his reign (as they say).	
	Between the birth of Ahaz and the birth of Hezekiah there are only 11 years. How then was he his son? I think he was his son according to the law, that is, his brother's son, and Ahaz sacrificed his sons by death by fire, or they all died because of the father's impiety.	5	-Ahas in his 20th year, reigns 16 years.	730
3240	2 Kings 15. Hosea kills Pekah in the 20th year of Jotham, which is the 4th year of Ahaz. For Jotham did not reign more than 16 years.	9 10 1 2 3	No king in Israel 9 years.	720
	The prophet, however, does not consider Ahaz worthy to be called because of his ungodly life, and prefers to call his deceased father. Unless another question arises here. About this at the end of this	4 5 6 7	ino kilig ili isiael a yeals.	41. "17.
32-50	book.	9 10		710

Years	Kings Israel.		Kings Judah.	Years
world.	Hosea, the last king over Israel, reigned 9 years. Therefore, the word 2 Kings 15: "Hosea killed Pekah in the 20th year of Jotham, and became king in his place", must be understood in such a way that one makes a division (divisive). Namely, he slew Pekah in the 20th year of Jotham, and he became king in his place over 9 years later, not in the year he slew him. Such speech is also found elsewhere, as above.	1 2 3 4 5	-Hezekiah in his 25th year, reigns 29 years.	Christo
	Guiding Israel Away. Israel is taken away and its kingdom comes to an end. It is brought to Assyria by Salmanasser (2 Kings 17) in the 6th year of Hezekiah, and 9th year of Hosea. The kingdom of Israel stood 299 years. Isaiah prophesied about this misery and saw it in his old age.	6 7 8 9 10 1 2 3 4 5 6	In these years the greatest miraculous signs happen through Isaiah, namely, Sanherib is defeated, Jerusalem is liberated by the power of the angels, the course of heaven is changed for the sake of Hezekiah (which is unbelievable), that the sun goes back, and makes one day three days long. And what is the greatest, there are such prophecies of Christ, which are almost clearer than the Gospel, through	43 Assarhadd
3270		7 8	Isaiah, Hosea, and Micah. A golden age in spirit, and yet, by	on 690
W		-	exceedingly great repugnance, miserable in the flesh, well worth that in the same the	030
		1 2 3 4 5 6 7	devil, by killing so many saints through the Assyrians and through Manasseh, proved that his damnation and the salvation of the elect would truly come. Manasseh 12 years old, reigns 55	
3280		4 5	years. A great murderer of prophets, who filled Jerusalem with blood (as it says in Chronicles) up to the top, or from one* gate to the other. He also killed Isaiah, the conqueror of the Assyrians and the liberator of the fatherland. "This is how to	680
3290	We want to assume that Isaiah began in the 22nd year of Uzziah (when he was almost 32 years old) and was killed in the 10th year of Manasseh, so he prophesied 96 years, and next to him Hosea and Micah at least 70 or 60 or 80 years; as is clear from the number of the years of Uzziah, Jotham, Ahaz and Hezekiah.	6 7 8 9 10 1 2 3 4 5 6 7 8 9	thank and serve GOD" with murders of those who teach mercy and not righteousness of works. Oh, let us stop complaining about the ingratitude and wickedness of the world, reminded by such examples!	670
3300		10		660

	T out the	11111	· · · · · · · · · · · · · · · · · · ·	
Years of th	е		Kings Judah.	Years of
world.		1	Kings Juumi.	Christo.
		2		Omnoto.
		3		
		4		
		5		
		6		
		7		
		8		
		9		
3310				GEO.
				650
		10		
		1		
		2		
		3		
		4		
		5	Aman harn	
		6	-Amon born.	45.
		7		BenMe-
3320		8		21.
3320		9		640
		10		
		1		
		2		
		3		
	Manasseh imprisoned 10 years,	4		
	'	5		
	seriously repents of his iniquity, 2 Chron.			
	33.	6		
	These 10 years, Philo says, Amon	7		
	reigned in the absence of the father. But	8		
3330	Amon was then a boy of 10 or 9 years, so	9		620
	he ruled through the princes and priests, as	10		630
	_ · · · · · · · · · · · · · · · · · · ·	1		
	Jehoash ruled through Jehoiada, 2 Kings	2		
	11. So also Josiah ruled, since he was 8		<u>- Josiah</u> born.	
	years old.	4		
	The question arises: whether Josiah is	5		
	a natural son of Amon, because there are	_		
	only 16 years between the birth of both of	6		48.
	7 7	7		Nebu-
	them? whether it is to say that Amon has	8		
	been born in the	9	-Amon 22 years old,ruled 2 years.	FirstZS.
3340	15. years fathered children?	10		620
	How is Josiah a father of Josacim	1	-Josia 8 years old, reigns 31 years.	
	andJoahaz, since Josiah is only 14 years	2	, , ,	
	old when Jehoiakim is born, and 16 years			
	old when Jehoahaz is born? But Matthew is	4		
	silent about these, and makes Jechansa	5		
		6		
	the son of Josiah. Yes, he was falsified,			
	because the 14th member is omitted (which	7	<u>- Jehoiakim</u> born.	
	he nevertheless promises), namely	8		
	Jehoiakim, the father of Jechaniah.	9	<u>- Joahas</u> born.	
3350		10		61
			I	1_

Fourth millennium. Years Jeremiah starts in the 13th year! 1 Kings Judah. Josiah, and prophesies until after the baby 2 Christo. tonian captivity, it is not 3 known how long. In Egypt he 4 was stoned by the Jews, as 5 they Jeremiah, Obadiah, Habakkuk, say. -6 Zephaniah. 0 9 10 1 2 3360 3 600 4 5 6 7 8 Zidekiah was born, the third son of Josiah. 9 10 Jechaniah [or Jehoiachin] was born. This Jechaniah is 8 years old when he becomes king, 2 as 2 Chron. 36 is written. But "18 years old" is written in 2 Kings 24. About this see Lyra, how he reigned 10 years 3 3370 with his father, but alone only 3 months. And here again 4 590 the passage 2 Chron. 36 is to be understood in such a 5 way that one makes a division (divisive). Eight years old 6 was Jechanja, when he became king, namely beside his 7 father, and reigned with him 10 years. And he is 18 years Jehoiakim 25 years old, reigns 11 years. Nebucadn old when he begins to reign alone, and reigned alone for ezzar the Second 45. 3 months, as we said above about King Hosea. The first Daniel and his companions, taken captive imprisonmen Jehoahaz 23 years old, reigns 3 months These 3 10 months with the 3 months of Yekhaniah are counted for with King Jehoiakim to Babylon in the third 1 nothing, and included in the whole year. year of Jehoiakim, Dau. 1. 2 Jechaniah reigned with his father Jehoiakim for 10 3380 Daniel interprets the dream of the 3 years, who put him in his place in the 3rd year of his image to Nebuchadnezzar, in the 2nd year kingdom. At that time he was 8 years old, 2 Chron. 36. 4 580 Jechaniah reigned alone for 3 months and was of his kingdom (Dau. 2) to comfort the 5 willingly led to Babylon, 2 Kings 24. 2 Chron. 36. 6 captive Jews. The 7 Zidekia 21 years old, reigns 11 years. Captivity. 8 9 10 1 Ezekiel starts prophesying in Babylon in 2 the 5th year after Jechaniah was taken 3 3390 570 there. 4 5 6 The third Desolation In the 19th year of Nebncadnezzar, who Desolation of Jerusalem 70 years. Dau. 9. ompanionsh Jerusalem reigned 45 years. 2 Chron. 36 Do not be misled by those who say that this desolation lasted only 52 10

At this time the three companions of Daniel are thrown into the fiery furnace. Also, perhaps for the same

since Daniel's interpretation was already long forgotten.

reason, Jechaniah is also thrown into the dungeon,

3400

years, or by those who say that the captivity

of Jechaniah was the beginning of the

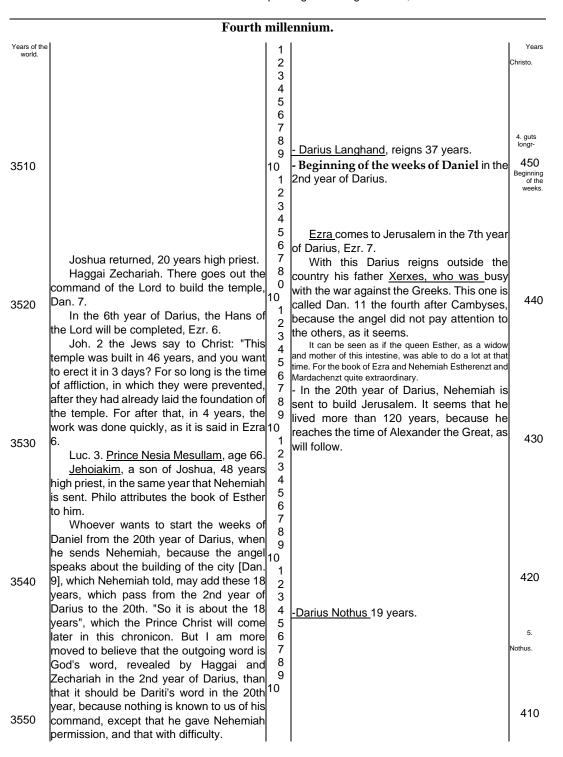
560

desolation.

Fourth millennium.				
Years of the world.		1 2 3 4	Daniel says [Cap. 9], citing Jeremiah, that the 70 years of desolation are full, and 2 Chron. 36 begins the years of desolation from the destruction of Jerusalem.	
3410	The fact that Yekhanyah patiently suffers such great and manifold hardships indicates that he was a very holy man.	5 6 7 8 9 10 1 2 3 4 5 6 7	- Yekhanya in the dungeon for 6 years, as Philo says.	550
3420 48. Evil Merodach 3".	Evil Merodach is favorable to the Yekhanya. Philo. I suppose that this one is also called by the royal name Nebucadnezzar.	8 '9 10 1 2 3 4 5 6	 <u>Jechaniah</u> comes out of the dungeon, begets Sealthiel, who begets Zerubbabel. Philo. 	540
3430		7 8 9 10 1 2 3 4	<u>- Sealthiel</u> .	530
3440		5 6 7 8 9 10 1 2 3		520
49th Belsazer . 14. 3450	<u>Belshazzar</u> 14 years. Metasthenes makes 5 kings of Babel.	5 6 7 8 9	-Serubabel, who in the 17th year of his age becomes the chief of those who are liberated from the Babylonian captivity.	510

632 Luther's Chronikon. W. xiv, 1212-1215. 633

Years * Wett.	Nebucadnezzar45 Evil Merodach30 Reg Ässer3 Lab waters Adach6 Belsazer ' 5	1 2 3 4 5	 <u>Daniel</u> sees the dream of the 4 winds and the 4 animals in the first year of Belshazzar, Dan. 7. <u>Daniel</u> sees the face of the ram and the goat, in the 3rd year of Belshazzar, Dan. 8. 	Christo.
	But I am moved that Daniel names only 3 kings. So also Jeremiah says, Cap. 27: "They shall serve him, the king of Babylon, and his son, and his son's son." I follow this, and let others have their opinion.	7		
3460	Redemption from captivity and the beginning of the Kingdom of Persia. In the first year of Darius, Daniel hears from the angel the 70 weeks. For he had seen the 70 years of desolation fulfilled, therefore he receives a new revelation of	3 4	 <u>Daniel</u> lays out the face of Belsazer. <u>Darius Medus</u> with Cyrus. <u>Cyrus alone</u>. In the last year of Darius, Daniel overcomes the lions. In the third year of Cyrus, Daniel hears 	Darius with Cyrus. 3.
3470	the 70 weeks. In the first year of Cyrus <u>Joshua</u> Ho herpriest 36 years, and <u>Zerubbabel</u> , prince in Judah 58 years. This one is also called Berechiah. Joshua the priest's father, Jehozadak,	8 9 tO 1 2	great things from the Antichrist, Dan. 11 and 12. It seems that Darius set Daniel over the Medes, and then Cyrus also set him over the Persians. In these years, in the absence of Cyrus,	490
	was taken away to Babylon, 1 Chron. 7.	4 5 6 7 8 9	since he led the war against the Scythians 6 years, his son Cambyses, the tyrant, reigned 7 years. He prevented Cyrus' command to build the temple.	
3480		10 1 2 3 4 5	Artaxerxes, Priscus Ahasverus, a son of Histaspes, also called Darius, reigns 20	
		6 7 8 9	years. He is the husband of Esther, who raises Mardachai, and again conquers Babel, which had fallen away from him.	
3490	Jehoiakim, high priest, 8 years in the absence of his father. To this Philo attributes the book of Judith.	1 2 3	History of Esther. Esther3. 4 - Mordecai is raised in the 12th year of Ahasuerus, and lives 197 years. Philo.	
3500		9 10		460



Fourth millennium.				
Years of the Aelt.	the most distinguished part of the city, was begun to be built, according to the word of Haggai. This is how I hold it, and leave	1 2	Of the correspondence between the	Years Chnsw.
3560	others to their discretion. For be it as it may with the intervening time, yet these weeks must be limited by a definite beginning and end, and the true Christ must be recognized from this prophecy.	5 6 7 8 9 10	histories and these first kings, see M. Philipp Melanchthon in his Canon, which hits closest to the mark, so that it cannot be made better. For since the sacred Scriptures leave us in the lurch, we must believe Philo, Josephus and others in these matters.	
3570		2 3 4 5 6 7 8	-Artaxerxes <u>Mnemon</u> , who is called the Great, 55 years. The Greeks put more correctly 40.	
0070	<u>Elijazib,</u> high priest 21 years, is punished by Nehemiah [Nehem. 13:7].	9 10		390
3580		7 8 9 10		380
	Luc. 3. <u>Prince Johanna</u> , a son Nesia, 53 years.	2 3 4 5 6 7 8 9	-In this year Mordecai dies, if one assumes that he was 10 years old, since he went voluntarily with Jechaniah to Babylon. For so many, namely 197 years, are it from the mentioned procession until here, if the 10 years of the age of Mardachai are added.	is8 years lagt Philo.
3590	<u>Jehoiada,</u> high priest, 24 years.	10 1 2 3 4 5 6	I say this because Lyra is very troubled with this Mardachai, believing that he lived for several hundred years, according to the Latin (false) histories that the Persian kingdom makes for many hundreds of years. Thus Rabbi Solomon, following this,	
3600		7 8 9	goes astray, and confuses the reckoning of the weeks, which yet he had made right before. He has turned away from it for the sake of the mardachai.	

Fourth millennium.					
Years World.		1 2 3	turns, and assumes inconsistent things in the weeks, Dan. 9. Esther 4.	Years Christo.	
3610		4 6 7 8 9 10 1 2 3 4 5 6 7		350	
3620	ı.	8 9 10 1	- Ochus, 26 years.	7. ochus. 340	
	Johann an, high priest, alias Joathan, 24 years. I have said above in the preface that I do not ask much about where Alexander is put by the historians, if only the number of the 70 weeks of Daniel would remain uninjured to me. Therefore, I follow Philo	7	-Here almost all put Alexander the Great in the 111th Olympiad in the 2nd year of the same.		
3630	(as before) and did not want to change the earlier edition here.		- End of the kingdom of the Persians, according to the same opinion.	330	
3640		5 6 7 8 9	-The death of Alexander and beginning of the empire of the Greeks.	320	
3040	Luc. 3 <u>Prince Judah</u> , 14 years old, called Hircauus the First.	1 2 3		J20	
	Jaddua, high priest 10 years. Of this one it is said that he received Alexander the Great at Jerusalem, and Nehemiah names	6	-Arsames or Arses, 4 years.	8. Arsa-	
3650	him in the 12th chapter. Therefore it is probable that Nehemiah, perhaps also Ezra	8	- Darius the Last, 6 years.	Darius Last. 310	

640

Years World.	Alexander's entry into Jerusalem.	1 2	End of the kingdom of the Persians,	Years Christo.
	Onias Priscus, high priest 27 years, and Prince Joseph the First, 7 years.	8 4 5 6	and beginning of the reign of the GreeksAlexander the Great, 7 years.	Large.
3660	Luc. 3. <u>Prince Abner Semei</u> , 11 years.	7 8 9 10 1 2 3 4		300
3670	Luc. 3. <u>Prince Eli Mattathias,</u> 12 years.	5 6 7 8 9 10 1 2 3 4 5 6 7		290
3680	Simon Priscus, high priest 13 years. Luc. 3. Prince Aeser Maath, 9 years.	8 9 10 1 2 3 4 5 6 7 8	You see that after Alexander, the priests were held in high esteem by the kings, but the royal tribe was despised because there was no king. Therefore, at the same time, they started their statutes and superstitions to deceive the kings.	280
3690	Luc. 3. Furft Artaxat Nagid, 10years. Eleazar, high priest, an enemy of Antiochus Theos, 20years. The latter sent the 70 interpreters to Ptolemy Philadelphus.	9 10 1 2 3 4 5		270
3700				260

Fourth millennium.					
Years of the world.		1		Years before	
	1 2	2		Christo.	
	Luc. 3. <u>Prince Haggai Eli</u> , 8 years.	3			
	Timee Haggar Em, 6 years.	5			
		6			
		7 8			
3710		9		2.50	
-,		10		250	
	Luc. 3. Prince Masloth Nahum, 7 years.	1 2			
	Timee Wasioth Waham, 7 years.	3			
	Manasseh 27 years, a friend of	4			
	Seleucus Callinicus.	5' 6			
	Luc. 3.	7			
	Prince Amos Sirach, 14 years.	8			
3720		9 1'0		240	
		1			
		2			
		3	It is to believe that from this Jesus		
		5	Sirach has the name, as a grandson,		
		6	because he calls him his grandfather, and says, he was in Egypt under Ptolemy		
		7	Euergetes, who was around this time.		
3730		9		230	
3730		1Ó			
Silas.	Luc. 3.	1 2			
	Prince Mattathias Siloa, 10 years.	3			
		4			
		5 6			
		7			
		8			
3740		10		220	
	Simon Justus, 28 years. Has been honored by Antiochus the Great. To this	1			
	is attributed the Talmud of the Jews, and	2			
	is the last among those whom Sirach	4			
	praises, that it is easy to prove Sirach was shortly before the Maccabees.	5 6			
	shortly before the fractioness.	7			
		8	-Prince Joseph the Younger, age 60, has		
3750			been honored by Ptolemy Euergetes.	210	
	•				

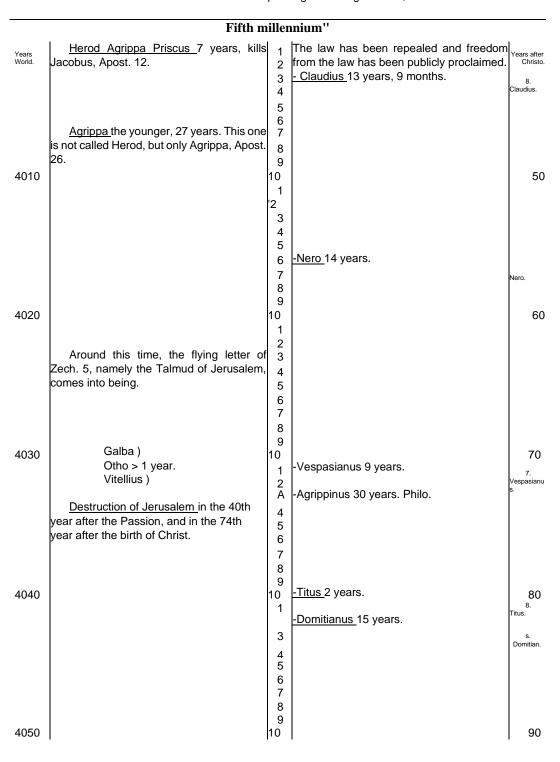
Years of the world. 1 2 3 4	Years of Christo.
world. 2 3	Christo.
$ \tilde{7} $	
8	
3760	200
10	200
$ \tilde{7} $	
8	
Onias, a son of Simon, is deprived of 10	190
the temple by Seleucus Ceraunus, 1	190
brother of Antiochus Epiphanes, 29 2	
years. He is praised in the 2nd book of the 4 -Antiochus, 12 years, Meanwhile, Jud	
Maccabees, and he built a temple in Maccabeus reigned for 9 years, in the Maccabeus reigned for 9 years, in the Maccabaeus reigned for 9 years reigned for 9 ye	
Egypt at Heliopolis, misunderstanding 6 146th year of the Greeks, according	
the word of Isaiah; thus he prophesied 7 the first opinion.	
the end of the priesthood.	
3780	190
	180
Judas Maccabaeus, according to the 2	
first opinion, which places Alexander in the 111th Olympiad, and the kingdom of 4	
the 111th Olympiad, and the kingdom of 4 the Greeks after his death, and this is 5	
considered more correct than the second $\begin{bmatrix} 3 \\ 6 \end{bmatrix}$	
opinion of Philo, which I have followed, 7	
to begin the kingdom of the Greeks from Alexander.	
3790 Alexander. 9 10	170
1 1	170
4 5	
5 6	
6 7	
3800	160

Fourth millennium.					
Years		1		Years	
World.		2		Christo.	
	I 2	3			
	Luc. 3. Janna, Hircanus the Second, 16	_			
	years.	6			
	Jonathan, 19.	7 8			
	Jonathan , 19.	9			
3810		10		150	
		1 2			
		3			
		4 5			
		6			
		7			
		8			
3820		10		140	
		1 2			
		3			
		4			
		5 6			
		7	-Simon 8 years, as Philo says, but 1		
		8	Macc. 16 he is given 7 years.		
3830		10		130	
		1			
	Hasmonai, that is, Simonenses,	2	- John Hircanus the Elder, 26 years. He		
	xxxxxxxx [Simon's descendants], of	4	is commemorated 1 Macc. at the end.		
	whom Philo says that they usurped the principality from the house of David and				
	the high priesthood at the same time. But				
	this happened, because neither princes				
3840	nor high priests waited for their office. Therefore God wanted to do a little help			120	
20.0	for His people through strangers (as	1		120	
	Daniel says), namely for the sake of the mystery that both priesthood and				
	kingdom should come to strangers, until				
	Christ, who after the end of the 70				
	weeks, took both on Himself alone, until eternity.	6 7			
	Luc. 3.	8			
H850	It is asked how the word of Jacob is true, since he says Gen. 49:	9 10		110	
11020	prue, since he says Gen. 77.	1-0	ı	110	

Years of the world.	"The scepter shall not be taken away from Judah" 2c., because here among the Maccabees both the principality and priesthood cease, at least in the natural line. And Jeremiah cried out with many words that there should never fail a son of David, who sits on his throne before the Lord	2 3 4 5 6		Years before Christo.
3860	forever. But Isaiah prophesied Cap. 11 that Christ would arise from the root of Jesse, that is, after the tribe would be dead on earth and it would be in despair. Thus the line of David perishes here. But such are the works of God, that he kills and makes alive. So out	1 2 3 4 5	-Aristobulus, 1 year. <u>- Alexander</u> the Cruel, 27 years.	100
3870	of the (so many years) dead tribe of David arises the rod of Jesse, Christ. For as the 70 years preserved the people at Babylon by the promises, so the 70 weeks (without throne and king) preserve the same people until Christ, by the same promise.	7 8 9 10 1 2 3 4		90
3880		5 6 7 8 9 10 1 2 3		80
3890		4 5 6 7 8 9 10	-Alexandra, Alexander's spouse, an understanding woman, 9 years.	70
3900		2 3 4 5 6 7 8 9	-Hircanus the Younger, age 34, captured by the Parthians.	60

Years of the world.		1 2 3		Years before Christo.
3910	The 184th Olympiad.	4 5 6 7 8 9 10 1 2 3 4 5	-Julius <u>Caesar</u> 5 years.	50 Julius.
3920		10	-Augustus 56 years, the regent of the 5th millennium with his descendants, until the reign of the pope, who is a devil of the last millennium, together with Mahomet.	40
3930		6 7 8	-Herod 37 years, practicing tyranny 31 years.	30
3940	Mary, the Mother of God.	6 7 8 9 10 1 2 3 4 5		20
3950	mary, the momer or God.	6 7 8 9 10		10

Years		1		Years of
world.		•		Christo.
3960	The 30th year of Herod, and the 42nd of Augustus, which is the first year of salvation after the incarnation of Christ.	2 3 4 5 6 7 8 9 10 1 2 3 4	<u>- Christ JEsus,</u> Son of <u>God,</u> born of the Virgin Mary.	1st year of salvation.
		5 6		
3970	<u>Archelaus</u> 9 years.	7		10
		8 9 10		Z. Tiberius.
		1 2		Tibolido.
3980	<u>Augustus</u> dies.	3 4 5 6 7 8	<u>-Tiberius</u> 23 years. -Herod <u>Antipas</u> , tetrarch, the murderer of John the Baptist, 24 years.	20
		9 10		
		1		
		2 3 4 5 6 7 8		30
3990	John the Baptist in the 15th year of Tiberius in the 2nd year.	9 10 1	-Christ baptized, as he was (as Lucas says) entering the 30th year.	
	In the beginning of the 34th year of the age of Christ, he was crucified, resurrected, sent the Holy Spirit 2c. This is the first year (of the last week. Caligula 3 years, 3 months,	3	-Christ died, rose again, eternal prince, reigns a hundred thousand years, and so without endThe sacrifice and grain offering fell in the middle of the week, Dan.	
4000	The. last week. (End of the 70 weeks. It is a certain / calculation from	8	9, since almost 3 years after the resurrection in the apostle's council by a public meeting.	40



656

		Fifth	Mil	lennium.	
Years of the world.			1 2 3 4		Years after Christo.
4060			4	- Nerva 1 year, 4 months. -Trajanus 19 years, 6 months. The flying letter arises at this time, that is, the curse, the Babylonian Talmud, of which the Jews make the most use. See the Burgensis Is. 34. Zech. 5.	
4070	Ben Cosban Kochab.		7 8 9 10 1 2 3 4		110
4080			0 7 8 9 10 1 2 3 4	-Hadrianus 20 years.	is. Hadrian. 120
4090			5 6 7 8 9 10 1 2 3 4 5		130
4100			6 7 8 9	- <u>Kochab</u> killed. - <u>Antoninus</u> Pius 23 years.	13. anto

Fifth millennium.				
Years of the world.	1 2 3 4	Years after Christo.		
4110	5 6 7 8 9 10 1 2 3 4	150		
4120	6 7 8 9 10 1 2 3 -Marcus Antoninus Philosophus 18 years.	160 14. Marcus ninus.		
4130	6 7 8 9 io 1 2 3	170		
4140	5 6 7 8 9 10 1 2 <u>- Commodus</u> 12 years. 3 4 5 6 7	180 15 Commodus		
4150	9 10	190		

	Fifth Millennium.					
Years of the world.		1	Years after Christo.			
		2 3				
		4				
16. Euus.	Elius Pertinax 6 months.	5				
17. didius.	<u>Didius Julianus</u> 7 months.	6 -Severus 18 years.				
	Origen.	8				
4160		9				
		1	18th Severus.			
		2 3				
		4	200			
		5 6				
		7 8				
4170		9				
4170		10				
		2				
	Papinianus, the jurist.	3 4 -Antoninus Bassianus Ca	210			
	,	5 racalla 6 years. A pabst.				
		6 7				
		8 9	19. antoninus.			
4180		10 -Macrinus 1 year, 2 months.				
		1 -Varius Heliogabalus 4 years. 2 A Cardinal.	so. Macrinus.			
		3	S1. Varius Helio-			
	<u>Ulpianus,</u> the jurist.	4 5 -Alexander Severus 13 years.	^lus.			
	, J	6	22. nexan-			
		7 8				
4190		9 10				
		1	230			
		2 3				
		4				
		5 6				
	Messiah of the house of Elijah.	7	23. maxl-			
4000	The 4000th year of the world,					
4200	according to the Jewish reckoning.	10	240			

Fifth millennium.

Years of betting.		1 2	-Gordianus 6 years.	Years after Christo. 24. gor-
4210	<u>Rome</u> has stood for 1000 years in this year.	3 4 5	<u>-Philippus</u> 5 years.	Phllippus. 250 26 Decms.
	The Goths began with 300,000 men against the Romans.	3 4	-Decius 2 years.	.27. Vibius. 28. Vale-
		5 6 7	- Vibius Gallus, with his son Volusianus, 2 years. -Valerianus 6 years.	260
4220		9 10 1 2		Gallienus.
4230		3 4 5 6 7 8 9	- Gallienus, son of Valerianus, 9 years.	270 30 Flavius Clau- 31. Aurelia nus.
		1 2 3 4 5	-Flavius Claudius 2 yearsAurelianus 5 years, 6 months.	32 Tacitus. 280
4240	The Manichaeans.	6 7 8 9	- Tacitus 6 months.	33. probus.
4240		1 2 3 4 5	-Probus 6 years, 4 months.	35. Diocletian. 290
		8	 -Carus 2 years. -Diocletianus 20 years, may have been annoyed by the sects of the Christians, 	L
4250		10	and wanted to close everything again	

Fifth millennium.

	Fiith m			
Years		1	The same way that the ailments of the	Years after
world.			Church have always moved the pagans,	CHIISTO.
		2	the same way that they have always	
		9	moved them.	
		+	moved mem.	
		5		
		6		
		7		
		8		
		9		
1260		-		200
4260		10		300
		1		
		2		
		3		
		4		
		5		
		6		
	D' '-' (F	7		
	Division (Franconia and the Allemanni.	8		36. Constantin
	Anemann.	9	- Constantinus 4 years with Galerius	
4070			Maximus.	lerius.
4270		10		310
		1		37.
		2	C	
		7	-Constantine the Great 30vears.	stant.
		4		
	Sylvester, in the 3rd year	5		
		6		
		7		
		8		
		9		
1200		10		220
4280				320
		1		
	Arius.	2		
		3		
		4		
		5		
	Conciliar of Nicaea, in the 14th year	6		
	of Csnstantine.	7		
		8		
		9		
4290		10		330
4290				330
		1		
		2		
		3		
		4		
		5		
		6		
		7		
		8		
		9		
4300		10		349
	1		'	

Fifth millennium.

	•		i	
Years of the world.		1 2 3	- Constantius, Constantine's son, age 24.	Years Christo. 38 Constantiu
		4		S.
		5 6		
		7 8		
		9		
4310		10 1		350
		2		
		3		
		4 5		
		6		
		7 8		
		9		
4320	Augustine born in the 19th year of	10 1		360
	Constantius.	2		
		3 4		
		5	-Julianus 2 years.	Jutta-
	Ct. Martin handinad by Ct. Hilariya	6	-Jovinianus 7 months.	40. Jovi-
	St. Martin baptized by St. Hilarius, Bishop of Poitiers.	7 8	- Valentinianus 12 years with his brother	41. Valentinian
	Damasus, Pabst.	9	Valens, the Arian.	us.
4330	St. Hilarius died.	10 1		370
		2		
		3 4		
		5	- St. Martin becomes bishop.	
		6		
		7 8	- St. Ambrose becomes a bishop.	
40.40	Valore viscos de la Companya (contra	9		200
4340	Valens reigns alone for 3 years after his brother.	10		380
		2	- Gratianus, the elder son of Valentinian, 6	40
		3	years.	43 Gratianus.
		5		
	Concili at Constantinople in the 3rd year of Gratian.	6 7		43.
	or Gradian.	8	-Theodosius the Great 11 years.	Theodosiu s.
MOA		9		200
M0^		10		390

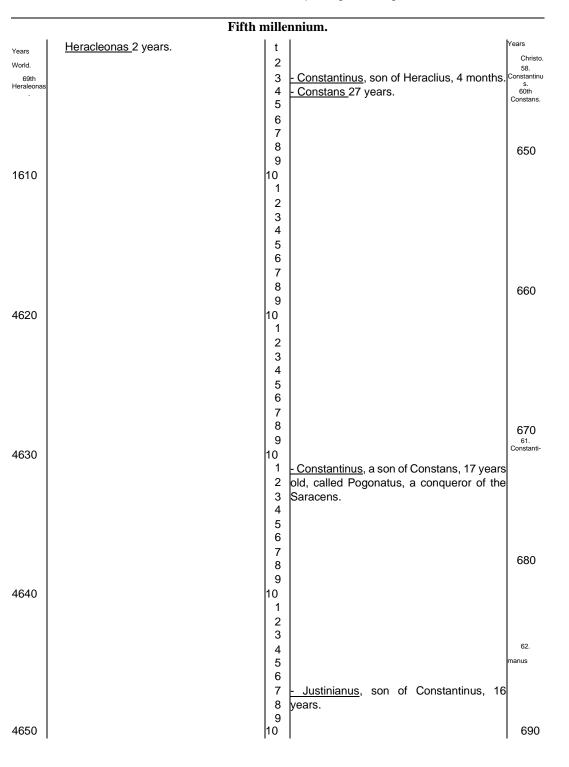
Fifth millennium.					
Years of the world.	St. Augustine is baptized in the 3rd year of Theodosius.	1 2 3 4 5	John Hermit becomes famous.	Years after Christo.	
4360	Augustine becomes a presbyter. <u>Honorius 29</u> years, Arcadius' brother.	6 7 8 9 10 1 2	-Arcadius, the son of Theodosius, 13 years.	Arca-	
	The Goths.	3 4 5 6 7 8 9			
4370	Rome conquered by Goths in the year of Christ 412 under Alaric.	10 1 2 3 4 5 6 7	-Arcadius dies.	410	
4380		8 9 10 1 2 3		420	
4390	Valentinianus the Younger, in the Occident, next to Theodosius, 25 years.	4 5 6 7 8 9 10 1 2 3	- Theodosius the younger, a son of Arcadius, 27 years.	45. theodosius.	
4400	Augustine dies at the age of 75. Concilium at Ephesus in the 10th year of Theodosius.	4 5 6		440	

	Fifth	Mil	lennium.	
Years of the world.				Jabre to Christo.
4410 47. mar-		1 2 3 4 5 6 7 8 9 10 1 2 2		450 46 Valentinian us.
4420	Marcianus, in the Orient, 6 years. Rome conquered by the Vandals, in the 456th year of Christ. Concil at Chalcedon in the 4th year of Marcianus.	3 4 5 6 7 8 9 10 1 2 3	- Valentinianus the Younger, after the death of Honorius, in the Occident. After Valentinianus, Italy is torn apart, and is restless until Carl the GreatLeo I, 16.	48. leo.
4430		4 5 6 7 8 9 10 1 2 3 4		470 49. zeno.
4440		5 6 7 8 9 10 1 2 3 4 5 6 7	-Zeno 17 years.	480
4450		8 9 10		490

Years		1	Years of
World.		2	Christo.
		- Anastasius	26 years. 50. sius.
		6	
		7	500
4.400		8 9	
4460		10	
		1	
		2	
		4	
		5	
		6	
		7 8	510
		9	
4470		10	
		1 2	
		3	
		4	
		5	
		6 7	SI. Justin.
		8 Lustinus 9 v	ears, is a shepherd
		l ⁹ lbeen	sars, is a shophera
4480		10	
		2	
		3	
		4 5	52. justl-
		6	1,
		7	lustin the about outle sisteria
		8 -Justiniann's 9 son, 38 years	Justin the shepherd's sister's
4490	(The imperial] Law.	10	530
		1	
		2	
		3 4	
		5	
		6	
		7	
		8	
4500		10	540
			1

Years of the world.				Years of
		1		Christo.
4510	Rome burned and devastated by the Golden by Totilas in the year Christi 548.	6 7 8 9 , 10 1 2 7)		550
4520	The Lombards settle in Italy.	4 5 6 7 8 9 10 1 2 3 4		560
4530		5 6 7 8 9		53 Justm.
		10 1	- Justinus, Justinianus' daughter's son, 10 years.	570
4540		6 7 8 9		54. tiberius.
		1 2 3 4 .5 6 7	<u>-Tiberius</u> 7 years.	^55. Martyr.
4550		8 9 10	- Mauritius 20years,a holy martyr.	590

	Fifth millennium.				
Years of the world.		1 2		Years after Christo.	
	Gregory the Great, the last bishop of the Roman Church, because the following ones are popes, that is, bishops of the Roman court.	4 5 6 7 8			
4560		9 10 1 2 3		600	
		5 6 7	-Phocas 8 years. An emperor's murderer and pabst maker.	56. Phocas.	
4570	The primacy of the pope is confirmed, which Bonifacius III obtained.	8 9 10		610	
	Nota. Bonifacius is a papal name, as it were bona facies, because under a good appearance the pope does the worst, both to God and to man.	3 4 5 6 7 8	-Heraclius 29 years.	57. Heraclius.	
4580		9 10 1 2		620	
		4 6 7 8 9			
4590	Mahomet begins in the year of Christ 630, and in the 18th year of Heraclius.	10		630	
4600		9 10		640	



	Fifth millennium.					
Years of the world.		1 2		Years after Christo.		
63. tius. 64. Tiberius. 4660	Leontius expels Justinian and reigns for 3 years. <u>Tiberius Absimarus 7 years.</u>	4 5 6 7 8 9 1 1 2 3 4 5 6 7		700		
4670		8 9 10 1 2 0 4	-Justinianus re-enters and reigns for 6 years. Philippicus Bardesanes 1 year, 6 months. Anastasius 1 year, 3 months.	710 65 Philippicus. 66. anasta- 67. theodosius. 68. leo.		
4680	The iconoclast.	8 9 10 1 2	-Theodosius 1 year, becomes a monk. -Leo III, 24 years	720		
4690		3 4 5 6 7 8 9 10 1 2 3 4 5 6 7 8 9 10		730		
4700		10		740		

Toughnes s of the				Years
world.			- Constantinus, son of Leo, 34 years, called	Christo. 69.
			Copronymus.	stanti-
t710		2 3 4 5 6 7 8 .9 10 1		750
1720		2 3 4 5 6 7 8 9 10 1 2 3		760
1730		4 5 6 7 8 9 10 1	-Carl the Great King in France.	770
		2	-Leo <u>IV</u> , son of Constantine, 5 years.	70. leo IV.
4740		8 9 10	<u>- Constantinus</u> , Leo's son, reigns alongside his mother Irene for 10 years. He drives out the mother and reigns alone for 5 years. The mother reenters and reigns for 3 years.	Constantin us.
4750	<u>Irene</u> .	8 9 10		790

Years		1		Years after Christo.
world.		2		
		3		
		4		
		5		
		6		
		7		
		8		
		9		
4760		10		800
4700		1		1. carl
		2	- Carl the Great 14 years. Previously king	Large.
		3	in France 32 years.	
		4	·	
		5		
		6		
		7		
		8		
		9		040
		10		810
4770		1		
		2		
		4		
		5		
		6	Ludvie the Dieve OC	
		7	-Ludwig <u>the Pious</u> 26 years.	
		8		
		9		
		10		820
4780		1		
1700		2		
		3		
		4		
		5 6		
		7		
		8		
		9		
		10		
		1		830
4700		2		330
4790		3		
		4		
		5		
		6		
		7		
		8		
		9		L
		10		3. lutherus. 840
				0-0
4800	Luthoringon got its name from this		Luthorus (Lothorins) 45 years	
l	Lutheringen got its name from this.	l	-Lutherus (Lotharins) 15 years.	I

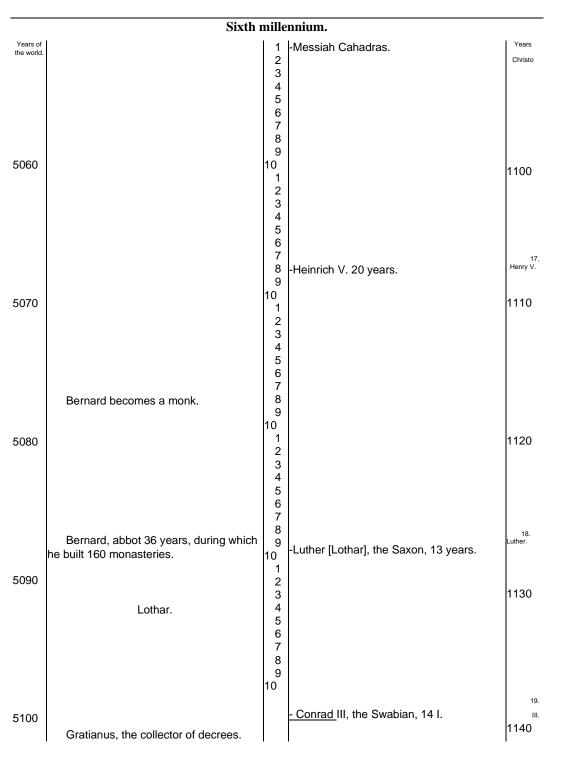
	Fifth millennium.	
Years of the World.	1 2 3 4 5 6 7	Years after Christo.
4810	8 9 10 1	850
	2 3 4 -Ludwig II 20 years. 5 6 7 8	4. ludwig
4820	9 10 1 2 3 4 5 6 7	860
4830	8 9 10 1 2 3 4 - Carl the Bald 2 years.	870
4840	8 9 10 1 1 1 10 years.	880 5. carl the fat.
4850	2 3 4 5 6 7 8 9 10	890

	FIIU	ıı ımme	IIIIIuIII.	
Years			- Ehrnhülf or Arnolf12 years.	
Well.		!		
		3		
		4		Years
		5		Christo.
		6		6. honor
		7		sleeve.
		8		
4860		9		
		10		
		1		
		2 3	-Ludwig III 10 years.	900
		4		
		5		
		6		7. ludwig.
		7		
		8		
4870		9		
4670		10		
		1		
		2 3	- Conrad 7 years.	910
		3		
	Thrasibulus. '	4		8. conrad.
		5		
		6 7		
		8		
4000		9	Hainwich I the Wagler Dulta of	
4880		10	-Heinrich <u>I</u> , the Vogler, Duke of Saxony, 17 years.	
		1	Saxony, 17 years.	920 9.
		2		rich.
		3 4		non.
		5		
		6		
		7		
		8		
		9		
4890		10		
		1		930
		2		
		3		
		4		
		5		
		7		
		8	-Hetta I or Otto I 36 years.	
		9		10th Heiia.
4900	[Hetta,] that is, Father.	10		940
·		•		•

	Fifth	3	rtaufend.	
		1		
Years of the world.		2		Years after
		3		Christo.
		4		
		5 6		
		7		
		8		
		9		
4910		10		950
		1 2		
		3		
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		7 8		
		9		
4920		10		960
		1		900
		2 3		
		4		
		5		
		6		
		7		
		8 9		
4930		10		
1,550		1		970
		2 3		
		3		
		4 5		Hetta.
		6		
		7		
		8		
1040		9	-Hetta II. 10 years.	
4940		10 1	Frieda II. 10 years.	980
		2 3		
		4 5		12 Hetta.
		5		
		6 7		
		8		
	_	9		
4950	<u>Otto</u> .	10	-Hetta III. 19 years.	990

Years of the		1		Years of
World.		2		Christo.
		3		
		4		
		5		
		6		
		7	Establishment of the Sentemuirate in	
		8	Establishment of the Septemvirate in	
		_	the Empire, or the Seven Electors, under	
4960		10	Otto III.	1000
	The theorem of the the birth of	1 2		
	The thousandth year after the birth of	3		13 Henry II
	Christ.	4		13 Herry II
	After these thousand years are over,	5		
	the devil is now let loose, and the Roman	_	-Heinrich II, the lame, the saint, 22 years.	
Rev.20.	bishop becomes the Antichrist, also by	7	End of the tribe of the Ottonians.	
	force of the sword.	8		
		9		
		10		1010
4970		1		
		2		
		3		
		4		
		5		
		6		
		7		
		8		
		10		
		1		1020
4980		2		
		3		
		4		
		5		14.
		6		
		7		
		8	-Conrad <u>II</u> , the Frank, 15 years.	
		9		
		10		
		1		1030
4990		2		
		3		
		4		
		5		
		6 7		
		8		
		9		
		10		15. Henry III
				1040
5000	End of the fifth miller river		Hainrich III the Dieck 47 !	
	End of the fifth millennium.		-Heinrich <u>III</u> the Black, 17 I.	l

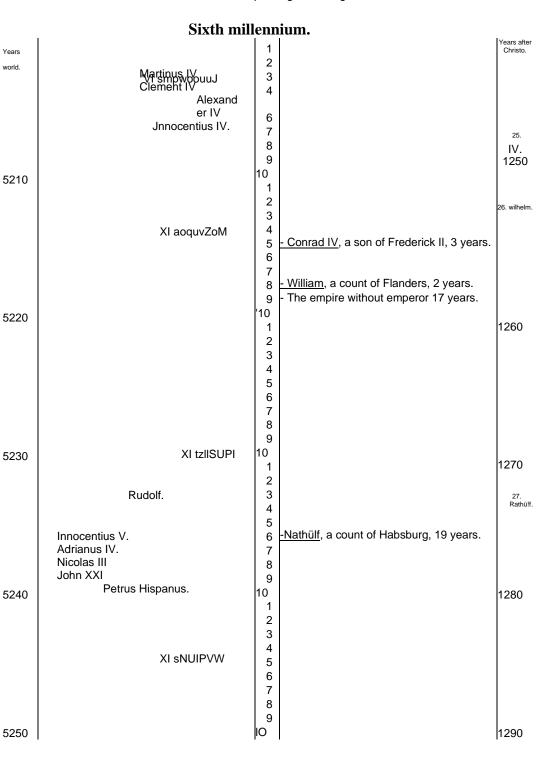
Years of the World.		1 2	Years after Christo.
5010		4 5 6 7 8 9 10 1 2 3 4 5	1050
	Pope Stephen IX, a brother of the	6 7 8 9	16. Henry IV
5020	Duke of Lorraine.	10 1	1060
	Pope Nicolaus II. Alexander II	2	
	Alexander II	4 5 6 7 8	
5030		9 10	1070
		1 2	
	GregoryVII, hellfire, a larva of the devil.	3	
	'SpjNSL ssq	5 6	
	sarvZ sms <quvrgswa "n^aoösrß)<="" td=""><td>7 8</td><td></td></quvrgswa>	7 8	
5040		9 10	1080
	Bernard was born.	1 2	
		3 4	
		5 6	
	Urban II Victor III	7 8	
5050	Ill aopiA H uvgM	9 10	1090



Years of the world.	(Peter Comestor, Ma(gister <i>Historias scho-</i> (<i>lastioas</i> . Under Conrad			^According to Cdristo.
	(Petrus Lombardus,	1 2 3		
5110	(Magister Sententiarum.	4 5 6 7 8 9 10 1 2	<u>-Friedrich Barbarossa</u> 37 years.	1150 like this Frie-
	Bernhardus dies.	3 4 5 6 7		
5120		8 9 10 1 2		1160
		3 4 5 6 7		
5130		8 9 10 1		1170
		2 3 4 5 6		
5140	Abbot Joachim.	7 8 9 10		1180
		1 2 3 4 5		
		6 7 8 9		21. Henry VI
5150		10	-Heinrich VI, Barbarossa's son, 7.	1190

700

Years	Sixui iiiii 	Ι.		Years after
world.		$\frac{1}{2}$		Christo.
		3		
		4		
		5		
		6		22. phil.
		7 8	Dhilin Daghanasala and 10 anns	1200
		9	- Philip, Barbarossa's son, 10 years.	1200
5160		10		
		1	(Franciscus) Bettelord under	
		2	(Dominicus) Philip.	
	- Jnnocentius III, an immensely great	3		
	hypocrite. istzorb msmsöun ms m sttpusoouu^ -	5		
	istzoro insinsoun ins in supusoodu	6	-Hetta <u>IV</u> , a duke of Brunswick, 4	23 Hetta.
		7	years.	1210
	St. Elisabeth born.	8		
5170		9		24 Frederick II
3170		10	- Frederick II, Barbarossa's grandson,	
		1 2	37 years.	
		3		
	Gregory IX, who made out the	4		
	Gregory IX, who smade gin the freezesses poG ms "m supouoH			
		6 7		1220
		8		1220
		9		
5180		10		
		1		
		2	36 11 636 11 5	
		3	Messiah of Mosi the Egyptian.	
	ichvUl	5		
	-abHenorius IIIa a god of Franciscus and	6		
	St. Francis dies.	7		1230
		8		
5190		10		
		1		
	Anthony of Padua.	2		
		3		
		4		
	Elisabeth at Marburg canonized.	5 6		
		7		1240
		8		
50 00		9		
5200	CidentiansMNShadayo1	10		



Bonifacius VIII, a monster. > He came to the papacy (Neble shirofuled like a lon, died like a dog		Manufacturer of MeansyptimesAdolf.	1		Years
ilike a lion, died like a dog. -qunH uw snu usgrostsb stt 'omoF ms oral porosa zvh 'slpuK uw mal uommozob muhtstwik whi' st Jasuohsoun urs "HIV Bornest HupvjuwK 9 HupvjuwK 9 Under this Albrecht the Ottomans 10 lineage of the Turks comes. Pope Clement V. 'uomplsmojZ asg aMpsjwE Des Lyra guusstio guoälibstiou. 5270 Pope John XXII 19 years. 100 Here the 1290 days of Daniel end, Cap. 12, from the middle of the last week in which the sacrifice fell 2c., counting one day for one year. 5290 Pope Benedict XI. 1300 14 Microbit I of Austria 10 years. 1300 14 Albrecht I of Austria 10 years. 14 Albrecht I of Austria 10 years. 1300 14 Albrecht I of Austria 10 years. 14 Albrecht I of Austria 10 years. 14 Albrecht I of Austria 10 years. 1500 1600 17 Albrecht I of Austria 10 years. 1			2		38.
aunH uw snu usgrostsb stt 'omoF ms oral porosa zwh 'slpuK uw mal uommozob muhistiowis mit. std asuohsoun urs "HIV 8 HupvjuwK 9 Under this Albrecht the Ottomans leader of the Turks comes. Pope Clement V. 'uomplsmojZ asg aMpsjwE 5 6 7 8 9 9 100 1 100 1 1 2 3 1 100					hettaHUlf.
Qual Hu wan us grosts state of the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrifice fell 2c., counting one day for one year. Qualified and the last week in which the sacrification of the last week in wh		like a lion, died like a dog.			
poprissa zvh "slpuk uw mal uommozob muhistoxis min st stabenhoson urs "HIV Hupvjuwk" Under this Albrecht the Ottomans locamic policy Hupvjuwk Des Lyra guusstio guoälibstiou. Des Lyra guusstio guoälibstiou. Des Lyra guusstio guoälibstiou. Pope John XXII 19 years. 100 110 11 22 33 45 66 77 89 Pope John XXII 19 years. 101 11 22 33 Albrecht I of Austria 10 years. 1300 1300 1300 14 15 16 77 88 Pope Clement V. 1310 1310 1310 1320 1320 1330 1330 1330 1340 1340		.gunH uw snu usgrostsb stt 'omoF ms oral		eup. 11.	
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	5300		9		

	1	ı	1	1
Years of the world.	Clement VI, in the Thal a pope! i ffqvA ms;vhT rsq m ,'iXMSMSjZ			
		1 2 3 4 5 6 7		Years Christo.
5310	Günther, Count of Schwarzburg. Bonifacius IX)ouuJ Gregory XI Urban V. Jnnocentius VI.	8 9 10 1 2 3 4 5	<u>- Carl IV</u> 28 years.	1350 32 Carl IV.
5320		6 7 8 9 10 1 2 3	I Moses Gerund. Mesims d°s^^ G-rstn.	1360 Amurat I. Muradl.j
5330	'X uvipn	4 5 6 7 8 9		1370
	IX aoösaß)	1 2 3 4 5 6		Bajazetes I.
5340	Here begins the schism of three popes, which lasted 39 years, a certain sign that the papacy will fall, as Revelation prophesies that the city of Babylon will be divided into 3 parts. This will be followed by the fall and end of the Antichrist.	7 8 9 10	-Wenceslaus, Carl's IV son, 22 years. 'asjchnsH' asg uvqan	33. wen- 1380 Cale- Cdn-
5350	'XI snpvftuoA	7 8 9 10		1390

Sixth millennium.					
Years world.	John Hus lifts.	1 2 3 4		Years after Christo.	
5360 Moses.	HDXissoopenstiuosuVII. Tamerlanes "a Scotsman".	5 6 7 8 9 10 2 3 4 5	l Ratwerd. <u>-Ruprecht</u> von der Pfalz 10 years.	1400 34th Ruprecht.	
5370	John XXHI _{II} "the pious દોઇldົ∪vZSDtz Alexander V. smrga≙tzyg"i mxx Z^uuvhoJ	6 7 8 9 10 1			
	Concilium of Satan at Costnitz 4 years. John Hus, the holy martyr of Christ, full: Antichrist burned at Costnitz together with his fellow martyr Jerome of Prague.	6 7 8	SiegmannSiegismundus, Carl IV's son, 27 years. Martin V.	1410 Siegismund	
5380	Durancia VääitianCO in IALLINI	9 10 1 2 3 4 5	'X MPVW The Pabst's chair comes back to Rome from France, after the 39 years of the Schism, that is, after having been transferred to France.	1420 Amurat. [MuradllZ	
5390	Burgensis Xääition68 in I^LUN. Burgensis Lerutinium.	6 7 8 9 10 1 2 3 4	Eugenius IV XI snmoönZ (Basel, Concilium zu (1430	
5400		5 6 7 8 9	Ferrara, (Florence. -vmsichA rsjojvE msq In ärpZ -vmsichA rsjojvE msq m ärpZ -Albrecht II. 2 years. -Friedrich III 53 years.	36 Albrecht. 37. Frederick. 1440	

Years of	1	1 .	I	1
the world.		$\begin{vmatrix} 1 \\ 2 \end{vmatrix}$		^After Christo.
		3		
		4		
	Vladislav, King of Poland, slain at	5		
	Varna by Amurat. Junocentius VUI.	6 7		
	Sixtus IV tzNVIMM	8		
5 4 1 O	Paul II	9		1450
5410		10		1430
		1 2		
		3		Mahomet. [Meheme
	Pius N.	4	- Constantinople is conquered by the	dll.s
	Calixtus St. Nictlans WyZ II ZM	5	Turk Mahomet.	
	Nic Blaus Wy Z II ZM	6 7		
		8		
	Matthias, King of Hungary.	9		1460
5420		10		
		1		
		2 3		
		4		
	'II sn,nvck	5		
		6 7		
		8		
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5430	'^I sniärA	10		1470
		1		
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		7		
		8 9		
5440		10		1480
		1		
		2		
	<u>HI4</u> smrunouuA	3 4		
		5		
		6		Bajazetes.
		7 8		
		9		1490
5450		10	- Maximilian reigns with his father.	1470
l		•	_	

712 Luther's Chronikon. W. xiv, 1276-1279. 713

Years of the World.		1 2		Years after Christo.
	Alexanderals	3		38. maximilian
5460	A new disease, called the French or Spanish plague, is starting. It is said to have been brought to Europe from the discovered islands in the West. This is one of the great signs before the Last Day. And under this Maximilian, miraculous signs, and many of them, have taken place in the heavens, and also on the earth and in the waters, of which Christ has said that there will be great signs, so that it is not read of any time in which more and greater ones have taken place at the same time,	5 6 7 8 9 10 1 2 3 4 5 6	-Maximilian_alone 25 years. Julins II, a devil made man. Pius III 'III 'psnZL asusqroalsb chimM ms tzllljnJ	1500
	which give us the certain hope that the blessed day is at the door.	7 8 9		4540
5470	'X osF	10		1510
Indulgence	The pope's indulgence challenged by Luther after John Hus' death in the 102nd year, which is almost the 1000th year after the papacy was confirmed by Phocas. 'I^tzMlvnqK	1 2 3 4 5 6 7	End of the empire of the hopeful Saracens.	Selim.
of the Pabstes.	-HuvjvT qmU nrs' 11^ susulSW	8 9		CarlV. 1 520
5480	Paul III, a villain.	10 1 2 3 4 5 6 7	<u>- Carl V</u> .	Soliman.
5490	-chrawjoE ms "'in snfnv^	8 9		1530
. 3-5	Clement VII, a child of Satan. Adriann VI.	10 ,I 2 4 5 6 7 8	-The Princes' Confession of Faith at the Imperial Diet in Augsburg, before Carl V and the entire Empire.	
5500		9 10	The present year 1540 is the 940th year of Mahomet, and the 960th year of Pabst.	1540

It is to be hoped that the end of the world is near, for the sixth thousand of the years of the world will not be full, just as the three days of Christ's death have not been full, so I divide thus:

> Passover - Friday (Lifts on the evening of the green Thursday, Passover Friday (Morning after

> > (On the evening of the funeral.

Sabbath Sunday (morning following.

(On the evening of Saturday. (morning dawns.

The first of the Sabbath - Sunday

has not been fulfilled, but He rose in the morning, that is, in the middle of the third day, just as He was caught in the middle of the first day; so now is the middle of the sixth millennium of the world.

> In the 25th year of Uzziah, king of Judah, the first Olympiad begins. Darius Longimanus in the 78th Olympiad, in her 4th year. Alexander the Great in the III Olympiad, in its 2nd year. Augustus in the 184th Olympiad, in her 3rd year. Christ born in the 194th Olympiad, in her 4th year. Christ died in the 203rd Olympiad, in their 3rd year.

But I would not like me or anyone to be tormented about whether the Olympiads are certain, since we have the certainty of the Holy Scriptures.

From the seventy weeks of Daniel.

Now let us look at Daniel about the seventy where it would be revealed to Jeremiah, namely weeks. [Dan. 9, 25.:]"From the time that the command went out that Jerusalem should be built again" 2c. We do not want to concern ourselves with the different opinions (in this piece), but accept the one, namely that the going out of the command is to be understood in such a way that it took its beginning in the second year of Darius, since the command, not of a man, but of God, went out through Haggai and Zechariah. And it is not necessary to place the beginning of this going out or the command in the year in which it was revealed to Daniel. For it was revealed to him (as it says above [v. I] in the text) in the first year of Darius and Cyrus, when the seventy years of desolation were already fulfilled and finished. So it is also not necessary to assume the beginning of these seventy years at that time.

in the fourth year of Zedekiah or Jehoiakim, as some Jews and Lyra do. For Daniel and 2 Chron. 36 and the first chapter of Ezra teach sufficiently that the years of desolation began with the destruction of Jerusalem. And the word of Jeremiah about the desolation has nothing to do with this command, about which Daniel receives a new revelation after the end of the seventy years, since the word had already gone out that the captivity should be lifted. For Jeremiah says nothing of the rebuilding of Jerusalem, but of the people being brought back after seventy years, which was done and fulfilled.

Therefore the angel prophesies of a new word according to the word of Jeremiah, and he does not show him the beginning of the going forth. For he prophesies future things, not for

Daniel, but for his people. The angel divides the seventy weeks into seven weeks, sixty-two weeks, and one week; namely, in seven weeks the streets and the trenches will be restored in a short time. That this is fulfilled is taught by the book of Nehemiah, who came in the twentieth year of Darius, and barely completed the walls, since in the meantime, from the second year of Darius, they had suffered many things in that puny time for eighteen years, in that the Gentiles prevented the work that was commanded by the word of God. For before that, from the time of Cyrus, the work had lain wholly idle for twenty-four years, being forbidden by Cambyses, king of the Persians.

Therefore the angel gives seven weeks, that is, forty-nine years, for the restoration of Jerusalem. For in so many years, from the second year of Darius, Jerusalem was hardly rebuilt, so that it had streets and ditches (as the angel speaks), that is, that it had a well-ordered regiment in the streets and was at peace, and ditches, that is, walls, fortifications against war and enemies. "There is a time to set up a city, both for regiment and against the enemies, that both may go and stand in pregnancy."

These years are fulfilled in the fifth year of Artaxerxes Mnemon, when Nehemiah and the priest Jehoiakim were still reigning 2c.

[Dan. 9, 26.:] "And after the sixty-two weeks Christ shall be cut off, and there shall be no more." The 62 weeks are 434 years, which together with the 49 years or 7 weeks make 483 years. That is how many years there are from the second year of Darius. After this year, namely the 483rd year, immediately in the beginning of the following year, which is the first of the last week, and the beginning of the 34th year of Christ's life,-in this very year (I say) Christ is cut off, as here the angel speaks, and the last week follows, of which it will soon be said.

This word: "And be no more", or, what our Latin interpreter adds from his own and says: Et non erit populus ejus, qui eum negaturus est, must rather be understood in such a way that Christ, exterminated

from the land of the living and crucified by the Jews, will have nothing of the Mosaic law nor of any carnal worship, but also nothing of the world regiment or of the house regiment, but his kingdom will be a spiritual and eternal one in righteous justice and holiness. Ps. 16:4: "I will not sacrifice their libation with the blood." "All things are become new" [2 Cor. 5, 17. Isa. 43, 19.]. And elsewhere [Jn. 4, 21.], "Ye shall not worship in this mountain, nor in Jerusalem." [Ps. 16, 4.:] "I will not put her name in my mouth." By this well-chosen word "cut off," the angel indicates that Christ would die and rise again, bringing righteousness and life without law and works. Therefore follows [Dan. 9, 27:]

"He will strengthen the covenant of many A week." Read Peter's sermons, Apost. Cap. 3. 4 2c., and Paul's Apost. 13 and this whole book, in which they teach that through JEsum all things are fulfilled unto their children. And so it is evident what the angel wants. Now this week is to be considered like the feast of the Passover, in which they celebrated the whole week long. So also this week of the right and fulfilled Passover was exceedingly glorious and holy through the powers and miracles of the Holy Spirit and through the mighty and wonderful speeches in all languages.

"And in the midst of the week the sacrifice and meat offering shall cease." This was done Apost. 15, since it was established by public pronouncement in the Concilium of the Apostles that the burden of the Law must be lifted from the necks of the disciples. This happened about the third or fourth year after the resurrection, that is, in the middle of the last week.

How miserably blinded are the Jews, who so foolishly reject the exceedingly salutary promise of the weeks! For so Jeremiah, by the promise of the seventy years, upheld the people in captivity, that they might know that deliverance from that calamity was sure. Thus, since it should happen that after the return from captivity they should be afflicted with calamities not much less (for in Babylon they are surely honored quite gloriously

(The time of the end of the world has already passed, both through the kings and through the most excellent prophets, Daniel, Ezekiel 2c.), God gives them the consolation that promises that these evils will not last longer than seventy weeks. Then Christ himself will be there, who will put an end to all evils through an eternal redemption. But they [the Jews]

make the end of the weeks the beginning of the time when Christ should be expected at an uncertain time. By excluding themselves from the predestined time, they plunge into the chaos of an indefinite and never coming time, and cheat themselves of the so salutary promise.

Difficulties in this calculation of the years of the world.

There are two difficulties in this calculation of the years of the world. The one comes from the story of Stephen in the Acts of the Apostles, Cap. 7, 4, to whom Lucas puts this word into the mouth, that Abraham was brought from Haran to the land of Canaan after the death of his father Tharah. If this is true, it follows that Abraham was born in the 130th year of his father Tharah. For Abraham was 75 years old when he went out of Haran, that is, after the death of his father (as Stephen says), but Tharah lived 205 years. So it is clear that Abraham was born in the 130th year of his father Tharah.

On the other hand it is written in Gen. 11, 26 that Tharah was seventy years old when he begat Abraham, Nahor and Haran. But it would be intolerable and a great impertinence to say that Moses writes that Abraham was 60 years old before he was born. For if he was born in the 130th year of his father (as the narrative of Stephen reads), and yet (as Moses says) was born in his 70th year, it follows that he was born 60 years before he was born. That would mean (as I have said) to take out too much.

Which of both opinions you want to follow, you will be free for my sake, but it will be difficult to improve Moses. I hold it with Moses, namely that Abraham was really born in the 70th year of his father, then went away from Haran 60 years before the death of his father. Thus the 60 years do not fall away from the number of the years of the world. Further I believe that Tharah begat his firstborn son Haran approximately in the thirtieth year of his age. Because you see that so all other fathers, Peleg,

Eber, Salah 2c., about the thirtieth year children have begotten, namely since they hurried to fill again the world empty after the sin flood. Therefore it is to be believed that also Tharah after her example and use around the thirtieth year had children, namely the firstborn son Haran about in the thirtieth, afterwards the Nahor about in the fortieth, finally the Abraham in the seventieth, and perhaps from another, namely a younger woman. For he himself calls Sarah his sister, the daughter of his father, not of his mother, or more correctly a niece, who descended from his brother Haran. But Abraham [Gen. 11, 26.] is called first, although he is the youngest, because he was actually born in the seventieth year [of Tharah]. At the same time Moses gives a reminder: since he writes that the three sons of Tharah were born in the same year, we are to think that the other two were born at another time, which he again mentions as born here, since he says that Abraham was born. Thus the sons of Noah are listed above as born in the same year, while only the oldest son Japheth was born in this year of Noah, as shown above.

Regarding the story of Stephen, it can be said that it was not his own statement, but a story taken from the mouths of the people; such a story tends to be confused and obscure. Then the evangelists tend rather to indicate the passages of Scripture than to cite them, and are content to have briefly referred to them and to the sources themselves. For see Matthew in the first chapter, how the genealogical register does not agree with the histories. At the same time, it cannot be denied that the

that this very passage, Apost. 7, has been corrupted in more than one way by some wise men. Yours: This is an obvious error, that he says that the Lord appeared to him in Mesopotamia before he lived in Haran, and that he left Chaldea afterwards. Mesopotamia is put for Chaldea, unless you let Chaldea be located in Mesopotamia. Otherwise, he had long since moved from Chaldea. See the Augustine in the first book "of the questions about the first book of Moses", and de civitate Dei, lib. 16., cap. 15.

The other difficulty is in the years of Jehoram king of Judah and his son Ahaziah.

Here all calculators leave out 20 years, which becomes clear from this: Of Ahaziah it is written in 2 Chron. 22, 2. that he was 42 years old. Again 2 Kings 8, 26 that he was 22 years old. Therefore, if the book of Chronicles tells the truth, Ahaziah will be 2 years older than his father Joram. This becomes clear: Joram is 32 years old when he becomes king and reigns 8 years; that makes a total of 40 years.

By this opinion (if someone wanted to follow it) one would be forced to say that Ahazja was a son of Joram according to the law (legal). But it is against this that his mother Athaliah, the wife of Joram, is called the mother of Ahaziah. But in the scripture not the mothers of children are called "mothers" according to the law, but only the mothers of natural children.

I follow therefore the opinion of Jerome and Lyra, namely that Joram reigned 28 years. However, twenty years are in the history with silence transitions because of his wickedness, in which he ruled ungodly and tyrannically, but these years are indicated in the age of his son Ahazja, so that no error arose in the history. Thus Joram, the father, becomes 18 or 17 years older than his youngest son Ahazjah.

If this opinion holds, which I like to follow, it will happen that the last year of the last week is just the fourth thousandth year of the world, as you see in the Chronikon.

Notes.

Resolve these problems.

18. years Jehoshaphat the father, 2 Kings 3:1.

1. the first, Joram Israel becomes king 2. years Joram, the son, 2 Kings 1, 17.

The second: Joram Judah becomes king in the 5th year of Joram Israel, 2 Kings 8:16. How can one and the same year be at the same time the 2nd year of Joram Judah and the 1st year of Joram Israel, yes, at the same time also the 5th of Joram Israel?

3rd' The third: Ahaziah Judah becomes king in the 12th year of Joram Israel, 2 Kings 8:25, while from the 2nd year of Joram Judah to the last year of Joram Israel are 15 years.

The description of this time of Elijah and Elisha is very confused, just as the kingdom was in very great disorder at that time because of the idolatry and ungodliness of Jezebel.

Set it as shown on the next page.

signifies the 16th year of Jehoshaphat, and after it the son Joram begins to reign with the father in the 17th year [of Jehoshaphat].

Mes is the 3047th year of the world.Z Joram Israel becomes king, but in s unrest; <

-Joram, 23 years old, reigns with his father for 9 years.

but after 3 years at rest.

So the first problem is solved, that the 2nd year of Joram Judah, and the 1st year of Joram Israel and the 18th year Jehoshaphat are one and the same year, if you connect end and beginning with each other.

[Year 3052 of the world.] 1 2 3 4 5 - Joram Judah. 32 years old, reigns alone 8 years 6 after the death of his father. These are the 12 years of Joram Israel. < 7 8 And so the second problem is solved, namely 9 that Joram Judah becomes king in the 5th year 10 (namely at the beginning of the same) of Joram 11 Israel. 12 Take a leap over 20 years. -Ahaziah, 22 years old, 2 Kings 8:26, reigns with his father 20 years.

2 Kings 8, 25.: In the 12th / year Joram Israel will s to begin) . -2 Kings 9, 29: In the 11th (Ahaziah king namely s at the end /

> [This is the year 3065 of the world.] 1 Thus the third problem is solved, that the 12th 2 year of Joram Israel is the first of Ahaziah, since 3 these years coincide in their beginning and end. 4 Therefore, one must be careful to distinguish in 5

the words a twofold understanding of the word "reign," namely, that either the son reigns with the father, or the son alone; then that the beginning of the year for one king is the end of the year for the other king. This ambiguity is a mother of error.

These 20 years are indicated in the history entirely with silence transitions, and alone in the age of Ahaziah.

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2 Chron. 22, 2. -Ahasja, 42 years old, alone 1 year.

-Athalja 7 years.

Jehu 28 years.

[3084 of the world.]

Or do you do it better.

Therefore distinguish the sayings according to the different times; as, Ahaziah is 22 years old, since he began to reign (namely with his father Joram, who reigned), 2 Kings 8:26, and he is 42 years old, since he reigns alone after the father. And he reigned 1 year, namely by passing by a leap over 20 years in which he reigned ungodly with the father. Thus the problems are solved. Only you should know that the 5th year in the second problem must be understood as the end of the 4th year, and just this 5th year of Joram Israel is the first year of Joram Judah, since he reigns alone, with concealment of 3 years of Joram Israel, since he reigns in unrest. So you must understand the 12th year of Joram Israel from the beginning of the year, because in this very year Ahaziah reigns with him, and both are killed in the same by Jehu. Therefore, after a jump over 20 omitted years, the 12th year is to be put.

2. several proper names of the Germans traced back from their original meaning. *)

1537.

Newly translated from the Latin.

The proper names which have *olf* or ulf are quite German, as:

Rodolphus is corrupted by the Latin, rather means in German "Ralhülf", that is, Rath und Hülfe. For salus or auxilium means "help", "council" consilium.

Lodolphus is corrupted. German it means "Luidhülf" or "Leudhülf". For Lnid 1) with a Dutch or Leud with a Swabian diphthong means people in the plural. It is therefore "Leuthülf", in Greek Alexander.

Landolphus stands for "Landhülf", which is, the lands salvation or a helper of the land.

Gangolfus stands for "Ganghülf", happy help that it goes on. And by changing the words, the same is expressed: "Hülfgang", for which "Wolfgang" is said backwards, as if you said a wolf is going. This mistake comes from the Dutch language, which still today twists the vowels like this: "Huolfgangus", when it wants to say "Hülfgang", which uninformed ears take for "Wolfgang". Because "wolf" is lupus.

Arnulfus stands for "Ehrnhülf", help of honor, a person who can help and promote respectability and virtue. Because be-

1) Incorrect in the original: Imcle. People means in Dutch: Lui.

constantly write and speak the Latin a where the Germans have an e or the diphthong ä, and they leave out the aspirations.

Gandolfus seems to be the same as Gangolfus, in that the g is corrupted by the d.

Ulfarus, that is "helper" or "helper", ^in Latin] Salvator, Auxiliator, ^in Greek^ Alexius, [in Hebrew] Joshua, Jesus, Esdras 2c.

Minulfus is without doubt: My help or my salvation. Because "Min" in Saxon means my, therefore "Minhülf".

Astulphus is "Hasthülf", hurried help. "Hast" in Saxon means one who hurries, who is brave, who is fierce.

Agilulfus, which is either "Eilhülf", which means a quick, swift help, almost the same as "Hasthülf", because "Eil" means festinationem, speed, or what is nowadays in use, "Eitelhülf", corrupted "Eitelwolf", as if one said: full and loud help.

"Wolfart" is quite corrupted, instead of "Hülfrat", because it is the transposed name "Rathhülf", which is called Rudolf, as is said above.

Adolphus is very corrupt, and it should be said "Hatthülf". So the Latin call the king of the Longobards ^tbulkus. But Hatto or Hätto is the same as father. So still today the children in Hesse call

^{*}This booklet is written in Latin and was first published without Luther's name in 1537 at Wittenberg under the title: Aliquot nomina propria Germanorum,ad priscam etymologiam restituta per quen- dam antiquitatis studiosum Vitemb. 1537. Already in 1559 an edition appeared in Oberursel (Ursollis), which just like the Wittenberg of 1570 has on the title the indication: Autors Reverenüo v. Martins I-ntkero. Other editions followed: one in Wittenberg in 1611; another in Helmstädt in 1673. In our Walch edition there is the remark in an old hand: "There is also a Wittenbergische Allsgabe of 1554 in small octavo." In 1674, a German edition by Al. Gottfried Wegener, which is included in the Leipzig edition, vol. XXII, appendix, p. 65 and by Walch. In Latin, our writing is printed only in the Altenburg edition, vol. IX, p. 1592, after the Wittenberg edition, which appeared in 1570 with Peter Sech. In the past, Luther's authorship was doubted several times, prompted by a passage in a letter written by Erasmus to Julius Pflug in 1532: Martini Omtflori vsstri, gnoā ĀÜüis, cks norninidus propriis Oerinanornin porplaoet opnNouinrn. But this utterance is spurious < Köstlin, Maut. Luther (3), vol. II, p. 674 a<I p. 445. Recently it is generally assumed that Luther is the author. Also the preceding writing, the Chronikon, offers some clues for this, e.g. the introduction of Hetta for Otto, Ehrnhülf for Arnulf, Rathülf for Rudolf, Ratwerd for Ruprecht 2c. We have retranslated according to the Altenburger.

their fathers Hatto, with the Italian a or the broad and double-sounding e. Thus "Hatthülf" is a helping or saving father. And I believe that the Chatti [Katten], whom we now call Hessians, were called with the old word Hatti, that is fathers, and Hattia their fatherland. So that bishop of Bamberg was called Hatto, and another Otto, which is the same. For Otto has undoubtedly been corrupted by the Latin by omitting the aspiration (as they otherwise almost always do), instead of Hetto or Hatto. Therefore the emperors, the three Ottonians, must be called Hatti. Hatto post Hatto regnavit tertius Hatto. 1)

And it is not surprising that our language is corrupted by ignorant people. Because also we have again, since ignorance prevailed, the Latin language extraordinarily corrupted. I believe that through this very ignorance even the main name of our nation, namely Germania, has been corrupted. For it is probable that the Latin historians were mistaken in the letter H and regarded and read it for G, or also that they did not distinguish it sufficiently by hearing, since a strongly aspirated H reads almost 2) like the letter G. Therefore, I think that our nation was formerly called Hermannia, just as that extremely excellent leader, who defeated the legions of Augustus, is called Arminius 3) by the Welsh in a wrong way, while he is in fact called "Herman", which is still a very common name today. But "Herman" is a man of the army or a leader in war. For "army" is exercitus or war. Hence one says "Heerfart", that is, a warlike enterprise. Hence Hermanni, Hermannia, which means the warrior, the warrior.

The same mistake has occurred also with the name Segestus, which was the father-in-law of Hermann, in that Segestus instead of

"Hengst" is set, since the letter 8 was reversed into 8. For the name of a certain Duke of Engern still persists among the Germans, "Duke Hengst zu Engern". "Hengst" however means a riding horse, or a war horse, so that "Hengst" is about the same as a knight or Philippus, namely a horseman. And the bishop of Cologne still calls himself Ducem Angrinorum, "Duke of Engern". The Latin spells it wrong: Angrivariorum. And England (Anglia) is called Engerland (Angria) by these Angris or "Engers". Therefore also England has still largely the Saxon language.

And I leave it to others to consider whether that word Alemannia, too, is corrupted instead of "Ad.elman", Adelmannia, I suppose.

All names which have Breun or Bryn are quite German, as:

Brenno or Brynno, the leader of the Gauls against the Romans. And nowadays the word Brenno or more correctly Bryn, with a Pythagorean y or a Dutch u, is very often in use. Hence "Brunswig" or "Brynswig", that is, the castle of Brennus (as they talk).

Likewise "Brennburg", which today is mispronounced at all courts: "Brandenburg". For the citizens of this city in the Mark even today call this city: "Brennburg", that is, the castle of Brennus, not "Brandenburg".

But it is Brynn or Brenn (as old heroic poems indicate) a helmet, especially the one with a plume or horns. Therefore Brenny is a helmeted one. And "Brennburg" is either the castle of Duke Brenno, or the guard of Brennorum, or of the helmeted and armed to protect the land. And the big beetle, helmeted with red horns and armed with brick-colored wings, is called "Husbrenner" in our region.

"Hiltebrand" stands for "Heltbrenn", that is, a strongman (gygas) and a hero of the Brennen, or a head and leader of them. Nowadays, "captain over the ricey stuff." Because "Helt" means a hero, as it were an Achilles or Hector.

This would like to be translated in such a way: One Hatto ruled after the other; the third was also called Hatto. Compare "Luthers Chronikon", in this volume Col-. 688 sf.

²⁾ Instead of propinyuao, propinquo will be read.

³⁾ In our original: ^riminiu8, but corrected by us according to the St. Louis edition, vol. V, 715, tz 47.

Luitprand, the king of Lombardy. This stands for Lutbrenn, which means a helmet of the people, who protects the people with weapons. For we have said that "Luit, Lyt" or Swabian "people" denotes people in the plural.

Aisbrand, king of the Longobards, is "Husbrenn", that is, the protector of the house, or who protects the house and the family with weapons. "Huis" or "Hus", long spoken, means a house in Saxon.

"Fuchsbrand", that is "Fusbrenn", a soldier on foot, but helmeted, and it seems to be said with reference to "Heltbrenn" that, just as the latter is a helmeted knight, so the latter is a helmeted man-of-war on foot; nowadays: "captain over the foot soldiers" or "Weibel". 1) For "fus", spoken long, means a foot. So you see that "Brenn" is a warlike or military expression.

All names ending in rich are German.

"Friederich", [Latin] Pacificus, [Hebrew] Solomon, [Greekf Irenaeus. Caesar writes Viridorix, Epidorix. This has already become Italian through the Longobards, since the Italians also call a rich man "Ric". But it is "Rick" or "Nich", in Swabian "Reich", dives. So a river which has much fish is called "fischrich", a fertile land "kornrich", one which has much money "geldrich".

Arrigis, king of the Longobards, "Ehrrich", nowadays a quite common name; that is, rich in honor, who is in great honor.

Alaricus, king of the Longobards, whom we now call "Olrich, Ulrich", but more correctly "Alrich", that is, who has abundance of everything, Pantoplusios. "Huldreich" is another name, or rather a name formed from new.

Attalaricus, a king 2c., stands for "Hattalrich", that is, a father rich in all things.

Emerich, that is "Jmerrich", always rich, who never lacks. "Hinrich," Julius Caesar calls Vercingetorix, but by the.

Error of the scribe with confused, staggered and reversed letters. For he wanted to write the Saxon "Hertoge Hinric", which means Duke Heinrich. And afterwards the scribes changed the H in V [and c] 2) and shifted "toge" to *Hin*, and made "geto" out of it. But this word is very well known nowadays, and clearly shows the errors of the old books, for in Saxon he is called "Hertoge Hinric", in Swabian "Herzog Heinrich". "Hertog" or "duke" is the same as dux. This comes from "Heer," which is exercitu, and "zog" or "to pull," which means to lead or go to war. But "Hinric" means as much as -at home or rich at home, or rich in families, the father and regent of many, as if one wanted to say that Abraham in Hebrew means: the father of many, namely families [Gen. 17, 5].

"Dietrich", in Greek he is called Theoderichus, comes from "Deud" or "Düd", with a Pythagorean y or a Dutch u. With this name the Germans seem to have named God. And the historians write it with a T; but the universal language, which still persists with us, testifies that one must say "Deud" or "Düd", although even Caesar always writes T, where he heard a D pronounced from the mouth of the Germans, as will be said later. From this "Deud" we Germans are called "Deudisch", which is "Deudici", but according to Saxon dialect "Düdisch", with a Pythagorean y or a Dutch u. For with all such words one must look to the Saxon dialect, of which formerly all Germany made use. Thus the Germans took their name from GOtt, which they called "Deud" or "Düd", as their descendants called themselves "Gottos" from "God", that is a Deo, which these same Gothen also call "Gut" today, namely the Danes, Swabians 2c. But all Germany says "God". Because the Gothen were Germans. But because both "God" and "Good" are spoken long, it happened that the historians call them Gaetas, with a double sound. But "good" means: the good, the good.

Added by us: it may have failed in the original due to a typographical error.

¹⁾ The last two parts of the preceding sentence are accidentally in reverse order in the original.

And it seems that this name "Düd" came from the Hebrew "Död" [xxx], which means an uncle, a friend, a lover. Thus the old and first fathers of the Germans wanted to call God "Död", a friend, a lover, an Oheim, as the Israelites called him Baal, that is, a lord, a bridegroom, a husband. But even the Greek Theos doesn't sound much different than the word "Deud" or "dudish" if you pronounce it "Teuds" or "Teudsch". And there is no doubt that the Latin Deus comes from the Greek Theos, whether they want to pronounce the The by D soft or hard (Raphessare sive Daggessare). For some make the t soft by th, others by d. Thus there is a great communality (symbolism) between these hard, aspirated and soft letters.

Hence comes the diminutive name "Dödle". which the Welsh call Totila, but among the Germans "Detzel, Ditzel, Dötzel" is quite common. For the Welsh change tz into tt, as from Hesse they make Hattia, the Hessians call them Hatti or Chatti. There is no doubt that the king, who is called Detzel in the common language, is that Tottila. For the Welsh do not write "Dezel". but "Dottel" or Totila. And it is, as he said in jest. but still with truth: The Welsh and the French write differently than they speak, and speak differently than they mean. Thus they speak here with the mouth "Dötzel", and yet they write Tottila. They speak "Etzel" and write Attila. They speak atzio and write actio. They speak lesere, asere, disere and write legere, agere, dicere. But also our Franks call still today "Död" a godfather or spiritual father, who lifted a child from the baptism.

Therefore this "Didrich" or "Dudrich" is so much as rich in GOtt, Divus, Divinus. And in Greek Theios or Eusebius, (Latin) Pius.

The names ending in wick and ich are German, as:

Vitigis is called a king of the Longobards, but his correct name is "Witich". This one is called Divitiacus by Caesar. "Witte" is however in the

Saxon prudence or experience, hence "Wittich" the wise, the experienced, the understanding.

The queen Heddewigis (Hedwig) is more correctly called "Hettowig", the father's refuge. Because "Wick" means with the Saxons a refuge; therefore "Brynswig" or "Brunswig", as is said above. So also "Oswig, Coswig, Herdwig." Thus one says Lodovicus, but not well; in Saxon it is "Lydewig," or "Leutewig" in Swabian, that is, of the people or the people's refuge and comfort. 1) This one Caesar calls Lytavicus, wanting to imitate the Saxon and putting an Italian a instead of e, and u instead of a Dutch. The French call him in a very clumsy way Clodovaeus, in that the letter L is inflated by the throat, and "Wick" transformed into vaeus.

All names ending in walt find German.

"Oswalt", more correctly "Huswalt", the ruler of the house, the head, the steward, who is now called "Hoffmeister" at court. For "Walt" means force, authority or power to govern. Hence comes the word of those who begin something: "Das walt GOtt", that GOtt wants to govern.

"Ehewalt", shortened "Ebald". But it must be said "Hegewalt", who has the power or the office to guard and to erhallen. Because "hegen" means to guard. Hence the name "Heger," 2) which is now erroneously called Hoyer, that is, a preserver, a guardian, Latin Servatius, at court: "chamberlain, rentmaster. Thus one says of a field, a meadow, a grove, which is surrounded with fences, it is "hegt", namely because it is separated from the public use and guarded. And the consistory, the court or the sacred circle (sacer circulus, as Homer speaks) is called "cherished bench, cherished court" 2c.

"Sebald", Sebaldus, that is "Seewalt", the first syllable pronounced long, is the antithesis in relation to "Hegwalt", so that "Seewalt" is such a steward, who carries outward, sows, plants, tills, the land,

¹⁾ Compare St. Louis edition, vol. V, 715, s 47. 2) Compare St. Louis edition, vol. V, 715, s 47.

the field, the garden cultivated, and the like; "Hegwalt" the one who receives what has been gathered, mown, picked, brings it home, keeps it and protects it. The latter would be called a husbandman (Agricola, in Greek Georgius), the latter an issuer (promum).

"Wilibald", Bilibald, more correctly "Vilewalt", that is, who is superior to many things, governs many things, as it were as the highest or supreme ruler over the others. For "Vel", 1) long spoken, means in Saxon: much. Or it comes from good ((a bonitate), "Wolwalt", who rules well, called so for the sake of the good prefix (as the Germans very often use to do).

"Tipold", Theobaldiis, but it should be "Ditwald", with a Greek Ita: 2) Dit (as above). [Diet] means a house, a possession. "Dietwald" is a superior of a dominion; or "Dentwalt", "Düdwalt", GOttes Gewalt, as above in "Dietrich".

Grymoaldus, a king of the Longobards. "Grimwalt", the power of wrath. Among the ancients it seems to have been a name for the judicial power, which is to exercise wrath against the wrongdoers, as now a judge is, who hands over the one to be punished to the tormentor. For the fact that nowadays one says "judge", "magistrate", is obviously something new, since "judge" actually stands in a good sense, does not express punishment, but as it were promotes and disentangles hindered and confused things. And it is actually an activity of the mind. Hence we say "right," "rightly," as, a right line, a right way, in contrast to a crooked line, a winding way. "To make niece" is therefore to make right. Hence we call "report" to instruct, instruct, instruct a man, to lead out of error: "Dear, report me of this" 2c. Therefore, "Grymwalt" is the force of wrath, and the Welsh change the w to o, deceived by the sound of the words.

Adoaldus, a king of the Longobards. The name comes from Otto or Hatto, "Hettwalt", the father's power, in the place of the

Father, a guardian, a protector. And today for the advocates the name "lawyer", patronus, has remained in custom. Whether it is written and read in a corrupt way n instead of tt, that one says now "lawyer" instead of "Hattwalt", I do not know for sure.

Rodoaldus, a king of the Longobards. This comes either from "council", 3) as above Rodol- phus, "Ratwalt", power of the council, power to advise, Rathsherr (consul), or from "save", that is, salvare, deliver. "Rottwald", a redeemer, liberator, savior, as another king of the Longobards is called Rotharis, which is no doubt "savior", that is, liberator, redeemer.

 $Garibaldus, \ \ "Gerwalt", \ \ "Garwalt", \ \ nowadays: \\ "authority".$

All names ending in win, find German.

"Volckwin", "Volggewin", conqueror of nations, in Greek Nicolaus, Nicodemus.

"Baldwin", Balduwinus, who is quick to conquer. Isa. 8, 1.: Raubebald.

Albuinus, Alguinus, Alcuvinus, Alboinus, "Allewin", "Allgewin", who conquers all, a king of the Longobards.

Andonius. If according to the Italian way n is written instead of I, it is the same as Alboinus. For they write Bononia while they speak Bolonga. Otherwise it is "Handwin", which is a victorious hand and the right invincible in war.

"Goswin" seems to be the same as "Huswin", the overcomer of houses, in that instead of H, G is put incorrectly, as it very often happens. But better it is Josquin. This name was made famous by an outstanding musician in Dutch. 4) But Josquin is the diminutive of Jost or Justus. For this is how those people speak to the children in a flattering manner: "Justkin," that is, Justulus, Justinulus. For that some say "Jobst" is a coarse pronunciation of upper Germany. They also call the idol and the idolatrous image, which comes from England, Sanct "Jos".

¹⁾ In our original erroneously: Vsl instead of: Vel.

Ita, that is 6ta Luther pronounced the same after Jtacism, as the Modern Greeks do.

³⁾ In our prelims: Ratt.

⁴⁾ Compare Table Talks, Cap. 12, 8 38 and Cap. 13, 8 62, St. Louis Edition, Vol. XXII, Col. 427 and 480.

All names ending in old are German.

Arnoldus, in German "Ernhold", a respectable, who loves respectability and virtue. So today a messenger of the emperor is called "Herold", that is "Ernhold", who seeks and maintains virtue and respectability.

Leupold, this should actually be "Liebhold", as a compound name like "Ratthülf" 2c. As if you said, "lieb und hold", liebenswerth und geliebt, [Greek) Erasmus, [Latin] Amandus. For dear is as much as beloved or lovable. "Huld" is the favor with which I love. Hence one says, "holder Bule," 1) that is, dear bride or friend. "He is not dear to me," that is, he does not love me.

"Diepold." Some make Theobaldus out of it, others Hypolitus. But Theobaldus is not valid, in any language, and it is certainly a fiction. If it is ${
m Hypolitus}$, then H can be changed in D, and then the name is not a German one, but a Greek one, as there are many of them in Germany. I hold that it is the same as "Liebold," and that this name is corrupted by an inability to pronounce the L correctly (labdakismo), because all who suffer from labdakism speak a d in the beginning of the syllable [instead of I] and almost also an n, while they nevertheless pronounce the I correctly at the end of the syllable. It is the same with the letter r, that they cannot begin a syllable with r and yet they can pronounce the r at the end well.

All names ending in *man*, *mund* are German.

"Herman," said above, which the Welsh corruptly pronounce Arminius, is so much as a leader of the army or a warrior.

"Hartman," a strong man, [Greek] Andrew. For "Hart" means a firm, strong, unconquerable, in a suffering way (passive), who does not give way, but

But "Man" is a word that can be used in the German language as often for compounds as any

in the Greek and Latin languages. Thus one says: "househusband, husband, village man, sword man." And in general, as often as a nomen verbale is lacking, "man" is compounded with the verbum, as:

"Siegeman" 2) (whom one calls quite corruptly Sigismundus), as if one said: viotor, a victorious man, victorinus. For "victory" is victoria, "to win" means vincere.

Bohemundus, "Wogeman", that is, a bold one, Audentius, who dares to attack a thing vigorously. For it is certainly a mistake of the scribes in Bohe. while they heard "Woge".

Raymundus is said by the very same error for "Rygeman" or "Rugeman", which is Quietus, a guiet, calm man. In Hebrew: Noah; as Numa Pompilius, Solomon were without wars 2c.

All names ending in werd are German.

"Albrecht" is certainly "Adelwerd", in a suitable composition, as it were "Eddel und werd", precious and dear, as we call the gems "Eddelstein", that is, delicious stones. "Werd" is theuer and kostbar, and it seems this composition of two words of the same meaning has a special emphasis. "Albrecht, Alprecht" are corrupted names.

Hildebertus, "Heltwerd", 3) that is, a theurer und köstlicher oder seltener Held, or "hold und werd", Holdwerdus, nowadays one says "holdselig".

Digobertus, "Tugewerd". "To lie" is: to be of value, to be worth something, to be useful; hence "Tügent", virtus, bravery, honorable deed. Thus one says: "He did me all virtue and honor," that is, he did me all good deeds and service.

Fulbertus, that is, "Wolwerd", Wolwerdus, in the same emphatic composition: digne dignus, chare charus.

Aripertus, a king of the Lombards, that is, "Ehrewerd", honored and theuer, worthy of honor, Honorius.

"Liebenwerd," that is, "lieb und werd," as in

¹⁾ In the original: "Holderbule".

²⁾ In our template: "Segeman".3) In the original: "Heltwer".

"Liebhold, Rathülf, Hatthülf" in German composition.

"Werd", that is, theuer, hence the names of the towns "Dunawerd" [Donauwerth] and "Werd" [Wörth]. It is also used in the feminine: "Wolwerd"; "Walprecht, Walpurg" is quite corrupted. [Greek] Eucharia, [Latin] Gratiosa, Venus, Venusta.

Gunibertus is a corrupt name, but it means something very good. For it is "Künewerd", that is, bold or strong and at the same time worthy, who is outwardly strong and worthy of Hanse, and who thrives in war and in peace. And it is "Kün" (long spoken and with a Dutch u) and 1) "Werd" with each other connected so much as strong and werth.

Humbertus, that is, "Unwerd", not theuer. There is a noble lineage of this name, and it seems as if one took this name out of humility, as if one wanted to say: Do not strive for high things. It is better to be despised in a low place than to want to appear worthy through tragic honor. And perhaps Kunibertus is the same, in that according to the Dutch way K and H 2) are interchanged with each other.

Sigisbertus, that is, "Siegwerd", that is, you shall be victor and at the same time werth. Because the victory makes impudent people, but the kindness of the victor makes a Siegwerd.

"Symprecht," Symphorianus. Oh, how many and arbitrary corruptions we encounter, since it is the same as "Siegebert", putting m for g.

Lampertus, that is, "lange und werd", which is long worth, because the benefits are quickly consigned to oblivion, and rarely, or rather never, is a Langewerd found, which is long pleasant.

Robertus, "Ruprecht", both are corrupted. But it must be called "Ratwerd", since he is supposed to be "Rat und werd", who is able and worth something through counsel, just as "Tugewerd" is able and worth something through action. For good counselors rarely remain valuable, that is, in truth "Ratwerdi".

All names ending in rat are German.

"Council" with t is ambiguous. First, used only as singular, it means a council, for one does not say "the council" in the plural, CONSILIA. Hence comes Rathaus, 3) "Ratherrn," the council building, the seuators, the place where the senate meets. Second, it means the councilors themselves, hence in the plural "the council" with an Italian a or a double-sounding e [which is ä]. Third, it denotes a success, a well-being, when the syllable "ge" is added 4). Hence, "advised, unadvised, wolgeraten." But it is clear that this is derived from "advice". There is also a word "wheel" with d, in the plural "wheels", namely rota, rotae, but this does not belong here. Thus one says therefore:

"Gebhard", more properly "Gebrat", with pure e, one capable of giving counsel, a counselor.

"Volratt", "Wolrat", who probably gives advice, who has good advice, Eubulus. But if you want, you can say: "Wolrat", that is, "Wolgerat", Fortunatus, Felix, Prosper, but I don't like that.

Conrat, "Künrat", with sharp emphasis on the first syllable and a Dutch u, who is able to do something with Rath, who knows Rath, Prudens, Prudentius. This name is also shortened and is then called: "Kurt, Kuntz, Küntzlin, Küntzel". In these, the letter u indicates that one should also say: "Kunrat", with u and not with o. "Künnen" is to know or to be strong in knowledge.

Burckardus, "Burgrat", the council of a castle, a city. For the cities were called "castle" and the inhabitants Burgenses and still today "citizens".

"Eberhard", more correctly "Ober-Rat", the highest council, proconsul.

Ricardus, Ricardis, "Reichrat, Ricrat", or, from wealth, as it were a rich council, or more correctly: "Rekrat", council among the giants, the noble, the heroes, because "Recke" means the noble, great, heroes, strong men, giants. Such a one seems to be called "war council" nowadays.

¹⁾ In our prelims: and" instead of: and.
2) In our template: "L. 6. H", for which we have adopted L. L U.

^{3) &}quot;Town hall" put by us instead of Rutüus in our template. - Right from it ssnueulum is drawn incorrectly to the following.
4) In our template: instead of: "ge".

Oldradus is clear in itself that it is "Altrat", or in Saxon "Oltrat", an old councilor or the senate, and he is perhaps called so in contrast to youthful councilors who overthrow the communities by their inexperience and foolishness. Otherwise, nowadays, "old council, new council" is the name given to those who succeed each other by annual change in the office of authority.

Eckhardus, "Eckart", but according to my opinion "Hegerat" from "hegen", as above, the one who keeps, who guards wisely and carefully. And he who is called Odoacer by the Welsh is "Hettheger". Because "Ott" or "Od", as we said, is Hatto, Hetto, so "Hettheger" is the guarding father, who preserves, protects. Therefore "Eck", "Wolfs-Eck" 1) should more correctly be "Hege", Hegio, "Hülfshege", the preservation of the help or the help of the preservation. Or if you want "council" to be said of belongings (Fortuna), then "Hege-council" will be the one who preserves what has been acquired. For "Rat" and "Unrat" are said in German when the goods are taken care of well or badly, since thereby, as it were, good or bad care is taken of the household. But the former derivation is better.

Marquardus is exceedingly coarse instead of "Margratt" or "Marcratt" (Markrath], a rath of the land. "Marck" means boundaries. Therefore, this Margratus presides over a certain area, which is determined in its boundaries.

The names ending in hart are German.

Namely, "hard" means strength, "firm, strong".

- 1. "Volckhart," the strength, support, bearer of the people, [Greek] Demosthenes.
- "Leenhart", lion strength, who acts there manly and fearlessly. Thus Duke Henry of Brunswick the Lion has been called 2c.
 - 3. "Bernhart", bear strength.
- "Ehrhart", strength of honor or honorable strength, which protects there masculine respectability.
- 5) "Degenhartz", strength of virtue, namely, he who is steadfast and firm in virtue, who does not allow himself to be swayed or bribed. For
 - 1) In our template: "Eckwolffs Eck".
- 2) Compare Walch, St. Louis Edition, Vol. XIX, 975, on the word "Unrath.

"Degen" comes from "Dügen", to apply, to be fit, as one says in Saxon: "Er thet my alle Ehre und Dügent", that is, all kinds of good (Virtutis) and services he has done me. Because that's where "Dügent" comes from, with a Greek y (otherwise "Tugent"), Virtutes. This is the xxxxxxx, 3) which Cicero

in Latin Officium.

"Reinhart", maybe "Nugenhart", peace strength, or "Regenhart".

"Gotthart," God strength, [Hebrew] Gabriel, if you don't want to derive it from "kind," which means ingenium or nature. "Gotthart" would then be "Guttart", bono ingenio, "Gutter nature, pious", in Greek Agathais, Agatha.

Thus, one could also say "Reinart" is of a pure, chaste kind, (Greek] Catharus, Catherin.

"Hoard" is used substantively and comes from the adjective hard; it means firmness. Thus we call God "our stronghold," where the Hebrew calls Him a rock. From there comes "hortig", from good and solid health, healthy, lively.

Several more names.

From is said above, it is "Dötzel" or "Detzel" from the word "Död" with the double sound \ddot{o} . Because so the Franconians say: "My Död." But "Död" or "Deud" is the name of GOD, as is said above. Therefore Tottila is "Dödle", "Dötzel", as it were a small God or Deunculus, "Göttlin". As the tt is changed into a double s 4) or z, or the Hebrew (for it must be "Göttlin", or lesser gods, under the true GOtte) 5) the historians call him Taxillo or Tassillo, with even coarse guttural sound.

The same has happened with the name, which must rather be pronounced Hettila or "Höttle", and with one it becomes "Hötzle", "Hötzel". For it is a diminutive of Hatto or Hetto and Hotta; these names are pronounced with omission of the aspi-

³⁾ vt/ceMv stas appropriately put by us instead of oikon in our template and in Walch's old edition.

⁴⁾ In the original: "äuplex ss".

⁵⁾ These brackets are set by us.

ration "Otto" and, derived from it, "Oettle", and are still very common today. From it also the royal city in Hungary Buda or "Oven" is geuanut in German "Hetzelsburg", arx Attilae or Hettilae, because Hettila, the king of the Huns, had his royal seat there. But it is Hattela Väterchen, little father, in German "Väterlin".

Carolus or Karolus is without doubt the Saxon "Kerle" with double sound e, which those always make into an Italian a. But "Kerle" is a man of tall stature and large body, as it is written that Carl was the first.

Alphonsus, Alfonsus is very close to the German "Hels uns", if it is not this itself. It means: our help. For (as I said) the Welsh leave out the aspirations and make a out of e.

Arionistus (so Caesar has it), other worse Ariouistus with u, is "Ehrnvest" and is shortened "Ehrnst". But "Ehrnvest" is nowadays a title of the nobility, especially of the knights, because they hold on to respectability and should hold on. Because that is what the word means.

Marobodus, so the Latin have it, but the Germans "Mehrervod", shortened "Mehrvod", long spoken, the roughly however speaking people Oberdeutschlauds it verderbeu in "Vogt". But it is "Mehrer" 1) Major. Therefore one calls still now St. Jacob the Greater "St. Jacob the More". And Moravia we call today "Mehreu", which got this name from this Marobodus, that is from "Mehrervod". But "Vod" comes from "soil", that is, to nurture, to nourish, to raise, as parents nourish their children, and animals their young. Therefore Marobodus is "the Mehrervod", that is, the greater, upper, higher nourisher, who is above the lower Vodis. For so the princes are said to be Vodi, Hetti, Dodi, "Hettlin, Dötzlin", nourishers, fathers, shepherds, gods of the peoples. Therefore also another country is called "Vodland", now corrupted "Voitland" or "Vogtland", perhaps because this country should administered only by One Vodus.

There is a proper name Bodo, which is just

1) Put by us instead of: Meher, according to what is written in the second following paragraph.

This "vod" is a caretaker, a shepherd, a breadwinner. It is not properly pronounced "messenger", because this means one who brings news.

Marschalcus. No Naine is more shamefully corrupted by the Guelphs or bad scribes. For it is also that which is called "Mehrer" or Major, and "Stallherr", and is called a master of the horsemen thereof, that he has to govern the horsemen. And one should have spoken and written "Mehrstallherr", that is, the greater, upper, highest Rittmeister. This is nowadays the title of the Duke and Churfürst of Saxony. And if this word had not been corrupted, it would not have been necessary to add now, "Ertzmarschalck", but "Mehrstallherr" would have expressed what "Ertz" or Archi means, since it denotes the highest master of the cavalry.

Lotharius. Caesar calls him Lutherius or Lutherus. It is "Luther" still today a common name in Germany, especially in Saxony. But it means a lord or ruler of the people. For "Lüde" means (as I have said) in Saxon people: "Her" 2) Herum or dominum. But Caesar, as I have said above, is wont to change d into t, if it be not for the sake of the following aspiration, or for other causes. Therefore, also here is a Dutch u or a Pythagorean y. Then th is the tender and soft d. Finally, the Saxons to this day call that very good emperor Lotharius "Keyser Lydher" or "Ludher". If a Swabian heard this pronounced, he would make it "Lidher", because they like to make a Latin i out of the Greek /. But Caesar, since he actually wanted to make "Ludherum" by the aspiration, was the cause that the coarse talkers afterwards made Lotharius out of it. And nowadays one makes "Lütter", "Lotter" and the like. Hence comes Lotharingia, "Ludheringen", that is Ludher's dwelling, from the grandson of Carl the Great, who is called Lotharius by the historians. Now one says quite roughly "Lottringen".

Amalasuitta,, 3) "Heavenly Witte", heavenly wisdom, from "Witte" or "Witte" and heaven, taught as it were by GOD. [Greek]

²⁾ In our prelims: Army.3) In the original: Urania snitta.

Urania, Diana, Theodidacta. Or if you want to derive it from the whiteness of the sky, it will be the serenity (Serena). Because "Witte" is also the white color, the brightness.

Rosemunda, "Rosemund", rosy mouth. This has no doubt.

Theudelina, Dudelina from "Deud", "Düd", "Död", namely little goddess, as Tottila or "Dödle", little god, as said above for "Dietrich". Hence the diminutive is Theudelina, "Düdlin" or "Dybelina", Detzelina, Ditzeline [in Greek) Eusebiola, [Latin] Piuscula, Divula, Divinula.

Frastrada, the wife of Carl the Great, is "Bestrat", the best council; Greek: Aristo-bula.

Francus, Franciscus, [Latin] Liber, Liberius, [Greek] Eleutheros, by shortening (syncopen) or contraction

Swabian double sound is "free", used in an active way (active) 1). "Ancke" is Jüngling, young man, still today a gender name in many families, and "Enckel, Enckle" is still called a young farmer, or the one who rules the plow, so that it is in the day that the Franks were manly people or a young crew, who, for example, since they were servants, have set themselves free through war in an uprising. "The free boys, free journeymen, the free peasants."

Franciscus is in Greek imitation the diminutive, "Frenckel, Frencklin, Frenckle, Frentzle", in German "das Freibüblin", "Freiknäblin". And the French still call "the free will", liberum arbitrium: Vrancum arbitrium.

1) In our original active; in the old translation adjective.

3. Luther's Dialectics or the Theological Use of Logic, displayed by him. *)

About 1540.

The rational art of Melanchthon contains all the necessary precepts (or teachings), so to be found in Aristotle, Rodolphus and Petrus Hispanus. But Philippus has explained the teachings with beautiful examples, and has reported our lines of the right use of the art of reasoning. But I will put them in my books in one and another doctrine, if I live.

For the whole reason consists in the division, definition (exact description) and way to conclude. The division indicates that one does not need the word in an ambiguous way; e.g., if I were to speak of faith, I would use the abbreviation "faith".

division: It is a historical faith, which the devils also have; a worldly (civil) faith in words and works, which is remembered in the reckoning of the fruits of the Spirit, Gal. 5:22, and a Christian, true, unfeigned, living and righteous faith.

If I were to judge about marriage, I would have to leave the difference in advance. For there is a double, namely a half-started (or vowed), and consummated marriage.

The definition (or exact description) indicates what the thing is that is being talked about. But the things to be described are double:

^{*}This writing is found only in Walch. He reports about it in his preface to the 14th volume, p. 84 f., that v. Löscher from a manuscript, which may have been written around 1540, and according to which Luther was so copied, this dialecticam or rather usum logices theologicum, ab illo demonstratum of a preface, which he put to LI. Wolfgang Gottlob Förtschel's biblical Lexicon Luthers, which was published in 1726. The translator Äugust Tittel gave this writing the title: "Vernunftkunst mit Gott. V. I. M. Die Lehrart der Vernunft- oder Schlußkunst, so der Ehrwürdige Herr D. Luther gelehrt", for which we have put the above title after the Latin.

An independent thing, or the accidental thing.

The independent thing is a body according to Aristotle, or a thing according to Donatus.

Substantials are of two kinds: incorporeal and corporeal. For with this common division we are satisfied here.

The incorporeal ones are either uncreated or created. Uncreated, incorporeal beings are God the Father, God the Son, God the Holy Spirit. Since no one has seen God, and He is revealed to us in the Word of the Son, the exact and proper descriptions of the essence and will of God, of the difference between the persons, must be badly taken from the written Word of God and the testimonies of the Church of all times and spoken according to it.

The created incorporeal substantial are the good and bad angels and spirits of the people. For actual descriptions one must take also from the holy scripture.

The corporeal substantial (beings) are partly rational, like man; partly unreasonable. Of these, some have living and moving bodies, others do not move.

The actual description of man is also to be taken from Scripture; but of the other animals and creatures of God and of all instruments, it is taken from the working causes, which partly fall into the senses, and partly are found out by man's reason in diligent research. For what has only one being (I am speaking of bodies that can be seen and grasped) is made of something else: and this 1) is called matter, which is twofold, either raw or made with art. The latter can be seen, so the eyes can judge such visible and tangible matter.

Even if a raw matter has its forms or shapes, like the metals, of which the philosopher speaks, and the unadjusted stones and woods, art and chance give new forms to a raw matter. Therefore

The form of two things. The natural, as it is created or grows naturally, and the artificial.

In the same way, the forms are either external, as the quantities (magnitudes and numbers), or the qualities; but some are internal, as the habitus (or habitual skills), which the teachers of reason also call differentias specificas (essential differences or qualities).

The form is therefore the quantity of the body, or inner or outer quality. It gives the thing the essence that is, does not make matter, but makes the thing essentially different.

All forms, however, have the name in view of and because of (respective) an existing matter and the creator (or imager), so the acting cause is called. What the teachers of nature and reason teach about the difference between the main causes, a student must learn diligently. For this knowledge serves to make out the greatest tragedies.

What something does or makes, however, aims at a final purpose. The thing or effect that is produced follows the action.

But what has only the being (I speak of bodies), that is in a place and in the time. Therefore, the ancients added ubi (where) and quando (when) to the predicaments.

And everything that is there, when it is compared with each other, has an inequality. Thus the (exact) descriptions often arise from equalities and inequalities, especially of unknown things, which are often used by those who describe herbs and animals. These are not so far above the common mind that even laymen (or common people), if they are told about them, can judge them well.

Thus, the (actual) best descriptions arise from the main causes. They go straight to, says D. Luther, 2) and report one correctly, and one comes to it sooner and closer than by praedicabilia and praedicamenta, which, to speak actually, take everything from causis (or main causes), how many names are attached to things from the main causes, and the teachers of oratory take all their figures of speech and extensions of words from the

²⁾ If this writing is otherwise by Luther, then this is to be regarded as an insertion of the scribe.

The first thing that Melanchthon showed us was the "main cause". The same has erroneously taken place in the art of speech and speech forms (schematibus).

Let us give one and another example. The farmers speak: What is this thing? What is it made of? What is the matter? How is it made? This is the form. Where does it come from? That is the acting main cause. With what is it made? That is the tool cause. What does it serve? What is its use? is the final cause. When it comes into the work and has reached its end, it is effectus (or effect), e.g. man.

But here one must make a difference, Another is man before the fall; another after the fall. Another is born again of water and the Spirit, and who lives in faith in this mortal body. Another in the resurrection, when he bears the image of the transfigured body of the Son of God, all holy and immortal and glorious. The man, the Son of God, walking in the holy, yet mortal flesh, is also a different man, not only because the human nature is guided by the divine, but also because he is completely holy, without disorder, yet subject to human characteristics, yet without sin, misery and death.

But let's look at the whole Adam according to the main causes.

Adam is a creature of the Holy Trinity, created from an earthly lump, in the image of God, wise, just, immortal, although he should live in the animate life until the transformation, that he should praise God the Creator, beget children and live with God in eternal joy. The earth lump is the matter. The image of God, so a piece of the Godhead is, is the essential form. Because of the quantity (size) and qualities, parts we have thought nothing here. The creating Trinity is the acting cause. The final purpose, that he praises God always. The place can also be added: created in paradise; likewise the time (quando), on the sixth day after creation of the world. The likeness: equal (or similar) to God according to the soul or spirit, and the

good angels, except that he was created from earth.

If one now wants to describe the fall correctly, he looks completely different than before. However, since he is redeemed and sanctified and restored, he is far better than the innocent Adam before the fall. For he will no longer lead an animated or natural (animatum) life, but a spiritual one in a spiritual body and soul, which will no longer fall.

I add another common example.

A pewter jug. The matter is pewter; that it stands, is hollow, is overheated, has a lid and a handle, these are essential pieces or shapes. The pewter caster is the active cause. The artist's form and tools are the work-centred cause. The final purpose is for the artist who wants to sell it to preserve himself and his own; but for the buyer to use it, as a tool, for the necessary use of the family and for ornamentation. 2c. The matter and form are visible; of the main cause and end purpose, people can say orally, or one investigates it naturally from the nature of relativorum (or things that belong together, or relate to something else). If an unknown jar is actually to be described, then one describes the equality first, and does it approximately after the quantity (size).

In the art of Arzue there are descriptions of the bodies. The lawyer (or jurist) talks about the right to the bodies and the right of the border. So one takes the descriptions from the relations, from what for command (or force) the border is set, where and why?

Now I will give an example of random things.

Namely, of something that you can neither see nor grasp, but merely have in your thoughts.

Such accidental things, let them be quantities or qualities, are attached to their essential things (subjectis), which the teachers of reason call materia in qua (or matter thereon), and have with their objectis or correlativis

which are called materia circa quam (or matter and has an objectum or thing in view, which he around which). For the accidental things have no matter "out of which" (or ex qua), because they have no bodies.

Whoever wants to talk about faith, for example, must first explain the ambiguous.

There is a historical, civil, and justifying faith. This faith, however, if it is knowledge, applause or confidence, is in the time of man, to whom we also attribute knowledge and thoughts according to the theologians' teaching.

The form, or formalia, (essentials) of justifying faith are thus, to know, or hasten, firm and certain thought, or applause, or confidence. These essentials must be taken from clear testimonies of Scripture what it is, whether it is the same?

That a faith fei, no one who is a right member of the church will deny.

What faith is, teaches the Scriptures. And since we have spoken of the formalities (or essentials), these must be taken from certain passages of Scripture. This is what Rodolphus calls: whether it is so? But the Son of God John 17 calls faith a knowledge, and Isaiah: a certain thought, likewise Paul: a true, firm and undoubted confidence, joyfulness.

But since each (accidens) is said to be an accidental thing or form of another, or to have a necessary essence (subjecto), because accidental things in themselves have a wedge-like essence, one must, according to the right doctrine, seek the independence or subjectum of faith, which is the materia in qua: If, according to the right doctrine, accidental things in themselves have a distinct essence, then one must necessarily seek the independence or subjectum of faith, which is the materia in qua. And this is man's heart, in which are thoughts, scientific reasons (or principles) and applause. There faith is found, as Paul says Rom. 10, 10: "If one believes from the heart, he is justified." 1)

But he who recognizes recognizes something, and he who believes believes something. That is why faith, or true thought, is called firm and certain confidence, or joy ad aliquid, or aiming at something,

recognizes or confesses, which he agrees with and trusts: this is now called in relatione correlativo- rum (in the connection of things belonging together) of faith either objectum, or materia circa quam. And this is the word of the Gospel, the promise or grace, in which God promises us forgiveness of sins and eternal life out of pure grace, because of the intercession and blood of Christ. For to believe rightly is as much as to believe the word, and through the apostle's word we believe in Christ. Thus the King had the justifying faith, Joh. 4, 50, because man believed the word.

The faith that is thus entangled in the Word recognizes from the Word the grace of the Father, the according to proper doctrine: whether something is blood of Christ, becomes partaker of the Holy Spirit and rests on the Word, and as strong and certain as the Word is, so strong and certain is also the faith that is founded and supported on the Word, although the fickleness or weakness of the human heart always struggles with the certainty of faith.

> These formalia, and the materia in qua and circa quam, make up the actual description of faith, and show how the weak faith in our hearts and the firm word in our thoughts are to be distinguished, so that we do not doubt the certainty of the promise because of the smallness and weakness of our faith.

> The working cause. Everything that is, has its cause; therefore faith does not arise from itself, or from nothing, or from rational thoughts, or philosophical musings, but from the preached, written, read, heard word of God, with which it always has to do. For faith comes from the word or hearing, says Paul (Rom. 10, 17.), that is, the working cause of faith is the ministry of the Spirit. When ungodly people are baptized, taught, absolved, hear about Christ, the Holy Spirit, who is present, moves the hearts, awakens inexpressible sighs from the innermost part of the heart. The hearts begin to applaud, to sigh, to delight in such knowledge, and the Holy Spirit works.

¹⁾ Put by us instead of, "One believes from the heart unto righteousness."

²⁾ In the old edition: the.

Spirit not on stones but on people 2c.

Just as faith is born of the Word, the Spirit and the sacraments, so it is nourished and sustained by meditation and diligence in the Word, godly sighs, and the right use of the sacraments. The Spirit helps our weakness, and the right spirit is given to the one who prays, and he who has, receives; as we see in the prodigal son, Luc. 15.

The final cause (final purpose). But what works also works to a certain end. So the end of faith is that we here, through faith, receive forgiveness of sins, reconciliation, imputed righteousness, the firstfruits of the Holy Spirit, so that in the knowledge of the Father's mercy, which shines and is seen in the blood of the Mediator, a new life, light and joy are kindled in the believer, and transfigures us into the image of the Son of God from one clarity to another, and restores in us the wisdom, righteousness and glory of God that we lost in Adam, and kills the sins in and 1) and gives us comfort in fear, and overcomes the horror and feeling of both deaths in us, so that we gently depart from this world to eternal life.

This final purpose of faith will take effect when we are brought out of the graves and placed at the right hand of God, that we may resemble the Son of God, our brother, in sanctified and perfected wisdom, righteousness, joy, honor and immortality, as. Peter says (1. Ep. 1, 9.). The end of faith is eternal life, which we have here in hope, but there in the thing itself, when we will be like the Son of God. This is the doctrinal way of dealing with a simple sentence.

One also adds comparisons and examples, so that everything becomes clearer; e.g. when one speaks of the great and wonderful faith of Abraham, the centurion, and the Cananaean woman; but the small and weak one of the apostles, the royal, the father in Marco. For from accidental

One prefers to speak of things in CONCreto (or of persons) rather than in abstracto or badly (or in mere thoughts and imagination), since one deals only with ideas or separated concepts.

Let us give another example of marriage.

Scholars distinguish between a marriage that has been solemnized (or vowed), when a promise is made for the future or the present, and a marriage that has been consummated, when a wedding is solemnized with public ceremonies.

If one now wants to describe the marriage correctly, he thinks first of the common kind under the praedicabilibus.

The common type (genus) of marriage is the right. The right is a right order or establishment. Therefore it belongs to justice. Righteousness is a virtue or something honorable that coincides with the word of God, or reason, or the expressed (written) laws. Virtue is an inherent skill (habitus) of the mind. This habitus is a quality in the predicaments. The qualities, if they are considered according to their main causes, are forms (shapes). They are accidental things. Whether the right in itself is an order of God or something good, so we act, when we speak of marriage, not in abstracto, but of the right to marriage in a person.

But now we want to go through this simple sentence or matter according to all main causes. Wise people count it (the marriage) for certain causes to the praedicamento relationis. Others have" certain questions of doctrine. But different people talk about the same thing in different ways, all of which are in agreement and aim at one purpose and end, both the teachers of reason and of oratory; only that the first draw mere lines, but the last add colorful colors and secondary things.

Whether a marriage is, one must know from the word of God, reason and the laws.

What it is, give the main causes, which we also bring out according to the word of God, the natural law, the moral art and the prescribed law, according to certain doctrine and by reflection.

When you think of random things, the first thing you think of is form.

Then the formal cause of marriage is a lawful, indissoluble union. These words must be made according to the words of Scripture, according to the nature of the causes and godly examples in which the form of a right marriage is presented. In Genesis 2, the words are clear about the form of marriage, so in Genesis 24 in the history of Rebecca, and in the legal scholars likewise. This union is then legal if it is done with the consent of the bridegroom and the bride, and the consent of the parents according to God's and the emperor's law; likewise with the public testimony of those who were present at the transaction; likewise with what words, signs and pledges the consent has been indicated; likewise with what ceremonies the union or marriage has been performed and completed. There will be a heap of matter to talk about, if one describes this part of the exact description, namely the form, and confirms everything finely, as is reasonable, with laws and examples.

For the question: if and what it is? is followed by the question: if it is that? For one must not merely say and state a thing, but also prove and affirm it.

But since the union is among several, one must also ask: What is the subjectum or the matter, in which the union takes place. The matter, in which there are two persons, a male and a female, is now stated and confirmed from the word of God. And this matter must be explained with many scholars' research, namely, that such two persons must be of proper age and health in order to be suitable for marriage. For it is said of a perfect man that he is fit for marriage. Likewise, that they be free persons, and that neither blood friendship nor affinity stand in the way, and that blood and public honor be shunned, of which godly men teach salutary both among divine scholars and legal experts.

For man and woman are taken in this description for such persons who have no defect.

The active cause. For the honor and comfort of marriage, the main cause is spoken of, namely, that God ordered, blessed, preserved and protected this state, in which one also sees that God is chaste. One can also see from an honest marriage bed what the love of the Son of God is for His bride. For among the lesser causes is counted by some the consent by which marriage is contracted, if it be lawful. And if it has been once according to the laws and respectability, then it is a right marriage, although the minds and wills among the spouses become divisive afterwards. For the union and the right of marriage remain inseparable throughout life, unless adultery, malicious desertion and death and murder intervene. These causes destroy the bond. But otherwise the disagreement does not separate the marriage. For as that must always be arbitrary, which one once liked, so also that over which two persons become properly one. This also includes the celebrated betrothal, as well as the (priestly) union, which does not make the marriage itself, but only confirms and seals it.

The final causes, as the production of children. But whether marriage does not always attain this end, yet when the formalia (or essentials) of marriage are null and void, it remains wholly valid. For there are also other final purposes; for example, that fornication may be avoided. Therefore, even against the old papal law, marriage cannot be denied to the ancients; for marriage is an experience of the law, and a consolation of human life, and an ordinance against dissolute lusts, or rather evil thoughts 2c. There are also other theological ends; for example, that in chaste marriage one recognizes a chaste God, and calls upon him with a good conscience and a pure heart. Likewise, that the secret of the bridegroom, the son of God, and his Heziba or church, be known in honest marriage and sweetest parental love, as well as conjugal affection, among one another. 2c.

The similarities can be taken from other comparisons. The examples of honest and blessed marriage are Adam's, Rebecca's, Esther 2c. Because the polygamy ge-

The gospel abolishes both of these, after the first institution: "Two shall be one flesh, and inseparably united, or, as the emperor says, to an inseparable community of life"; and also evil examples, such as Lamech's, Esau's, David's, who took another's wife. For although one must go by laws and not by examples, the addition of examples gives light and interpretation to the matter itself. So much for the division and correct description of a simple proposition.

Now follows the kind of conclusion that belongs to the joined sentences or speech, and to the question: whether it is? namely, if one is to prove that the description concerns the thing described or not. For he who asserts something must prove it. The matter of the art of conclusion are round (or short) descriptions. And the word of God also approves, and the laws always include something of a description. Or one also concludes from the division, or matter, or form, or cause, final purpose or effect, affirmative or negative.

From the form.

Titius and Bertha are not legally united; therefore, there is no marriage between them. The conclusion, if it is a hidden superordinate clause (prefix), is a piece of the description, which contains the formalities or essential pieces. The intention must be proved. For the other person has not consented to anything, or the parents have not given their yes, or otherwise something has gone against other laws or princely orders, or against the law of the land; e.g., in Meissenlande it is a law that secret betrothal without the parents' will is not valid.

Of Matter.

The Turks have many wives; therefore, they do not have a proper marriage. The conclusion or the hidden intention is in the matter, therefore it is valid. For the intention is clear.

Titius has held a public engagement with Bertha, therefore he cannot have Rhea. The conclusion is correct, because the person must be free and single.

Mitio is a sixty-year-old man, so his marriage between him and his neighbor is not valid. The conclusion is wrong. One gives an example: Abraham, an old man, and Mithridates of ninety years have taken wives.

This old mother is eighty years old and can no longer give birth due to old age, therefore her and Mitioni's marriage is legally invalid. The conclusion is not valid, because there are more final purposes in marriage.

So much in brief of the matter of conclusions or final speeches, which are taken from theology, the word of God, law and statutes, principles of nature and natural science, and other rules. These conclusions then have their right reason and are valid

The form of the conclusion are: syllogism or conclusion speech, and enthymema, short conclusion (or siunbehaltung).

The resolution (major) is a saying or common sentence or treatise in general, either a description or a piece of description (definitio).

The subordinate clause is the attribution (hypothesis), namely, the treatment of a particular kind or of a single thing. This is the case when the common account is drawn and interpreted to the intended thing or trade, or when something of the intended thing (subjecto) is denied.

The working cause of the final speech or this art is God, the author of all good, just, and fairness of the arts; likewise of those forms which God has planted in the minds, that one may grasp a trade finely round about, and report it to the people and keep it.

The ultimate purpose of the final speech is to teach people artificially so that they can hear and retain it. But since the true is distinguished from the false, he who grasps the true in his mind and judges rightly from the basis of a trade will then also easily notice the fallacies and false dealings. For then one judges only from the contradiction of the matter. For all false conclusions are either contradictory or lacking in ambiguity or division, or in some main cause, or do not conclude the same.

and often he who has a bad thing speaks confusedly an interpretation. and darkly with all diligence. So much for the short art of conclusion or reason.

above and in haste scribbled together and briefly drafted work 1) for the best. You will soon see the usefulness of these things when you use these short and childish rules for important things.

Practice is the best teacher for reasoning and speaking. If a case arises, and you refer to a passage from Scripture or the laws concerning the intended transaction, you will immediately think of the division or difference.

Now if the real meaning of the words is there, then make the right description from the Scriptures, or the right according to the main causes.

Then apply them to your case, and see whether it agrees with the picture given in the description or not, then you will be able to conclude either affirmatively or negatively from it, and also to refute what is contrary to it.

interpretation, explanation), if one wants to interpret a whole book or text, or a whole content, or something of it. For first one must think what the matter of the book or the saying fei; one must read the whole book diligently. Then, if the writing is extensive, one must think of the parts, or consider all the words in the text according to the doctrine, 2c., then of the things that belong to the form, how it is formed? how it is spoken of? Likewise, of the main cause, who is the author or active cause of it? what drove the author? what kind of tool he had? Item, of the final purpose, what he intended? what he aimed at? what the book is useful for or serves? what one has to learn from it? I ikewise the circumstances: Where and when the book

or captivates the opponent with several sentences; What are the times like? because they are, as it were,

An interpreter, who must be practiced in the art of language, must think of this. He must also understand But I ask you as a friend that you interpret this the languages themselves well, if the book consists of many languages. For the mere teacher of language (grammaticus) alone judges the actual meaning, origin, and force of the words, as well as the correct version or combination of the words, and the forms of speech in the teachings of God. Whoever wants to explain the Latin text should go to the basic text. In the New Testament, he researches diligently from which place of the Old Testament the intended passage is taken. In the Old Testament he researches where the passage was explained in the New Testament. He also consults the commentators and histories, for there is no book so bad that he does not occasionally find something good in it. He looks for the true meaning of the Greek words in the Greek authors. He holds the Hebrew ones against each other, and above all he seeks the kingdom of God in the knowledge of his ineptitude and trust in the Also the causes have great use in the analyi (or mediator, and asks God, the giver of all wisdom, to give him the Holy Spirit, and directs all his studies to the praise and glorification of the divine name in theology and to the salvation of the churches, and in other arts to the preservation of righteousness and tranquility, then all things will fall to him, and he will often have good ideas from God, and be instructed by the Holy Spirit, as He is with the prayerful, who ponder, seek God's glory, speak kindly and honestly with good friends, and inquire about doubtful things with those who possess glorious gifts in the Church. For without God's blessing there is nothing good in men, which even the pagans confess.

> I will add an example from the 9th chapter [v. 26.] of the first book of Moses of the analysi or explanation of the Scriptures here.

> There are two kinds of matter in theology, law and gospel.

So let it be this

1. The first thought of a godly and learned interpreter, to see if the passage is about the Law or the Gospel?

¹⁾ If Luther wrote this, then Löscher's assumption that we have to do with a postscript falls away.

"Praise be to the GOD of Shem, and Canaan be his 1) servant."

This place is evangelical. For it deals with the blessed (or highly praised) Son of God and spiritual blessing, and comprehends the person and office of Messiah. If one has now the main kind (genus) in mind, so think one

2. to the matter.

Matter is the thing or Objectum (intended thing) that the text is about.

Here the text is about the Son of God, who shall become man, and his ministry, and about the lineage, from which he shall be born. For Moses also writes of me, says Christ, and all the patriarchs and prophets were called directly by the Son of God, and have seen the Son of God in the Spirit, and have testified of the Messiah 2c. Noah is a patriarch, a high bishop of his time, directly called by the Son of God 2c. Likewise Moses describes almost in all histories of the patriarchs their creed or doctrine. Accordingly, Noah also preaches in his last words or testament about the Son of God and summarizes the summa of his teaching, his symbolum.

The language or letter art has to create here also. Because the name Shem can be understood by all casus of Christo. "Praised be the GOtt Shem!" or, from Shem the son of GOtt is to be praised. Or: GOd will bless Shem, that is, in the line of Shem the Son of GOd will distribute his spiritual blessing, and will spring from his descendants. Or: O Shem! the Lord God, the Son of God, whose father you will be according to the flesh, will be blessed, to be praised, to be glorified, because he will be full of spiritual blessings, grace and truth. He will restore us to grace, will give that we may become pleasant, and will bring forth again the doctrine of truth, and make us, who are by nature lying, true, upright, and right, because we shall bear his image 2c. I come back to our

"Praise be to the Lord GOtt Sem!"

For as Christ is called David, because he is David's seed, so he is called Shem, because he was to be born of Shem. For the children bear the names of the parents. "Praised be the GOt Shem!" or the GOt of Shem and the GOt of David. The LORD will be blessed, praised, or will be preached and called upon in the whole world; he, the given birth of the virgin's womb, full of grace and truth, who will bless all who believe in him. These are the materials, or this is the opinion of Christo, who is to spring from Shem's family.

But here many pieces come together. The father prophesies to Noah that the mediator will spring from Shem, the middle son, or that Shem will be the father of the promised seed. At this revelation he becomes joyful in spirit, who was very sad because of the flood of sin and because of the fall, and because of the sin of the son, and because of the curse of the godless world; therefore he breaks out into a joyful voice, like Zacharias and Mary, like Paul in the epistle to the Ephesians: "Praise be to the Almighty God, who will fulfill his promise as a true God, and will cause his son to be born from my son's loins" 2c. One can remember here the joy of Noah, who saw this, knew this, saw the day of the Son of God, like Abraham, and certainly believed and desired to see Christ in the flesh, as Christ speaks of the eager desire. This is the prophecy of the lineage of Christ.

In addition, there are also other prophecies and teachings of Christ. For as Noah spoke in the foregoing words of the conclusion or statute of wrath, which the Son of God brought forth out of the counsel of the Trinity immediately after the fall against the serpent and his seed, so he testifies in these words of the other part, namely, of the conclusion or statute of grace, which the Son of God also brought forth out of the bosom of the Father in Paradise, when he refreshed and calmed the fallen Adam with this most consoling voice: "The seed of the woman shall bruise the serpent's head." It contains

but such statute (or way, Ps. 2) the first doctrine of the incarnation of the Son of God in itself, and is drawn to a certain line, namely of Shem 2c. Afterwards also here is to be heard of the Godhead of this son of Shem. He will be a son of man, born of a virgin, but also the son of God. Therefore he calls him Elohe, because the whole Godhead dwells bodily in him. And he calls him Jehovah, who, though he is another person than the Father, yet by nature and essence he is the true God, true man. This he received from Eve's confession through the Holy Spirit, who also confessed that this man, or the promised seed, was the Messiah. Just as Jeremiah and others gave this name to Messiah afterwards. In the word "blessed" not only the divine service of Messiah is described, that he is to be praised. preached and called as true man and Son of God, as the angel says to Mary Luc. 1, but also the whole office, kingdom, and noblest service of faith, with the effect. For he alone is called blessed to praise, to call and to preach.

But he who is to be preached must also have a kingdom, people and church. The angel clearly says: "Whose dominion shall be without end"; or, the Lord God Shem will be praised and preached until the end of the world, and will have a church and multitude, in which the blessed promise of the revelation and forgiveness of sins will resound. For the following text of Japheth completely confesses that Noah prophesied here about the tents of Shem. Therefore he speaks here full of joy, not only in general of the people of God, which should be gathered from the Gentiles and Jews, but also in particular of the preservation of the descendants of Shem until the birth of Christ. The patriarch sees in the Spirit the excellent glory of the Semites, their victories and prophets until the birth of Christ, and in Japheth the preservation of the Catholic Church until the end of the world. Zechariah no doubt begins his song from this prophecy 2c. These are the great mysteries that the patriarch received from the spirit and the promise to Adam and the confession of Eve. and the voice of God at the

Altar Noah, Cap. 8, was revealed, where it is clearly taught: God is reconciled through this man, who will be born of Shem.

Therefore, the Benedictus (praised be) must not only be understood in a suffering way, that the Messiah should be praised, preached and glorified, and that he is full of all spiritual blessings, but also that this blessed (or praised) one will come in the name of the Lord, Ps. 118 2c., and that he will bless all generations of the earth out of his fullness, and out of his essential as well as shared blessing power. For he is also called Redeemer (or a helper), Zech. 9, not only because he was snatched out of death by life and salvation, but also because he communicates his salvation, righteousness, wisdom, glory to us. So also here "blessed", meaning that he blesses us and makes us partakers of his blessing through faith 2c. The Son of God, as the interpreter of the Holy Trinity, not only brought forth this counsel of grace (or statute) from the bosom of his Father in Paradise, but also explained it afterwards and made it ever clearer. Noah knows expressly and clearly that the promised seed is Jehovah's elohe; Jacob that he is an embryo or female child in the womb; Isaiah that he is the virgin's son. So, since the Word (the independent one) speaks to Abraham, he declares himself in this way of speaking: "In your seed", which is Christ, "all the nations of the earth will be blessed", or will have from his Gospel through faith forgiveness of sins, reconciliation. righteousness and imputation, eternal life, protection and also other gifts in this life.

"For Canaan will be his 1) servant."

Christ will throw all enemies under his feet, they will not succumb. This is the spiritual blessing of the Church, which Paul speaks of in Eph. 1. It has been prepared for us and distributed to us by the giving God through the giving Seed, and revealed to us in the blessing and in the sweet voice of the Gospel, that we also may receive the blessing justified, and become the redeemed of God and His children and heirs.

So much of the materials of this saying, which are drawn from the power and meaning of the words, and the preceding and following text and good concluding speeches. They are similar to the faith, agreeing with the prophets and apostles and Catholic Church testimonies.

Of the formalities it is not necessary to say. The ancients used short speech and laconic expression; they also have their aborted sayings, which they call cabbalas, which were worthy of all reception and wanted to have a diligent interpreter. If one wants to call the last words a creed, prophecy or testament, he will not do wrong.

From the causes.

3 The interpreter should see who is speaking. A patriarch, prophet, bishop. By what impulse? The Holy Spirit, says St. Peter. By whose sending? By direct sending of the Son of God, chap. 9. By what cause? Noah, who wants to reveal the wrath of God against the hardened and unbelieving son, so mocked the Son of God in his loins, threatens with eternal judgment or subjection taken from the curse of the serpent, Gen. 3.

On the other hand, since he [vv. 26. 27.] wants to teach and comfort even the most obedient sons who worship and kiss the Son of God in the loins of the Father, he prophesies of great ge

as if he said: As Canaan and all who do not believe in the Son of God will be eternally subject to Christ and his brothers, Ps. 110. 1 Cor. 15, so you, Shem and Japheth, will be blessed and have descendants for eternal life. You will reign at the right hand of the Father with the blessed Son of God, because you believe in the Son of God who will spring from your descendants.

The end purpose.

4 Here the interpreter thinks that this was testified by the Holy Spirit through the patriarch, that the Son of God should be known, and that men should believe and be saved through the word. For what was written before is written now, and that the church, which is founded on the apostles and prophets, has firm and certain testimonies of its religion, and it is known how the pure doctrine of the Son of God was brought forth and propagated by the Holy Spirit in the prophets from one century to another, until it has come to us at the end of the world. For this also is written by Moses, as also John says, that we believe JEsus to be Christ, the Son of GOD and of the Virgin, our King, High Priest and Blessing Man, and that through faith in His written and preached Word we have eternal life. Amen.

4. D. Martin Luther's serious angry writing against M. Simon Lemnius Epigrammata.*)

June 16, 1538.

Doctor Martinus Luther, to all brothers and sisters of our churches here in Wittenberg.

M. Simon Lemnius, has let some epigrams go out behind the knowledge and will of those who are

Grace and peace in Christ our dear Lord and Savior. There has now next on the past Pentecost day a dishonorable knave,

M. Simon Lemnius, has let some epigrams go out behind the knowledge and will of those who are commanded to judge it; a real book of archbishop's shame and lies, against many honest men and women, well known to this city and churches.

^{*}Simon Lemchen, called Lemnius, published in June 1538 around Pentecost a book under the title: M. Simonis Lemnii.Epigrammaton libri III. This writing Luther calls an archchand- disgrace and lie book. Kawerau, "Agricola", says about it p. 126, note 2: "There are in the first two books of all-.

by all rights (where the fugitive jack would have gotten) he would have cheaply lost his head.

2 So that I, as the absentee of our dear Lord parish priest, D. Johann Pommers (for he would undoubtedly not suffer it either, as we all know well), who has to be a stopgap and sub-priest, do not let such blasphemous, malicious mischievousness remain on me; for I am too weighed down with my own sins that I cannot suffer to burden myself with many other people's sins (especially such shameful boys, who learn and see much better from us every day, but who show such shameful ingratitude as a reward): I beg and exhort all pious and true Christians, who have and love the same faith and doctrine with us, to put away such blasphemy and burn it in honor of our holy gospel, so that our adversaries may not have to boast, as they are inclined to write of us in foreign nations, that we do not punish vices, although they know well that we punish them more severely than they do in their regiment, especially in their spiritual one.

chaste holiness wanted to put on the calculation lines.

moreover, because the same Schaudpoetaster praises the tiresome town clerk of Halle (to speak with leave), bishop Albrecht, and makes a saint out of the devil, I do not suffer that this happens publicly and through the pressure in this church, school and city, because the same shit bishop is a false lying man, and yet uses to call us the Lutheran boys, although he will hear from St. Moritz and St. Stephan the right main jacks on that day. Moritz and St. Stephen, as he well knows, but consoles himself that he does not believe such things. And I, if God gives me life and time, will give such a beautiful example on that day. And ask all of us, and especially the poets or his hypocrites, not to publicly praise or extol the shameful shit-monkey in this church, school and city. If not, they may also wait together with their lord what I will do against it, and know that I do not want to suffer that one praises the hopeless priest condemned by himself (who would like to have us all dead) here in Wittenberg. More about this soon. 1538.

In the first book, Lemnius wrote some strongly erotic poems, including mocking poems about husbands who had been betrayed by their wives, or about withered beauties who still desired a lover, and epigrams of this kind, in which one or the other of the Wittenberg personalities might have felt affected; but it will be difficult to prove how far Lemnius had really aimed at particular individuals. The most repulsive thing about those epigrams were the flatteries against Archbishop Albrecht running through the two books." But Kawerau 1. e. p. 127 adds that Lemnius had proved by later, at the beginning of the year 1539, published books of shame, "that Luther had basically taxed him quite correctly". Melanchthon was at that time the Rector of the University, who was responsible for the censorship of the books to be published, but in this case he had not done his duty. The writing caused a great stir and Luther, because Bugenhagen was absent, publicly testified against it in the pulpit on Trinity Sunday, June 16, 1538. His "admonition" is found in excerpt in the Table Talks, Cap. 28, § 13, and the "printed mandate" mentioned at the end of this section, which he read out, is probably our writing (St. Louis edition, vol. XXII, 940 ff.). The title of the same in the Wittenberg edition is "Wider des Buben M. Simon Lemnii Epigrammata." It is found in the Wittenberg (1559), vol. XII, p. 290; in the Jena (1568), vol. VI, p. 532d; in the Altenburg, vol. VI, p. 1252; in the Leipzig, vol. XXII, p. 592; in De Wette, vol. VI, p. 198, and in the Erlangen, vol. 64, p. 322. We give the text of the Wittenberg edition. - One compares me still the table speech with Lauterbach of June 20, 1538, St. Louiser edition, vol. XXII, 1732, No. 200. We have put the title, which the writing has in the Jena edition, over it, the date is according to Seidemann with De Wette I. o.

5. New Leipzig Newspaper and Aesop's Fable of the Lion and the Donkey,

Writings against Hasenberg and Miritianus, who had attacked Luther's marital status.*) 1528.

a. New Leipzig Newspaper.

To the worthy, highly esteemed Mr. Johann Cochleo, princely preacher at Dresden, my favorable master and friend.

1. my willing service and all the good before. Worthy, esteemed Doctor! A strange, strange story has recently taken place in this laudable city of Leipzig, of which you certainly do not know (as I respect), which is why I have not refrained from reporting it to you, since we are all interested in it in no small way, and you can certainly do something about it and give advice. Our preacher here in Leipzig 1) (as you know

The preacher at Leipzig" is lü". Johann Koß, who made a name for himself through his vituperative pulpit speeches against Luther and the Protestants. Seidemann, Beiträge zur Reformationgeschichte, p. 105.

who praises your beautiful booklets in the pulpit as a divine, heavenly scripture, has so far preached against the black devil at Wittenberg, the poisonous heretic Martin Luther, for so long and so well that it has (praise and thanks to God!) brought great fruit and has brought many of the devilish heresy back to the old, former faith, and has preserved much more that it is entirely hoped that such heresy will be restored.) has brought great fruit, and has converted many of the devilish heresy, and has brought them back to the old previous faith, and has preserved much more, that it is to be hoped completely that such heresy should almost have an end, and go out like a spark, where one will continue and stop like this. Accordingly, two highly respected (though young) men, Johann Hasenberg and Joachim von der Heyde, who is an excellent poet, have taken up your and his teachings, and are helping to promote the cause, and have given very good advice.

*Two magisters in Leipzig, namely Johann Hasenberg, a Bohemian, and Joachim von der Hehden, called My- ricianus, a Frisian, attacked Luther and his wife in 1528 because of their marriage. This happened in the writing: "Czwen sendbriefe, Latein vnd deutzsch oem Lutther vnd seynem vormeynthem ehelichem Wehbe Kethen von Bhore sampt einem geschenck, freundtlicher meynung tzuuorfertiget, Anno. 1.5.28." At the end: "Gedruckt zu Leyptzick durch Balten Schumann, des Jars. D.M.xxviij." 20 quarto leaves. On the first six leaves is Hasenberg's letter, beginning on page ^ij: M. Joann.es Hasenbergius Bohemus Martino Ludero Publicae

et pacis et pietatis perturbatori and is dated: I-^psiae in terüs I-anr6ntiani8 sio. Augusts, ^nno n 6Uri8to. tVI.v.xxvüj. On the second sheet with the signature B follows: "Joachim von der Heyden, wunscheth Kethen von Bhore Luthers vormeynthem eheweybe, Gnad zu bekerung, in Christo Jesu vnserem Seligmacher, 2c. WEHe dyr armen vorfurthen weybe" 2c. This letter is dated: "Datum zu Leyptzck am tag Laurentii slO. Augusti Anno M.D.xxviij." On the third bottom, on sheet C, begins a translation of the writing of Ambrosius: ^inbromi äs tapsn virZini8 6on866ratu6 with the caption: "Des heyligen lehrers Sanct Ambrosij Bischoffs zu Maylanth buchlem an eyne geschwechte Nunnen aus dem Lateyn in das Deutzsch gebracht. That a pious person should grieve because of the fact that the virgin was given to God. This writing has ten chapters, but it is not completely translated. - The authors sent their booklet to Wittenberg by their own messenger, but Luther did not let him in because he was burdened with business. However, he ordered his servants to accept and read the booklet. These people destroyed the book and gave it back to the same messenger together with a letter. How disgraceful the booklet had been, the Wittenbergers now made known to all the world in a small writing: "Xorv. 26ittnnK. von I-eiptLiZ." 1H sheet in quarto, without year and place. This consists of a fingirten correspondence between Hieronymus Walter in Leipzig and Johann Cochläus in Dresden; each of the two letters has an enclosure. These documents are dated August 17, 18, and 19. The inmZinarins Hder mentioned in Luther's letter to Eberhard Brisger (toward the end of August 1528, Erlanger Briefwechsel, vol. 6, p. 362; not dated April 8, De Wette, vol. 3, p. 299), and the writing commemorated in his letter to Wenceslaus Link (dated August 16 or 28, 1 1528, Erl. Br.-W., vol. 6, p. 360; not of Aug. 6, De Wette, vol. 3, p. 365), is the "Neue Zeitung" (Köstlin, Martin Luther, vol. II, p. 647 ud p. 152). The already mentioned epistle of Hasenberg is also publishe

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thought to settle the matter most recently; thus: because Luther is obdurate, and does not heed any admonition, they have undertaken to admonish his supposed wife, the runaway nun, Kethe von Bore, next to him with public writing, and have truly placed a splendidly beautiful booklet at her disposal, which I cannot read to my fill with great joy, especially because our praiseworthy preacher's art is almost the most in it. For I and all of us thought, where we could snatch the nun from the villain, his heresy would soon sing: Heli, Heli, and have holy evening; if not, then they would both have such shame before all the world that they would never have a day of peace with each other, especially because all the writings that went out in Leipzig have great reputation and do excellent things, even among all the heretics, both in Wittenberg and in Bohemia, as the blessed Emser's and D. Ochsenfart's books, but especially the highly respected poet Miritianus Carmen well prove. I will keep silent about what your books do, which no heretic can stand. Oh, how happy things would have been, and how we would have laughed at the infernal heretic.

But, what shall I say (I beg you, you want to keep it secret), we have truly all, in my opinion, thrown in our pants, the devil's name. For when the two highly learned men sent their little book to Witten with their own food and messengers

berg, the cursed heretic (as the messenger says) has been charged in several matters with electoral envoys to Brandenburg 1) that the messenger may not have occurred. But he ordered his servants to accept and read such booklets until he was released. Then hear what wicked boys do: they kept the messenger honest, but they took the noble booklet and carried it to the office, where it stinks, and illuminated it, even shat on it, and wiped their butts on it, as shamefully as if it were not from the laudable high school and scholars of Leipzig, but from the coarsest school. It is as disgraceful as if it had come not from the laudable high school and scholars in Leipzig, but from the crudest school of bachelors and donkeys on earth. After that, they closed it up again with dirt and everything, and sent it over again with the same messenger and a letter next to it full of mockery and scolding, in which there is a strange figure full of crosses, drawn with letters, but I do not know what it is. Those I have asked say that where one starts from the middle letter and spells it out, one finds the word ASINI forty times, calculated most precisely, perhaps they want to give it to be understood that our preacher, such a booklet holy spirit, is forty times an ass; where then would

 "Under the 'churfürstlichen zu Brandenburg Gesandten' with whom Luther was burdened, is in any case Val. Graf, who was in Wittenberg in matters of Hornung" (Kolde, Mart. Luther, Vol. II, p. 585).

certe Luderus Nonnam suo sponso Christo, matrique Ecclesiae, postliminio reponat. M.D.xxiij. 6 quarto leaves, without indication of the place. The letters and especially the decorated initial letters show that Schumann also printed this edition. The Erlangen edition (Br.-W., vol. 6, p. 322) considers this to be the first printing. The text is, apart from a few insignificant deviations, identical to the one mentioned before. - After the appearance of the "Neue Zeitung," Joachim von der Heyden had his Sendbrief printed in a second edition, augmented with a "Condition" (Ein Blatt), which precedes the Sendbrief. The title reads: "Ein Sentbrief, Kethen von Bhore, Luthers vormeinthem eheweybe sampt eynem geschenck freuntlicher meynung tzuvorfertigt. Dartzu eyne Bedingung auf der Wittenberger lesterschrifft." 16 quarto sheets, without indication of location. As in the first edition, the letter is dated Laurentii, Monday, August 10; the "condition" from "Mitwoch nach Egidi", September 2, 1528. In contrast, the Wittenbergers now published the following: "Ein newe fabel Esopi Nemlich verdeudscht gefunden. Vom Lawen vnd Esel." This consists of a letter from the Wittenberg "Jlluminists" to "Miritionos", the fable itself, and a fingirten postscript by "H. W." from Halle. The latter is dated: "Sonntags nach Mauritij [den 27. SeptZ. In M.D.xxviij. Jar." Hasenberg then sent out a few more counter-scripts, which, however, were not heeded by the Wittenbergers. - There has been much dispute among scholars about whether these writings had Luther himself as the author or not. Also we cannot contribute anything certain about it, but we agree with the opinion of Köstlin ("M. Luther", Vol. II, p. 152): "We will be allowed to attribute these counter-writings to Luther himself without hesitation with the old tradition. - The Erlangen edition has included the two missives of Hasenberg and Miritian, as dirty and blasphemous as they are, in its sixth volume of "Dr. Martin Luther's Briefwechsel"! - We have corrected the parts of our writing, which were in all editions up to now in wrong order. In the editions our writing can be found: in the Eisleben one, vol. I, p. 420 b and vol. II, p. 5b; in the Altenburg one, vol. IV, p. 431; in the Leipzig one, vol. XXII, p. 584 and in the Erlangen one, vol. 64, p. 324.

MJRJCJANUS and HASENBERG stay? And where did I myself want to stay, who praised everything so highly myself? We should probably have more dog-ears than Wittenberg, because everyone knows well that his hair on our head, if one wanted to reckon with it, Isn't that a shameful, disgraceful trade? This is what the desperate heretic disciples and the damned Wittenbergers do. They pretend that we ourselves should first be chaste and pious in Leipzig, and that we should first punish and mend our fornication and whoredom, and that we should first sweep Walter, away the dirt from our door before we tear the splinter out of the other's eye, and that we should not forget our beam.

3 There was a beautiful, masterly title on our booklet, put in the most Leipzig and artificial way, that it should be a gift, friendly opinion, made by Kethen von Boren. But, the devil! what a shameful tip they gave for the gift. However, I am very much disturbed by two things: First, that our praiseworthy preacher and the two highly learned men's poems and suggestions have been so completely destroyed by the lost nun, and that our art and friendly opinion (understand me well) have been so shamefully lacking. After that, with our money and effort, we had to fetch heretic filth and stink to Wittenberg; and it should easily have happened, if the messenger had not carried a messenger box, that he would have had to declare such shameful goods, to our great mockery and damage.

What do we want to do about this? My advice and friendly request is, because you are with our gracious lord in the place of the blessed Emser, that you help us to see to it that we bring forth a commandment from our gracious lord against such a case and such a journey, so that henceforth we do not have to supply dirt for money, even if we send out much smaller books than this has been. For if the people were to be accustomed to it, and such stinking trade were to break down, this princely city, and all trades, should suffer a much more noticeable loss than is now the access, which comes from evil coin, as you have to consider. Also so that the two highly learned gentlemen, and the preacher, do not receive reward for their art and skill, and receive disgrace as a reward, it seems to me that this is not the case.

It would be good for me if it were forbidden that no one had to call Miricianum the shitty poet, neither here nor in Carmiua are so delicious that they almost attain virginity. Send herewith a copy of the above-mentioned stinking letter, because you will find me willing and ready to serve you. Given at Leipzig, Monday after Assumptionis [August 17] in the 1528th year. Hieronymus

Citizens of Leipzig.

[Supplement to previous writing.]

Follow the transcript of the letter.

Denvermeinten Hochgelehrten Johann Hasenberger und Joachim von der Heyde, zu eigenen Händen sämmtlich und sonderlich.

Our most humble services before and after, high scholars and respectable supposed poets and rhetors. We add to your exuberant art and wisdom that the heretic, Martin Luther, has not read your excellent poem and art, because he, burdened with other things, did not let the messenger come to him, but nevertheless ordered us to accept such a booklet until he would be released. But because the matter was urgent, we have subjected ourselves to answering your art. And we do not want to conceal from your erudition that we encountered much darkness while reading. Therefore we have caused to illuminate such your booklet; as such booklets are well worth, and you will see, not only for us, but also for yourselves. For we fear that you yourselves do not know well what you have written in it. So it is not new that Leipzig, the noble city, has to nourish such bachants and coarse, large asses. But if this color is not pleasing to your wisdom, you might well send another such booklet, and we will endeavor to illuminate it more thoroughly.

Et quia estis vobis ipsis suspecti de multa scientia, est quidam frater, habens mirabilem probleumam circa quadraturam circuli, petens declarationem, quoties in ista figura possit legi nomen dignitatis vestrae.... [And because you think you have great science: it is a certain brother who has a whimsical pro-.

blem about the squaring of the circle has, and asks for explanation, how often the name of your dignities in this figure can be read

ININI NISIN ISASI NISIN **ININI**

To the prudent and wise Mr. Hieronymo Walter 2c., citizen of Leipzig, my favorable, good friend.

My willing service before. Good friend! I have heard your letter, but do not worry too much for the sake of the poisonous heretics' malice. A good friend has also written to me about this matter, as you will learn from the enclosed letter. He is still good, but I do not know whom to believe, but I intend to defend and excuse the good two magistrates: even if they have not explained everything, their heart and opinion are good. In magnis voluisse satis est. Who can turn everything into gold? I myself am lacking at times, but I do not have a heavy conscience about it, especially because my gracious Lord is merciful to me and you are favorable to me; Luther must go down to the devil with his followers. Given at Dresden, Wednesday after Agapiti [August 19, in the year 1528].

> Johann Cochleus, Doct. Ew. Williger.

[Enclosure to previous letter.]

To the worthy and esteemed Mr. Johann Cochleo, princely preacher at Dresden, my favorable themselves. master and good friend.

to know when I next on the return journey to Leipzig same way. in the

The booklet that went out here in Leipzig by Johann Hasenberger and Joachim von der Heyde against Luther and his supposed wife was brought over the table and read. I must speak to you kindly and freely: What do such our young spoons do, that they hang on to the man, and get involved in such things, without bringing disgrace and dishonor, scorn and mockery to the laudable city of Leipzig and our famous high school with their untimely and foolish writing? You will not believe the words I have to eat into me because of them; they want to fly before they have grown feathers, looked at the back when they should start at the front, and leave the means to do so. They exhort a nun who has gone astray back to the monastery, and yet they do not teach how right and godly a monastic life is. Do you not think that Luther taught his wife, and still teaches, how right she is to live and remain outside the monastery, and how wrong she would be if she ran back into it? as he tried and undertook both these things with great earnestness through many books. But our young spoons think that his wife has such faith as they have, that monastic life is holy and right, and therefore proceed with a naked, mere admonition, wanting to put in honor. So we have to hear in the countryside how the noble city of Leipzig has vainly presumptuous asses' heads; as I had to hear over tables that a fine man of the world spoke to this booklet: I mean that the fine city of Leipzig must be especially plagued with coarse asses; write, and do not know what they write, just as if it were enough when they write a book, especially at these times, when so many learned people and worldly wise men are. So I kindly ask you to be there, so that the young rags may change their attitude; do they want to provoke Luther or his wife to the monastery again, so that they first teach and instruct how monastic life is holy and right. For if Luther and his wife thought that the monastic life was holy and right, I think that our Leipzigers should have no naked admonition; their consciences would admonish and urge them

But now we let them remain in conscience that My willing service before. I add E. W. friendly opinion monastic life is unjust, and we let them stay in the more laughter and mockery with our admonition, as if I wanted to admonish him to eat cake, because he believes that there is poison inside. I would first have to medicine inside. Let our fools [in] the devil's name learn their rhetorica and poetica better, we do with such a way to defend our faith that I myself think more of Luther than of ours. Luther first teaches and proves what he wants. then he exhorts; our spoons can do nothing but exhort: they place the teaching and proving on their own thoughts, just as if they were sure that everyone believes as they believe. If our preacher has been there, he is as wise as he wants to be. Tell them that this matter does not want to be dealt with in genere deliberativo, sed in genere judiciali at this time, do they understand their rhetoric differently, or are they theologians, quod non in exhortatione, sed in doctrina sit sita, as Paul says Rom. 12, as Luther did in his books. If they do not do strengthen Luther and his wife with their lazy, unconvincing exhortation, to their own mockery and ridicule; for one must first prove the wrong and error, and convince the conscience, otherwise all is lost, and make their little book in

If we admonish someone to run inside, we cause even the apothecaries or to the secret chamber. You can see how Luther writes so powerfully and thrusts himself about, and these spoons attack him with bare, unleavened paper; this distorts me from ours to a great persuade him that there is no poison but delicious extent. They may have printed the epistle Hieronym 1) next to it, but what does Luther ask about it? If they have read none of his books at all, then they are foolish, presumptuous rags; but if they have read them, then they must be nonsensical. Luther wants to have Scripture, and to have proven that Jerome rightly speaks the monastic life holy and good; he knows almost well that fornication is wrong, as such an example gives. But where are here our young poets and rhetors who prove with writings that monastics must have such a conscience as Jerome says here? I have written this to E. W. in a hurry, hope to talk to you more about it orally; if we want nothing else than to write, then silence would suit us well. I am willing to serve you. Given at Leipzig, Dinstags Agapiti 2) [August 18], 1528.

- 1) "Hieronymi" is intentionally written instead of: Ambrosii.
- 2) "Dinstags Agapiti" put by us instead of "Dinstags nach Agapiti". this, then they accomplish nothing else than to The date of this letter is, like the letter itself, of course fingirt, but it must, if it is to have meaning, in any case be earlier than that of the document with which it claims to be sent. Now, however, Agapetus in 1528 is a Tuesday. The Dinstag after Agapeti would be then the 25th August. Possibly one did not think of it with setting the date, and meant by the fact that Dinstag is earlier than Wednesday, to be safe from an anachronism.

b. Aesop's fable of the lion and the donkey.

Leipzig, Johann 3) Miritionos.

1. we add to you, you most learned collegiate and supposed poet, to know that to the heretic Martin Luther your other present book 4) has been given before us; and he does not want to give us

To the most learned collegiate and supposed poet of | But he said, "The donkey's head illuminates itself all too well, and threw it into a corner. But we wonder at your great ingratitude, that you first learned through our illuminating, how you are too little of things, and do not understand them, as you now testify of yourself, 5) and do not like us for it.

³⁾ His name is: Joachim.

⁴⁾ This is the second edition of the book of Myricianus (Joachim von der Heyden): "Ein Sentbrief, Kethen von Bhore, Luthers vormeynthem eheweybe sampt eynem geschenck freuntlicher mehnung tzuvorfertigt".

⁵⁾ This is done in the "condition" attached to the "Sentbrief, Kethen von Bhore" 2c. "In this condition, Myricianus says that he is too little to disputiren with Luther.

But if we did not spare your presumed poetry, we would say that you are a dishonorable, lying knave, who, as a common judge, publicly condemns a pious woman before all the world and shouts her out for a faithless, perjured, runaway whore, and yet you say that you do not know and do not understand the matter. Where did you learn the virtue of defiling people, and yet you confess that you do not understand and are too ignorant of the matter? We are surprised that you should be so bold as to walk the streets of Leipzig, where there are so many good, honest citizens, and in the high school so many exquisite men, doctors, magistrates and students, against whom you can be counted no more than horse manure among apples.

- 2. Nor is your arrogance so great that you, filth and stink of the praiseworthy city and highly famous school, break out alone, and sing under the beautiful apples of Leipzig, Nos poma natamus, 1) as if you were the one jewel of Leipzig, and the others were all filth and muck against you; from which one may well feel that you coarse snotspoon and donkey's head have never learned either discipline or honor, and do not respect such fine people, whom you should take to counsel in your writing, or grab your hat against them. Thou shouldst sweat with shame when thou lookest at a house in Leipzig, and think that stone and wood would see thine iniquity, and spy upon thee. But because you are a supposed poet, we want to keep quiet about this, otherwise you might become angry and proceed against the blasphemers. Therefore we are afraid, and consider it better to have your friendship, and ask you to be merciful to us. And as a sign of our humility, we hereby send you a friendly gift, a new fable, so that your poetry may have a matter to practice and gain honor.
- For we have seen, because thou Oecolampad, spread with rods, 2) hast denied that thine
- 1) The full meaning of this proverb is: We apples swim, said the horse manure, when he swam under the apples.

idle art seeks cause to prove itself. But allow you, as a supposed poet, where you want to make such fables into verses or feet, that you may well put five feet in a verse 3) or even seven, and not, as more arid poets do, only need six feet. How else would you be a supposed poet? So you also have good examples. If a horse has only four feet, and a caterpillar twenty, shouldn't your poetry make as many feet as it wants? A louse has six feet, therefore all other poets are vain lousy verses, with their six feet. Miritionos alone is a traveling poet, with feet as he pleases. But if thou canst not break thy wrath, and wilt eat us, we pray thee, if thou wilt lift up the bottom of the seat, then thou wilt keep cornpest and mustard beforehand.

The illuminists of the books Miritiani.

A new fable Aesopi, recently found translated, of the lion and the donkey.

The old lion fell ill and called upon all the animals to hold his last imperial diet and to appoint his heir, the young lion, as king in his place. The animals came obediently and accepted the old lion's last will. But when the old lion died, and was buried gloriously, as befits a king, some unfaithful, false advisors of the old king, whom the old king had done much good and helped to great honors, came forward: Nolumus hunc regnare super nos; they pointed out how cruelly the lions had ruled until now, how they tore and devoured the innocent animals, so that no one could be safe from them; as it then happens that all good things are kept silent, and only the worst things are spoken of by the overlords.

2nd From this speech there was a great murmur among all the estates of the kingdom; some of them wanted to keep the young lion, but the

²⁾ That is, that Oecolampad was struck out with ruts. This is asserted in the four distichs which have the superscription: In ^oannein Oeeolampadiurn vol potius Oseosiotuin alia" 8u8<Miv, virZis eaosnm. 3. Ll.

³⁾ In the original: "in one verse". -In the five distichs which have the superscription: ckouaUirni M^ricnuni IMri8om^86N8i8 äst I^utUsrurn odsurZatio, the third hexameter is one foot too short.

Several parts also wanted to try another. Finally, they were asked together to choose the full word of the majority and to put an end to the matter. Then the false, unfaithful councilors had made the fox the speaker, who was to speak before the estates of the kingdom, and gave fine instructions and lessons on how he should propose the donkey. At first it was ridiculous to the fox himself that a donkey should be king; but when he heard their concern about how freely they could live under the donkey, and would like to rule it as they wished, the mischievous man put up with it, and helped faithfully, fasted the matter as he wanted to present it nicely.

(3) And he came out before the people of the kingdom, and reproached them, and commanded silence, and began to speak of the kingdom's distress and grievous things, but drove the whole speech to the effect that the king's fault had been, and so nullified the lion's sex that the people fell away altogether. But since there was a great doubt as to which animal should be chosen, he again ordered silence and listening, and gave the donkey's gender, and spent about an hour on the donkey's praise, how the donkey was neither proud nor tyrannical, did a lot of work, was patient and humble, let another animal also be something, and did not have much to offer, was also not cruel, did not eat the animals, let him be content with little honor and interest. When the fox noticed that this tickled the mob and pleased them, he made the right addition and said: "About this, dear sirs, we have to think that he might also be ordained and created for this by God, which could be noticed by the fact that he carries a cross on his back forever.

4th When the fox remembered the cross, all the estates of the kingdom sat down before it, and fell down with a great noise, saying, Now have we found the right king, which can destroy both the temporal and spiritual government. Then each one praised something about the donkey; one said, he had fine long ears, which were good for hearing confessions; the other said, he also had a good voice, which was well suited for preaching and singing in the churches. There was nothing about the whole donkey that was not worthy of royal and papal honors. But above all other virtues, the cross on the donkey shone.

Back. So the donkey was chosen as king among the animals.

The poor young lion went miserable and sorrowful, as an outcast orphan from his hereditary kingdom, until some old, faithful, pious councilors (who were sorry for such trade) took pity on him, and discussed how it was a blasphemous sin that one should let the young king be so shamefully outcast, his father had not deserved such for them. It should also not happen in the kingdom, as the fox and his companions wanted, who sought their own courage and not the kingdom's honor. They gathered themselves together and asked the imperial estates to come forward with something necessary. Then the eldest, who was an old dog, a loyal advisor to the old lion, came out and told with a beautiful speech how such a choice of the donkey would be too easy and too hasty, and the lion would have done a great injustice; not all that glitters there would have to be gold.

(6) The ass, even if it had the cross on its back, could be a sham and nothing behind it, as all the world is deceived by glitter and good appearances. The lion would have proved his virtue by his deed, but the donkey would have proved no deed; therefore they should take care that they do not choose a king who is no more than a carved image, which might well bear a cross. And if there were a war, they would not know what the vain cross could do for them, if there were nothing more behind it.

Such a serious, brave speech of the dog moved Omnes. The fox and the unfaithful robbers were afraid, pretending that what had been decided in the kingdom should remain; but the crowd was nevertheless moved by the fact that the donkey had never proved anything with the deed, and that the cross might well have deceived them; and yet they could not go back with the election. Finally, since the dog pressed so hard for the deed and for the false appearance of the cross, it was granted by his suggestion that the donkey should fight with the lion for the kingdom, whoever would win would be king; they could not do otherwise now, because the election had taken place in the kingdom. Then the young lion regained his heart, and all the pious subjects had great hope. But the fox hung his tail with his companions, and took care of himself.

not much chivalrous fight to their new king, unless it wanted to ring with Farzens, or with Distelfressens. The day of battle was set, and all the animals came to the square; the fox held fast to the donkey, the dog to the lion.

8th The donkey let the lion choose the fight. The lion said, "Well, he who jumps over this brook, so that he does not wet a foot, shall be the winner. But it was a big brook. The lion took to it and jumped over it as a bird would fly over it. The donkey and the fox thought: Well, we have not been kings before, dare wins, dare loses; he had to jump, and jumped into the middle of the brook, like a block falling into it. Then the lion jumped around on the bank and said: I mean yes, the foot is wet. But now look what luck and cunning can do. A small fish had gotten tangled in the donkey's ear under the water and was caught; when the donkey crawled out of the brook and the animals had laughed themselves to pieces, the fox saw that the donkey was shaking the fish out of his ear and said, "Now be quiet and listen.

(9) Where then are they that despise the cross, that it can prove no virtue? My lord, King Donkey, says: He would have jumped over the brook, but that would have been a bad art for him to prove the virtue of his cross, as the lion and other animals do without a cross; but he saw a little fish in the brook while jumping, so he jumped after it, and that the miracle of his cross would be all the greater if he did not see it with his mouth or paws, but with his ears: let the lion also do this, and then be king. But I think he should not catch a fish with his mouth and all four legs, if he would go after it, let alone jump. The fox made a fuss again with such talk, and the cross wanted to win badly. The hound was annoyed by the luck, but much more that the false fox with his fox tail thus fooled the bunch, began to bark, it would have been schlnmps so gerathen, and no wonder.

010 But lest the bite of the fox and the hound should cause a disturbance, it was thought good that the lion and the hound should be kept away.

Donkeys went alone to a place and fought there.

(11) They went to a wood, to the kingdom's escort and peace. The lion who sows the most agile animal is the one who counts." said the lion. And he ran into the wood and hunted until he saw a hare. The lazy donkey thought that the kingdom would cost me too much trouble, that he should have no peace with the wise man, and he lay down in the sun and lapped at it with his tongue: 1) Then a raven came, thinking that it was a carrion, and sat down on his lips and wanted to eat, but the donkey snapped at him and killed the raven. 2) When the lion came running happily with his hare, he found the raven in the donkey's mouth, and was frightened; in short, it was lost, and now he himself began to dread the cross of the donkey, but he did not like to leave the kingdom, and said: "Dear donkey, there is still one thing for the sake of good fellows, all good things should come in threes. The donkey did half of it out of fear, because he was alone with him, and accepted it.

012 And the lion said, Beyond the mountain is a mill: he that getteth there first shall have the spoil: wilt thou go down thither, or over the mountain? And the ass said, Run thou over the mountain. The lion, as in the last fight, ran as far as he could run. The donkey stood still and thought: I will become a mockery, and make my legs tired when I run; so I realize that the lion does not begrudge me the honor, so I will not work in vain. When the lion comes over the mountain, he sees a donkey standing in front of the mill. Has the devil already brought you here? Well, once more back to our place; but when he comes over again, he sees the donkey standing there; for the third time also (he said) back to the mill, there he sees the donkey standing there for the third time, and must give the donkey victory, and confess that the cross is not to be joked with. So the donkey remained king, and to this day his family reigns mightily in the world among the animals.

¹⁾ In the original: lechet.

²⁾ Marginal gloss in the original: Hie sähet Miritianus die Collegiatur zu Leipzig, ,

To the strict and firm H. V. B., 1) my favorable master and dear brother.

1. my willing service before. Kind sir and dear brother! The other booklet of Miritianus, which you sent to me, has come to me, if it is another booklet, because methinks it is the previous one; perhaps they were not able to expel the first one, that necessity forced them to decorate the last sixth under another veil. Or perhaps Miritianus' art has become so light that it has dried up so soon and can no longer do anything. The dear spoons have done a fine job, they themselves confess that they are too little in the matter, and yet they have taken the liberty of writing against this matter. They should have this in mind, and write what they can, as Horatius teaches them: Versate diu quid valeant humeri.

I am surprised that the rector of the university does not forbid the fools their foolish writing, so that they brew vain shame, as you also indicate in your letter. But you are also too Lutheran, and make too much of the mockery of our Leipzig poets. They are not all Miritian in Leipzig, they themselves have his poetry for foolishness and children's work. I was recently in a good company, where Miritianus had to be the show dinner: some cursed him, some called him not Miritianus, but Miritionos. (Some thought that if Duke George knew that he was such a proud donkey, he would take away his collegiate position and ban him from the city. It was their common complaint that they had to be ashamed of the Miritionos among learned people everywhere.

I wanted to speak his best, and said that he had, in addition to his writing, translated Ambrosii's epistle and let it go, which should be spared; then I arrived right. Yes, they said, you really hit the nail on the head, it

Miritionos did not have enough to prove his ass's head to Luther, he must also prove it to St. Ambrose, Ambrose writes of a nun who had become a whore, so Miritionos shows it on a married nun; that can be a coarse ass, who considers whores and pious wives to be the same. They also said how pointed and scornful the Lutherans at Wittenberg are on them, who scold married nuns for whores; pretending that such is rather the pope disgraced, than the Luther. And showed me how Luther recently let out a booklet in which he proves that the pope himself often allowed monks and nuns to marry.

If some nuns are whores, let the pope be the cause, teacher, father and patron of such whores. He who scolded Luther must also scold the pope; that is why Miritionos, with his book, has defiled the pope in the highest way; and if he should leave Luther's name outside and write to Rome that married nuns are whores, the pope should learn to write to him and his masters what married nuns are.

(5) And it seems shameful to me that a nun whom the pope marries should be called a pious woman. and if others do, she should be called a whore. The pope himself misleads us with his dispensations, so that I almost do not know who is cook or waiter, without realizing that whoever wants to consider the pope right is dangerous to attack Luther, because the pope himself considers it right to do and to leave what Luther teaches to do and to leave. They let me read a letter from Wittenberg, in which it was stated that Luther has nothing better than that the papists write, scold and curse much and confidently against both forms and the marriage of the clergy, because he speaks: they put him to the trouble of not being allowed to write against the pope, they do him a service by it, scold their own head and lord, bite and devour each other because they do not write anything against him that is not also against the pope, their own teacher, and laugh at the fine disciples and students who thus pay their own master with blasphemy.

6. neither did they think that the epistle

¹⁾ Regarding "H. V. B." Seidemann remarks in his ^Erläuterungen zür Reformationgeschichte", p. 151: "It rst ein Irrthum der beiden Walchs IVater und Sohn], wenn sie glauben, eben dieser Brief sei von Luther an seinen Schwager Hans von Bora." Walch XIV, preface p. 49. Walch ülius: "Wahrhaftige Geschichte der seligen Frau Catharina von Bora" 2c. Second edition, Halle 1752,

St. Ambrose was a fine, brave man, because he should have written such a clumsy epistle. They also did not like to think that it was St. Jerome's epistle, although he is in the habit, when he is angry, of judging the beam in other people's eyes so sharply, and all the Scriptures that speak of Christianity point to physical virgins, and what the words of God say about faith, he points with his hair to virginity, which is very bad for a Christian teacher. Therefore, they consider it to be a heretic's epistle, sold under Jerome's name, from the Pelagian or Novatian sects. I like it most of all that he rages and rages, not like a teacher, but like a devil, over the fall of the flesh, as if heaven and earth had collapsed, and should probably provoke more despair than repentance.

(7) Such a teacher should have the devil as his disciple, and not a poor sinner or fallen man. After all, there is neither measure nor end to the fear, rebuke, terror and condemnation, as if he wanted the poor sinner or fallen man. Whore into the abyss of hell. And on the other hand, there is not a comforting word of the forgiveness of sins to keep the poor damned conscience from despair. No teacher, not even Jerome himself, no matter how angry he is, has ever stormed the tenth part against murder, even against heresy, or against sin in the Holy Spirit, which are a hundred times more serious, as this soul murderer storms against a poor female, frail vessel.

But Miritianus liked it, because he wanted it to be as evil as the epistle says; but he looked at things unequally, and so shat himself in his art, that we all, splashed with his filth, without our fault, must bear the shame with him. So we decided in this company that we would let Miritianus remain a Miritionos; he may remain so until he becomes more humble, and regains the art that he lost in Leipzig and with everyone through his arrogance. Greetings to your dear housemother and your dear son. Given at Halle, in my hostel, Sunday after Mauritius [September 27, in the year 1528.

H. W.

6. D. Martin Luther's Urtheil von öffentlichen Schriften in Privatsachen,

written to a good friend in Saxony. *).

What does not concern a congregation of God and the Christian church should not be revealed or made public, that is, made common, and shouted out everywhere like a toothbreaker. For a private matter may well be concealed and suppressed, and go up and down in its place like the wrath of a house, and not strike out at the roof above. But where it happens, it is evil, which comes from the devil, who has never been good from the beginning. And are

those who do it, his children, even if they introduce God and his word and use them as a cover of shame, as all our adversaries have done. My advice is, let it be, and learn to endure, and keep your mouth shut, so that the noble herb patience may be recognized. May the Lord of peace be with you, and your anger will pass away.

Martinus Luther.

Your old man, who has experienced a lot of the thing.

^{*)} In the Hallische Theil, p. 475, this little writing is printed, and it is noted there that it was found printed on the answer of Erhardi Landolf to the preface of the defamatory letter of Catharinen Zetlin, 1558. From there it has passed into the Leipziger, vol. XXII, p. 426, and into the Erlanger, vol. 64, p. 346.

7. complaint of the birds to Luthern about his servant Wolfgang Sieberger. *)

1534.

To our favorable Lord, Doctori Martino Luthern, If he will not do so, but will thus be wickedly after our preacher at Wittenberg.

We thrushes. blackbirds, linnets. finches, goldfinches, along with other pious, respectable birds, who are to travel over Wittenberg this fall, add to your love's knowledge, as we are credibly reported, that one, named Wolfgang Sieberger, your servant, has taken the liberty of a great, unholy thurst, and out of great anger and hatred, has bought some old, spoiled nets over us at a high price, to create a flock of finches, and not only to deprive our dear friends and finches, but also all of us of the freedom to fly in the air and to read grains on earth, which God has given us, and to put us at risk for our life and limb, when we are not at all guilty of anything against him, nor do we deserve such a serious and swift thurst for him. Because all this, as you can consider yourselves, is an annual and great burden for us poor free birds (who have neither barns nor houses nor anything in them), we humbly and kindly ask you to send your servant away from such a thurst, or if that cannot be, to keep him so that he scatters grains on the stove for us the evening before and does not get up and go to the stove before eight o'clock in the morning, so we will take our train via Wittenberg.

lives, let us pray to God that he will punish him, and that he will feed frogs, grasshoppers and snails in our place during the day, and be covered with mice, fleas, lice and bugs at night, so that he will forget us and not prevent us from flying freely. Why does he not use such anger and seriousness against the sparrows, swallows, magpies, jackdaws, ravens, mice and rats, which do you much harm, steal and rob, and also carry off grain, oats, malt, barley, etc. from the houses, which we do not do, but only look for the small crumbs and individual ruined grains. We put such things to lawful reason, whether we are not unjustly pursued so hard by him; but we hope to God, because our brothers and friends stayed so much this autumn before him and escaped from him, we also want to escape from his loose and rotten nets, which we saw yesterday. Given in our heavenly seat under the trees, under our ordinary seal and feathers.

Look at the birds of the air: they do not sow, they do not reap, they do not gather into the sheds, yet your heavenly Father feeds them. Are you not much more than they? Matth. 6, 26.

*This joke by Luther is first found in the Eisleben edition, vol. II, p. 330; then in the Altenburg edition, vol. VI, p. 337; in the Leipzig edition, vol. XXII, p. 581, and in the Erlangen edition, vol. 64, p. 346.

8. D. Martin Luther's Prophecy after the Departure of John the Prince, *)

August 1532.

1. kings and princes are respected by God, like the children of the card game, but a prince dies differently than a peasant, and yet they both die the same.

With Duke Frederick, wisdom died, with Duke Hansen, piety died, and now the nobility will rule, when wisdom and piety are gone. They know that my young lord, Duke John Frederick, has a mind of his own and does not care much for pens, which pleases them well; he has wisdom enough, so he also has a mind of his own, so the nobility will preach courage enough to him.

If he had half of his cousin's wisdom and half of his father's piety, I would grant him half of his mind and wish him good luck.

Our dear Lord God cannot suffer pride and must punish evil, for it would be too close to Him if He did not. F. must serve.

5. Denmark is now punished, Venice too; the Frankish nobility has also been punished; but if I should see our nobility and the nobility of Meissen punished too, it would go badly, for they are wise 2c. The peasants and the nobility know the gospel better than St. Paul or M. Luther; they are wise and think themselves better than all their pastors. If they want to despise the priests, they despise a greater Lord, who will despise them again, and if they want to be their enemy, he will also grab their hoods, so that they will feel it and want to defend the priests.

The nobles want to govern, but they can't and they don't understand it. The pope understands and knows how to govern. The least of the papists knows how to govern better than ten nobles in our court. To raise a conscience is more than to have a hundred kingdoms 2c. They blame us for destroying and confusing the commonwealths; they do us wrong. But they may see to it that they are not prophets over themselves, though we do not like to see it. So also the Jews said, If we let this man go, the Romans will come; but when they slew Christ, did they not come? Thus we shall be confounders and spoilers of Germany, when we are gone; for so they would have it.

7 Junker Scharrhans would not be so proud if they had not heard that the authority is from God and learned this from us; and yet they persecute us. Well, if they drive us out, they will not stay long.

Three things are annoying me in the course of the world:

- that one does not think of a good supply for a future need.
- 2. that such untried and imprudent people are needed for great offices and dealings.
- that in the high sense of government, fidelity and infidelity are not rewarded.

^{*)} This number is a small collection of table speeches, which Aurifaber picked up somewhere and brought into the Eisleben edition, Vol. II, Bl. 315d, under the title: Vaticinium Mense Aug. Anno MDXXXII post discessum Johannis Electoris ex vita Almost each of these pieces asked its side piece in the table speeches, yes, some of them almost from word to word. Thus 8 I of our writing is contained in Cap. 45, H 19 of the Table Talks; 88 2 and 3 in Cap. 45, 8 74, para. 4; 8 4 in Cap. 45, 8 38; 8 5 in Cap. 65, 8 4; 86 in Cap. 65, 8 8 2c. (St. Louis edition, vol. XXII, cols. 1248. 1277. 1256. 1471.) Aeur 8 6 is Latin with German chunks interspersed; in the remaining pieces there are only single Latin words. The Erlangen edition has easily made itself free of this writing by stating in the comparative register with Walch's edition, vol. 65, p. 92, that it is written in Latin, while only about the sixth part of it is in Latin. We have translated the Latin writing into German. From the Eisleben edition, the writing has passed into the Altenburger, Vol. V, p. 1030 and into the Leipziger, Vol. XXII, p. 583.

In contrast, they say:

- 1. one should not be careful for the morning.
- 2. grant the vocation.
- 3. those who do not act rightly will find their right.

If Satan does not celebrate to make us poorer even in the good, poor Manu is oppressed and ruled badly, and where the mischievous servant is esteemed equal to the faithful one, it chills the pious hearts.

Conclusion:

Now, where God and the common man do not go first. And so it is in the country,

That [it] not consider the gentlemen pious. And each one watches only for his own house, leaving the poor man to be plagued and pressed, not even having his back, so it cannot last the length of time, and must finally fail. There are many examples of this, and it is not necessary to speak of them here.

Prayer.

O Lord Jesus Christ, who knowest the hearts of both parts, save your honor and your truth, that the unbelievers may confess that this teaching in our churches is your truth, and that you may truly hear our churches. Amen.

9. D. Martin Luther's exhortation to the mayor of Wittenberg to abolish the abuse of the churchyard. *)

1539.

Dear Mayor! Since the abuse in the churchyard is becoming more and more frequent, that everyone lays, leads, places, and does his own bidding in it, so that the dear dead, who have been baptized in Christ and are alive and waiting for the resurrection in your churchyard, may not be considered much more than if they were resting and sleeping in their beds (as Isaiah Cap. 26), is not much more respected than if they were lying on a shingle, or not far from the gallows: my request is that, since such other abuses are removed, and the dead, many of whom have undoubtedly fallen asleep in Christ, be given a little greater honor and respect.

Let rest be granted. For we cannot dig them all up and put them away, so that we might give way to such abuse; we would do so, too, if it were possible. Otherwise it seems as if we think nothing of the dead nor of the resurrection of the dead.

The brewing pans, as before from time immemorial, we may well suffer for safety's sake. On the other hand, it is too much that even the carpenters do not respect a sermon, even bang and bang with their stuff, that no word in the sermon should be heard, thinking it is more necessary and cheaper to hear a carpenter's axe than God's word. Anno 1539.

^{*)} This letter is found in the Wittenberg edition (1559), vol. XII, p. 207b; in the Jena edition (1568), vol. VII, p. 371 b; in the Altenburg edition, vol. VII, p. 400; in the Leipzig edition, vol. XXI, p. 340; in the Erlangen edition, vol. 55, p. 268 and in De Wette, vol. 5, p. 250. According to the latter we give the text.

10. D. Martin Luther's Description of Court Life or Hosverse.*)

1530.

Intus quis? Tu quis? Aperi. Quid quaeris? Ut intrem.
Fers aliquid? Non. Esto foras. Fero. Quid? Satis.
Intra. 1)

In the tone: A lappish man, v. M. L.

1

He who takes on, and the little wheel can go around nicely on the lane, and flatter beautifully, everyone finds a fault and delusion, is now in the basket the best rooster; vsl: He goes to court now on top; vsl: He is best off at court.

2.

For who thought to live badly, All pious and righteous,

 In German: Ist jemand drin? Who are you? Open up! What are you looking for? I want to come in. Are you bringing something? No. Stay outside. I'm bringing something. What did you bring? A lot. Come in. The truth brought. He will be slain, 2) and even weakened, scorned and humiliated, 3) and will always remain the servant of others.

3

By the flattery stick, many a boy wins great goods and possessions, money, favor and gift, prize, honor and praise, pushes others 'rab, that he trotted high, So the world now goes up and down.

4

Whoever can't do this at court, get rid of it, he'll only be rewarded with mockery and ridicule, for Henchelmann and Spötter Zahn are best off at court now.

to pursue through the night to pursue.

11. etliche Fabeln Aesops, von Luther verdeutscht, sammt einer schönen Vorrede. **)

1530.

This book of fables or fairy tales has been a highly famous book among the most learned on earth, especially among the pagans. Although even now, to tell the truth, of the external life in the

world, I do not know of many books, apart from the Holy Scriptures, that should be superior to it, if one wants to look at usefulness, art, and wisdom, and not high-minded clamor; for in it, under bad words and

^{*}This number is found in the Eisleben edition, vol. II, p. 500; in the Altenburg edition, vol. V, p. 804; in the Leipzig edition, vol. XXII, p. 582 and in the Erlangen edition, vol. 64, p. 348. The Latin words form the sixth paragraph of the eightieth chapter in the old editions of the Tischreden. In our edition, they are omitted, but reference is made to this passage. They form the conclusion of a verse that was written in the 15th century over a picture depicting the pope sitting on his throne and dispensing the so-called graces to those who ask him. (Weim. Ausg. Bd. IX, p. 680, note) The presumed time at which Luther wrote the following poem is 1530 during his stay at Coburg or later. (Köstlin II, p. 208.)

^{**)} At Coburg, Luther, for his refreshment and salvation, as Mathesius writes (Mathesius, "Luthers Lehen", St. Louiser Ausg., p. 155), set about purifying the German Aesopus, "which had been destroyed by coarse and un-

In these simple fables you will find the very finest teaching, warning and instruction (for those who know household, in and against the authorities and subjects, evil people in the false, wicked world.

2. But that it is attributed to Aesopo is, in my opinion a poem, and perhaps no man on earth was ever called Aesopus; But I think it was brought together piece by and finally put into such order by a scholar, as now in the German language some would like to collect the fables and proverbs that are in use here, and then someone fables in this book all the world could not invent now, let alone a man. Therefore, it is more likely that some of these fables were almost old, some even older, but when it hits one. some were new at the time this booklet was collected, ancestors and parents.

3 And Quintilianus, the great, sharp master of judging books, also thinks that not Aesopus, but the most learned one in the Greek language, as Hesiodus or the like, is the master of this book; for it seems to him to be impossible, as is also reasonable, that such a dolt as Aesopus paints and describes should be able to do such wit and art as is found in this book and fables, and so this book remains an unknown and unnamed master. And indeed, it praises and extols itself higher than it could extol no master's name.

4 However, those who have invented Aesopum as a master, and have made his life known to the world, may be the best.

may have had reason enough, namely, that they, as the wise people, would have liked to make such a book how to use them) on how to conduct oneself in the common to everyone for the sake of common benefit (for we see that the young children and young people are so that you may live wisely and peacefully among the easily moved by fables and fairy tales), and thus [the people] 1) would be led with pleasure and love to art and wisdom, which pleasure and love become all the greater when an Aesopus or such larva or carnival finery 2) is presented, who talks out or presents such art, so that piece through the efforts of many wise people over time, they notice it all the more, and immediately accept and retain it with laughter. Not only the children, but also the great princes and lords cannot be deceived very much, for the truth and for their benefit, because one lets the would put them neatly into a book, because such fine fools tell them the truth, which they can suffer and hear, otherwise they do not want to or cannot suffer the truth from any wise man, yes, all the world hates the truth

Therefore such wise, high people have invented the as such fables tend to grow and multiply from year to fables, and let one animal talk to another, as if they year, according to which one hears and collects from his should say: Well, no one wants to hear the truth nor suffer, and one can not do without the truth, so we want to decorate it and dress it under a funny lie color and lovely fable, and because one does not want to hear it through the mouth of man, that one hears it through the mouth of animals and beasts. Thus it happens, when one reads the fables, that one animal tells the truth to another, one wolf to another; yes, sometimes the painted wolf or bear or lion in the book secretly reads a good text to the right bipedal wolf and lion, which otherwise no preacher, friend or foe would be allowed to read to him. So also a painted fox in the

- 1) Added by us.
- 2) Putz Potzen, Popanz.

He "made thirteen ("sixteen" in Mathesius is the result of a printing error in the Wittenberg edition, which has also passed into the Jena edition) beautiful fables, which are full of wisdom, good teaching and polite admonition. Even later, he did not find time to translate all of Aesop's fables, "although Melanchthon is said to have promised him (Köstlin, M. Luther (Z), Vol. II, p. 206) that he would pay him a thousand guilders from a high lord to whom he might give the booklet". The preface may have been written by him already at that time, but we only know that for sure, that he read it to his friends on November 6, 1538 (cf. Tischreden, Cap. 73, Z9, St. Louis edition, vol. XXII, 1565). Recently, the manuscript of our writing was found in the library of the Vaticans and published: E. Thiele, "Hallesche Neudrucke", Heft 76, 1888. In print, it first appeared in the Wittenberg edition. There it is found (1569) vol. IX, p. 454d; in the Jenaer (1566), vol. V, p. 268d; in the Altenburger, vol. V p. 403; in the Leipziger, vol. XXII, appendix, p. 61 and in the Erlanger, vol. 64, p. 349. We give the text after the Wittenberger.

Book, if one reads the fable, should 1) probably address a fox over the table so that the sweat wants to break out. and should probably want to stab or burn the Aesopum. As the poet of Aesopi indicates that Aesopus, too, was killed for the sake of truth, and ihu did not help that he. in fables, as a fool, in addition a fictitious Aesopus, let the animals speak such truth, because truth is the most unpleasant thing on earth.

For this reason we have undertaken to sweep this book and to give it a little better form than it has had up to now, mostly for the sake of the youth, so that they may learn such fine teachings and warnings under the lovely form of fables, as in a mummery or game, and keep them all the better. For we have seen what a clumsy book they have made of the Aesopo, who have given the German Aesopum that exists, which would be well worthy of a great punishment, as they not only made such a finely useful book to shame and useless, but also added much addition from their head: although this would still have to suffer

(7) Such disgraceful, lewd knavery is mixed into it that no virtuous, pious person can suffer it, nor can any young person read or hear it without harm, just as if they had put a book into the common women's house or otherwise among loose knaves, because they did not seek benefit and art in the fables, but only made a pastime and laughter out of them, just as if the wise people had directed their faithful, great diligence to it, so that such frivolous people should make a babble and fool's work out of their wisdom. They are sows and remain sows, before whom one should not cast pearls.

Therefore we ask all pious hearts to eradicate the same German disgraceful Aesopum, and to use this in its place; one can nevertheless be cheerful, and act such fables in the evening over the table with children and servants in a useful and merry way, so that one may not be so shameful 2) and unreasonable, as in the lewd taverns and taverns: for we have done our diligence.

have to bring vain fine, pure, useful fables into a book, in addition the Legend Aesopi.

- (9) What are otherwise useful and not harmful fables, we also want to purify and sweep in time, God willing, so that it becomes a funny and lovely, yet respectable and chaste and useful Aesopus, which one could laugh at and use without sin to warn and instruct children and servants on their future life and conduct, therefore it was invented and made from the beginning.
- (10) And that I hasten to give examples of the good use of fables, when a householder wants to have amusement over the table that is useful, he can ask his wife, child, and servants. What is the meaning of this fable or that fable? and both of them and themselves practice it. The fifth fable, about the dog with the piece of meat in its mouth, means that if a servant or maid is too well and wants to improve, he or she, like the dog, loses the good and does not get the better. Item, if one servant is attached to the other and allows himself to be seduced, so that he is like the frog tied to the man in the third fable, which the consecration ate both of them, and so from then on in the other fables with love, with sorrow, with troubles and curls, as one is able, without us having to do our part with them.

I. Thorheit.

From the rooster and pearls.

A cock scratched on the manure, and found a precious pearl; when he saw it lying in the dung, he said: "See. you, his dinglein, lie here so miserable, if a merchant found you, he would be happy, and you would come to great honors, but you are of no use to me, and I to you, I take a grain or a worm, and leave all the pearls to you; vou may stay as you lie.

Teaching.

This fable teaches that this booklet is worthless among peasants and coarse people, as all art and wisdom is despised among them, as one says: Art goes after bread: but it warns that one should not despise the teaching.

3) "so" in the Jena, missing in the Wittenberg.

¹⁾ Wittenberger: so.

²⁾ In the old editions: schampar.

II. Hatred.

Of the wolf and the little lamb.

A wolf and a little lamb came to a brook to drink: the wolf drank at the top of the brook, but the little lamb drank far below. When the wolf saw the little lamb, 1) he ran to it and said, "Why are you muddying my water so that I cannot drink? And the little lamb answered. How can I muddy thy water, seeing thou drinkest above me, and wilt muddy it for me? The wolf said: How? do you curse me in addition? The little lamb answered: I do not curse thee. The wolf said, "Yes, your father did the same to me six months ago, you want to curse. 2) The little lamb answered, If I was not born then, how shall I repay my father? The wolf said, "But you have gnawed and ruined my meadows and fields. The little lamb answered, "How is that possible, for I have no teeth yet? Well, said the wolf, and even if you can talk a lot and blabber, I still won't stay gnawed; and so he strangled the innocent little lamb and ate it.

Teaching.

The course of the world is: He who wants to be pious must suffer, if one should break a thing from the old fence, because violence goes for right. If one wants to the dog, then he has eaten the leather; if the wolf wants, then the lamb is wrong.

III Infidelity.

From the frog and the mouse.

A mouse would have liked to cross a water, but could not, and asked a frog for advice and help. The frog was a mischievous one, and said to the mouse, "Tie your foot to my foot, and I will swim and pull you across. But when they came to the water, the frog dived down and wanted to drown the mouse; but the mouse resisted, and

a harrier flies along and catches the mouse, takes the frog out too, and eats them both.

Teaching.

Beware with whom you deal, the world is false and full of infidelity, for whichever friend is able to put another in sackcloth; but infidelity always strikes its own master, as happens to the frog here.

IV. Envv.

From dogs and sheep.

The dog approached a sheep in court for bread that he had lent him. But since the sheep denied, the dog appealed to witnesses, who had to be admitted. The first witness was the wolf, who spoke: I know that the dog lent bread to the sheep; the harrier said: I have been there; the vulture said to the sheep: How may you deny it so insolently? So the sheep lost its business, and had to attack its wool at the wrong time to pay for the bread it did not owe.

Teaching.

Beware of evil neighbors, or be patient if you want to live with people. For no one begrudges another anything good; that is the way of the world.

V. Stinginess.

From dogs in the water.

A dog was running through a stream of water and had a piece of meat in its mouth, but when it saw the shine of the meat in the water, it thought it was also meat and grabbed it greedily. But when he opened his mouth, the piece of meat fell out of his mouth, and the water carried it away; so he lost both the meat and the shadows.

Teaching.

One should be content with what God gives. 3) He who spurns the little does not get the greater; he who wants too much keeps nothing in the end; some lose the certain over the uncertain.

3) In the Wittenberg and the Jena: Wem.

¹⁾ Jenaer and Erlanger: was. 2) In the Wittenberg, "vetern". Perhaps "fiddern" is to be read, i.e., to adorn, to talk out. Middle High German: videren. Dietz "Wörterbuch zu Luthers deutschen Schriften" s. v. fidern.

VI. sacrilege. Violence.

An ox, a goat and a sheep joined the lion and went hunting together in a forest. When they had caught a stag and divided it into four equal parts, the lion said: "You know that one part is mine, as your companion, the other is mine, as a king among the animals, the third I want because I am stronger and have run and worked harder for it than all three of you; but whoever wants the fourth must take it from me by force. So the three had to pay for their efforts and the damage.

Teaching.

Don't go high, stick to your own kind. Dulcis inexpertis cultura potentis amici. It is not good to eat cherries with gentlemen, they throw you with the stalks. Ulpian. L. Si non fuerint. This is a society with the lion, where one alone has the enjoyment, the other alone the damage.

VII This fable is presented in a different way.

A lion, a fox and a donkey were hunting together and caught a deer, so the lion told the donkey to divide the venison. The donkey made three parts; therefore the lion was angry, and tore the skin over the donkey's head, so that he stood there bloodied, and told the fox to divide the venison. The fox pushed the three parts together and gave them to the lion. The lion laughed and said, "Who taught you to divide like that? The fox pointed to the donkey and said, "The doctor in the red beret.

This fable teaches two pieces:

The first: gentlemen want to have advantage, and one should not eat cherries with gentlemen, they throw one with the stalks; the other: Felix quem faciunt aliena pericula cautum. He is a wise man who can improve on another's accident.

VIII.

From the thief.

Once upon a time a thief was free, and his neighbors were merry at his wedding, for

They hoped that he would become pious. Then a wise man came along, and when he saw them in joy, he said: "Watch out, do not be too happy, the sun also wants to be free once, which frightened the whole world, and became so impatient that they also cursed and scolded the heavens. Jupiter asked from the sky: "What does the cursing mean? Then all the world said, "We now have a single sun, and it is doing us so much harm with its heat that we are almost all perishing; what will happen when the sun begets more suns?

This fable shows the world:

You can't paint the devil over the door.

Gries likes to beat after gramen, 1) One thief begets another.

Help pious people multiply, Otherwise the wicked are too many.

Many a rogue is encouraged by pious people, who then has his equal in him. It is very harmful to land and people, so beware of whom you should advise or help; bread is lost on strange children and dogs.

IX.

From the crane and Wolfe.

Once the wolf ate a sheep miserly, and one of his legs got stuck in his throat. He was in great distress and fear, and offered to give a great reward and gift to anyone who would help him. Then the crane came and pushed his long collar into the wolf's throat and pulled out the leg. When he asked for the promised reward, the wolf said, "Do you still want a reward? Thank God that I did not bite off your neck; you should give me a gift for coming out of my boat alive.

This fable shows:

He who wants to do good to the people of the world must consider earning ingratitude; the world is not worthwhile in any other way than with ingratitude, as the saying goes: "He who delivers one from the gallows is gladly helped by him.

1) Dietz explains this by: "kind does not let of kind." - "to look up".is: to re-specify.

X.

From dog and bitch.

A pregnant bitch asked a dog with humble words that he would grant her his house stone until she had littered; the dog did so gladly. Now that the young dogs were growing up, the dog wanted his house stone again, but the bitch did not want it; at last the dog threatened her and told her to leave the house. Then the bitch was angry and said: "If you are bad, then bite us out.

This fable shows:

When the louse gets into trouble, he makes a mess of himself; see how you get rid of evil when it gets the upper hand. The devil is a good guest to ask, but you can't get rid of him.

XI.

Of the donkey and the lion.

The donkey was also once a peasant, and when he met a lion, he greeted him mockingly and said: I greet you, brother. The lion was annoyed by the mocking greeting, but thought to himself: Why should I take revenge on this rascal? I scold him or tear him apart, so I, no honor put in: I will let the fool go.

Teaching.

Hoc scio pro certo, quod si cum stercore certo, Vinco vel vincor, semper ego maculor.

Who rams with a dirt, If he wins or loses, he walks away shitty.

XII. Fable.

From the city and field mouse.

A city mouse went for a walk, and came to a field mouse, which did him good, with acorns, barley, nuts, and whatever he could. But the city mouse said: You are a poor mouse; why do you want to live here in poverty? Come with me, I will provide enough for you and me, of all kinds of delicious food. The field mouse went with her to a beautiful house where the city mouse lived, and they went to the

Kemnoten, there was full of bread, meat, bacon, sausages, cheese and everything; then the city mouse said: Now eat and be good, such food I have daily superfluous. Meanwhile the waiter came, and rumbled with the keys at the door, the mice were frightened and ran away; the city mouse soon found his hole, but the field mouse knew nowhere to go, ran up and down the wall, and had considered his life.

When the waiter had gone out again, the city mouse said: "There is no need now, let us be good. The field mouse answered: "You have said well, you knew how to make your hole, meanwhile I almost died of fear. I will tell you what the opinion is: You remain a rich city mouse and eat sausages and bacon, I will remain a poor little field mouse and eat my acorns. You are not safe for a moment from the waiter, from the cats, from so many mouse traps, and the whole house is hostile to you; I am free and safe in my poor little field mouse.

In big waters you can see big fish, but in small waters you can see good fish.

(Envy,

Who is rich has much (worry, (Fahr.

XIII.

Of the raven and the fox.

A raven had stolen a cheese, and sat down on a high tree, and wanted to eat; but when he, according to his kind, cannot be silent when he eats, a fox heard him over the cheese, and read and said: O rah, now I have not seen [a] more beautiful bird of feathers and shape than you are in my life. If you had such a beautiful voice to sing, you should be crowned king over all birds.

The raven was tickled by such praise and flattery, began to let his beautiful song be heard, and when he opened his beak, the cheese fell from him, the fox took it nimbly, ate it, and laughed at the foolish raven.

Beware when the fox praises the raven, Beware of flatterers, so flav and scrape 2c.

Supplement to the sixth volume.

Dr. Martin Luther's

Interpretation of the Old Testament.

Interpretations of the minor prophets of Obadiah to Malachi.

H. D. Martin Luther's interpretation of the prophet Obadiah.

1. Luther's lectures on the prophet Obadiah,

according to the Altenburg manuscript. *)

Held in January 1525; printed in V. Dietrich's adaptation 1536; after the Altenburg manuscript 1884.

Newly translated from the Latin.

The commentators are not unanimous about the time when the prophet Obadiah prophesied. They have different opinions about it, 1) because in the beginning of his prophecy he did not specify the time and the king under whom he prophesied, which 2) can be seen in the books of some prophets. Jerome says that it was this Obadiah who fed the hundred prophets in the caves under the godless Ahab and Jezebel, as it is written in the first 3) book of Kings, [Cap. 18, 4.], and therefore the gift of prophecy was given to him. But this is similar to the dreams of old women, as also most other things of Jerome, when he judges from his own head about holy things. The Jews judge differently in their interpretations. I, however, am completely in favor of the fact that he, after 4) the Babyloni-

He prophesied already in captivity and took his prophecy from Jeremiah, 5) which is indicated by several passages in this prophet, 6) and certain circumstances prove that he was a contemporary of Jeremiah. But he directed his prophecy 7) against the Edomites, who rejoiced and took the greatest pleasure in the desolation and removal of the Jews at the time of the Babylonian captivity. This may be seen in the 137th Psalm [v. 7.], "Remember, O LORD, the children of Edom in the day of Jerusalem, who say, Pure off, pure off, unto their ground." That is, Remember, O LORD, and avenge that mockery of the Edomites with which they mocked thy people in the time of adversity, when they were led away captive; remember how they were then when Jerusalem was disturbed. This is

- 1) D. begins thus: It is not certain at what time Obadiah prophesied, since he 2c.
 - 2) D. continues: what the others generally tend to do.
 - 3) In our submission: 4th RsZurn.
- 4) D.: "at the time of" 2c. This, however, has been in the manuscript, but crossed out and replaced by our reading.
- 5) D. f: especially from the 49th chapter.
 - 6) D. continues: These not dark circumstances prove that 2c.
- 7) D.: so arranged: first, that he might comfort Judah, which was carried away captive to Babylon, for it would come to pass that it would be brought back to Jerusalem; then that he might prophesy against the Edomites*) 2c.
- *) Weimarsche: xropdstat instead of: xropketet.

^{*)} Also this prophet we give again after the Altenburger manuscript with addition of the more important deviations of Dietrich in notes, and also here we refer to the first note to the first relation of the prophet Joel, which gives information about everything, which concerns also this writing. According to the Altenburg manuscript it is first printed in the Erlangen edition, opp., tora. XXV, p. 509 and (with many improvements) in the Weimar one, vol. XIII, p. 215. Veit Dietrich's adaptation is found in the Latin Wittenberg edition (1552), tom. IV, toi. 530 and in the Jena edition (1603), tom. III, toi. 518. The same was translated into German in 1555 by 21 Stephan Agricola, preacher at Hof in the Vogtland and subsequently at Merseburg, and first appeared in the German Wittenberg edition (1556), vol. VIII, p. 441; subsequently in the Altenburg, vol. VI, p. 1036; in the Leipzig, vol. VIII, p. 309 and in Walch, vol. VI, 2568. At the end of the Altenburg manuscript is written: H).XXV. I. ckis Interview. From this results our determination of the time. We translate according to the Weimar edition. Dietrich's deviations are marked with D., an addition with f. The Altenburg manuscript has the motto: 'EK TOV KapTrov rd dMpov yiv^GKETai and begins: 1525. "The prophet Obadiah interpreted by !). Martin Luther."

disturbed the kingdom of Judah by God's judgment, had agree quite well with each other, which otherwise is quite anymore. hard with other interpreters.

Thus says the Lord GOD of Edom: "We have heard nations.

He uses images taken from warfare to frighten the Edomites and make their future misfortune great. But this image is taken from the way in warfare, where envoys are sent for great matters, 3) which divided friends tend to get along with each other, as if he wanted to say: The other kings and princes settle their matters through their envoys, but I accomplish them through myself, through my spirit.

Come, and let us fight against them.

These are the words of the messenger by which he provokes the Gentiles to battle, whose labor and service he would use against the Edomites to destroy them.

V. 2. Behold, I have made you low among the Gentiles and greatly despised you.

He deprives them of their confidence and lowers the power and pride of Edom, with which they used to puff themselves up against the Jews.

it is what, as I have said, moves me to think that Obadiah |For there was a mutual, very bitter hatred on both sides. was a contemporary of Jeremiah. The summa of this as hatred and rancor are wont to be between brothers. prophet is: He prophesies that God's vengeance will The Edomites waged an irreconcilable feud against the befall the Edomites because at the time of the Jews, not only because Esau had been deprived of the Babylonian captivity they took pleasure in miserably blessing by his brother Jacob, but also because they tormenting and leading into captivity the Jews, with were forced to be under the yoke of Israel, which they whom they should have had compassion because they could not shake off from their necks, because they were were brothers. After that, when the Gentiles, who had weaker than Israel. Therefore the opinion here is as if the Lord wanted to say: I will raise such a great power and been disturbed again, 1) he passes on to the kingdom of such a mighty army of the Gentiles against you, that you Christ, which is to come through the gospel, in which the will hardly appear as a fly compared to them, and they remnant of Ephraim, Israel are to flourish 2c. 2) And so will despise you against themselves and consider you as the transition will not seem hard, and everything will nothing; they will devour you, so that you shall be nothing

V. 3. The pride of your heart has deceived you.

He adds the reason why he wants to expose the from the Lord that a message has been sent to the Edomites to ridicule and hand them over to the enemy army for destruction: because, he says, you are so perfectly at ease in, your opinion and in your powers, puffing yourself up, not distrusting your things, as he also adds:

Because you live in the crevices of the rocks.

He shows the cause of this arrogance, namely the well-fortified country, the cities and castles 4) move them to be so hopeful. For it is also known from Moses that this land of the Edomites is mountainous, as Deut. 2:3, 4: "You have now surrounded this mountain enough. You will pass through the border of your brothers, the children of Esau, who live in Seir" 2c. The Latins call it Arabia petraea, which takes its name from Sela [xxx], a glorious and famous city of stony Arabia. Sela, however, in Hebrew means a. Rock. A good part of this Arabia is the land of the Edomites. Therefore the meaning of the passage is: You trust in your power, in the fact that your country is mountainous, that the entrance is not open to an army, therefore it will be difficult to conquer.

Instead of sZro8, which provides our template, probably ai-668 should be read according to D. and the Hallische Handschrift.

The words: "after - warm" are missing in D.
 The last sentence is missing in D.
 Instead of the following, the D.: should make alliances against some common enemy.

Hope I will snatch from you. But he alludes in Hebrew to the famous city of Petra, as if to say, "You have a royal and strongly fortified city, namely, a rock in whose clefts you think you will be safe; but your hope will deceive you, for so much is lacking for you to be safe in these clefts of the rock that even in the most hidden places, indeed, in your whole country, you will not be able to hide yourself from the army that will come against you. - Exaltasti sedem [you have made your dwelling high], that is, you have fortified castles in the mountains.

Who wants to push me to the ground?

He describes their arrogance 1) and their pomposity and their confidence in their powers, namely that they did not trust high in the help and protection of the Lord, but in their fortifications and rocks. But listen, he says, however much you may be fortified by your powers and fortifications, yet I will snatch away all hope from you, you shall be made nothing at all, so much so that

V. 4. if thou shalt soar like an eagle, and make thy nest among the stars 2c.

So even the Almighty GOD 2) cannot suffer our confidence in ourselves; he hates the carnal confidence, pride and pomposity of ungodly hearts, as is seen everywhere in all Scripture, that he turns us away from the carnal arm, from trusting in ourselves, so that we should hope in him; then we would be safe 2c.

V. 5. When thieves or disturbers will come upon you by night.

The summa of this passage is: You should rather wish that thieves and robbers have a

They have invaded your land and taken the spoils from it (for you would still have something left, they would not steal everything), than that I should come against you, who will search everything and also search the most hidden things in all the caves of the mountains, so that nothing will be left for you, so that everything will perish and all of you will also perish at the same time.

How are you supposed to come to naught like that.

This verb is used in many ways in the Scriptures, and the commentators have also rendered it in many ways. It is in the fourth chapter of Hosea [v. 5, Vulg.], "I have made thy mother silent." And in the 49th Psalm [v. 13. 21.], "When a man is in dignity, and hath no understanding, he leadeth away as cattle." Likewise, Ps. 4, 5: "Speak with your heart in your camp, and wait" But it really means: to silence something and make it nothing, to destroy a kingdom or a people in such a way that hardly any traces of it are to be seen, that they must be silent and not dare to murmur 2c., as the Germans say of someone who has become wise through his harm: "He has become so finely silent." Here it is entirely the same opinion, as if he wanted to say, "Well, I will make you fine small, you shall become guite guiet." For this thy calamity, when I come against thee with my army, shall be such that the injuries of thieves and robbers, however great they may be, shall not be considered injuries or robberies in comparison. 4) You would have wished

1) D.: kaetuin instead of: kastum.

I will be read in a wise (atkrinntive) way: If by night thieves and spoilers shall come against thee, how much shall thou be spoiled! for they shall steal enough*). 2c. But he calls the Chaldeans thieves, because they robbed Edom, like a thief by night, though they were thieves in truth before God, being no better than the Edomites. For it usually happens that one thief attacks and punishes another, one robber another, one murderer another. Furthermore, the word which the prophet uses here, and which the Latin translates by o,onti6ui8868, has been rendered by the commentators in various ways. It is written in the 4th chapter 2c.

4) The following sentence is missing from D.

*) In all editions tirmavuntur instead of niruvuntur. In the Vulgate: novue turuti "gsent? which Luther wants sLrmutivv rendered by turuvuutur.

²⁾ The following in this passage reads with D.: the hopefulness and presumption not suffer, that there is no such great power, which he should not overthrow, if men blow themselves out with it. But these passages teach us about the fear of God against the security and presumption of godless hearts 2c.

Instead of this paragraph and the first sentence of the following,
 I would prefer that this s instead of as an assumed case: si kures veuisseut.s in affirmative

that you would be attacked and overpowered by thieves, but this is not to be compared with the destruction when I come 2c. For I will not leave thee a berry; all that is hidden will I draw out, whether it be money or men, which thou hadst hoped to obtain. So nothing will get away when I devastate.

V. 7 All your own covenanters will push you out to the land (usque ad terminum emiserunt).

It is the same expression that is found in Isa. 5, 8: "They will bring one field to another until there is no more room" (usque ad terminum loci). Hence the opinion: They will drive you out and push you out to the borders or ends of your land; they will throw you out of your land altogether, so that you will have no more borders.

The people on whom you place your comfort will betray you.

He takes away all their confidence: there will be nothing they can rely on when the devastation comes, that not only the most fortified cities and castles will be of no use, but also the neighboring nations allied with them will betray them and not stand by the alliance.

Before you know it.

Non est prudentia, that is what we say in German: "You fool, you do not realize", you do not realize that you trust in vain in a carnal arm, because it will be a cane for you; if you lean on it, you will fall. No wisdom, no counsel, no strength will avail thee; I will also make fools of thy wise men, so that those in whom thou hast confidence that they will stand on thy side will change their mind and set themselves against thee. This is what Ezekiel says, Cap. 23:22: "Behold, I will raise up against thee thy lovers, of whom thou art weary, and I will bring them against thee round about. "2c. And Jer. 30, 14: "All thy lovers forget thee" 2c. Exactly the same thing happened to those at Constantinople: since they had

1) they became tributary to him shortly thereafter. In our times it often happened with the emperor and the pope that, while the emperor was confident that the pope would keep it with him, because an alliance had been concluded, when it came to the meeting, the pope changed his mind and opposed the emperor. 2c. The same thing happened to the Jews when they sought the friendship of the Romans and thought that they would be victorious against all the Gentiles: those whom they had sought as helpers they soon invented as their masters. And this is what the Latins very finely say: one must seek friends among one's equals, and beware of those who are more powerful.

V. 8: At that time I will destroy the wise men of Edom and the prudent men of Esau.

He threatens that he will not only take away the external protection, weapons, force and fortifications, so that they cannot be safe, but also the wise men who would help with advice in these troubles. For this land had wise 2) and prudent men, as Esau also was, but all these, he says, he will make fools and destroy. Here belong many passages that are found from time to time in the holy scriptures about the condemnation of human wisdom and carnal counsel. In the 107th Psalm it says, v. 27: "They staggered and swayed like a drunken man, and knew no more counsel." And Ps. 33, 10: "The Lord makes void the counsel of the Gentiles." The flesh cannot help itself by its counsel and wisdom in times of trouble.

V. 9. for your strong ones in Theman shall tremble.

Instead of timebunt it should more correctly read: Thy strong ones shall tremble (pavidi erunt), "become fugitive and timid". For he be-

¹⁾ D. continues: there they invented him as a cruel lord.

²⁾ In the Erlanger, apparently due to the return of the word supientes, these words have fallen out: Hui eonsitio u\u00e4sint rnotidus istis. Havuit euina \u00fcue terra sapientes sta.

actually denotes the despondency that befalls an army that is to be cut down in war, namely when they do not see how they can escape. And what in our [Latin] translation is rendered by an appellative [namely a meridie] should be read as a proper name: "to Theman". For so he calls this country, to which the grandson of Esau, Theman, had attached the name Theman after his name (as princes and kings sometimes are wont to do). He is remembered in the first book of Moses [Cap. 36, 11, 15, 42].

That they may all be cut off in the mountain of Esau by the murder.

In Hebrew it is [sttatt ut intereat]: by slaughtering 2c. I will thus see to it that the people of the mountain Esau are exterminated, so that no one remains. By the way, it is far more expressive in Hebrew, so that it cannot well be translated into another language, as if he wanted to say: "There will be a mob here and a mob there"; everywhere in the cities they will be killed, if some want to resist, and your wise men will be so frightened by this miserable murder, 1) that they will lose their minds completely 2c.

V. ii. At the time when you stood against him.

This is the reason why he is so angry with them. And from this it is clear what I said at the beginning of this chapter about the time of the prophet, that he prophesied about the time of the Babylonian captivity.

Since the strangers led away his army captive. 2)

"His army", more correctly: his goods and chattels. And this passage moves me to think that this prophet worked at the time of the Babylonian captivity, because Jerusalem was never conquered before that captivity by the Chaldeans.

V. 12. You shall no longer see your lust like this.

Instead of: Et non despicies, the Hebrew reads: Therefore you shall not see. But this Hebrew word does not mean merely "see", but what we say in German: "Thou shalt no more see thy lust", thou shalt no more tickle thyself with thy brother's misfortune.

And thou shalt not speak with thy mouth so proudly in the time of their fear.

You shall no longer mock him in the time of tribulation, since the hailstorm of calamity will fall on you as well.

At the time of their wailing (in die perditionis).

There are only two words here in Hebrew, but the Latin interpreter, who has taken pleasure in a variety (COpia) not well placed, translates it soon by perdition, soon by fear, soon by doom 2c. 3)

\lor . 14. You shall not stand at the crossroads (Et non stabis in exitibus).

The Hebrew word means both: deliverance and desolation, as can be seen from the 50th 4) Psalm, v. 22.: "That I should not even be carried away, and there should be no more savior." So also here both can be understood. But the meaning is: You, Edom, were not satisfied with robbing your brother, with snatching his possessions from him, since you were sent against him according to my decree with the rest of the heathen, but you also stopped and hindered those who wanted to save themselves by fleeing, and were pleased that those who were thus stopped were killed.

You shall not betray his others (Non concludes).

That is, you oppressed and harassed those who could not escape, so that they would all be killed. 5)

- 3) This section is missing from D.
- 4) This citation is erroneous, because in the quoted passage there is not a form of but the synonymous ^^2. The Zwickau manuscript has as keyword: üt non studis snxta tiderutionern [Thou shalt not stand in the way of their liberation], whereas the Hallic: ^s^ne stadis in vastitate [Thou shalt not stand to disturb them].
 - 5) This section is missing from D.

In our template: eonterrentur. D.: oonterrekuntur. The Weimar edition suggests aonterentnr. Both readings amount to the same thing, but D.'s reading is confirmed by the Zwickau manuscript.

²⁾ According to the Vulgate.

V. 16. For as ye have drunk upon my holy mountain.

He threatens all the Gentiles with desolation, as if to say: I will boil you and all other Gentiles into one another; you shall be devastated together as you devastated my people. You have devoured and drunk my goods in my sanctuary, but I will make other nations in turn consume and devour all that is yours. Thus, after His miraculous judgment, the Almighty God always punishes the old sins of any kingdom through the new sins of some whom He awakens, as we see here. It was the Gentiles who sinned, who miserably afflicted the people of God. Here the Lord threatens vengeance for this sin: it will happen that other Gentiles will come against these robbers, and so that old sin will be punished by a new one. Thus the Tartars and the Goths came with new sins against the old sins of the Romans, which had oppressed the people of the Jews in an extraordinary way. Nowadays the Turk is powerful, but if the world will not perish soon, a stronger one will come who, awakened by God's judgment, will subdue the Turk 2c. Up to here the first part of this prophecy goes from the threat of the destruction of the Edomites by other pagans, 2) under which I understand the Romans.

V. 17. But on Mount Zion some shall yet be saved.

This is the last part of this prophecy, in which, after the Jews are led into captivity and the Edomites are again disturbed, who had mocked the Jews, he promises another kingdom, which cannot be understood differently than the spiritual kingdom of Christ, which has been made manifest among all Gentiles through the gospel. 3) The Jewish people was divided into two kingdoms, the kingdom of Israel, which was

The kingdom of Judah, which is transformed into the kingdom of Christ, should never be restored after it has been disturbed. It is most necessary that those know this who read the prophets, in whose books these two kingdoms are frequently mentioned. And so it is important to know that the prophet is speaking here of the spiritual kingdom of Christ, which even the letter compels us to believe, because he says:

The house of Jacob shall possess its possessors, he indicates, that the house of Jacob shall regain for itself a kingdom and spread out, and subdue those whose dominion it has previously suffered. This is indicated by the word in Hebrew which our interpreter has given by the word possidere, but he has not rendered the meaning of the Hebrew word, for it actually denotes what the Germans express by the word "to take." 4) This so glorious word can fit neither to the external kingdom of Judah nor to Israel, since the Israelite kingdom was never to be restored, which is guite clear from the sacred histories. Therefore, this contradiction forces us to understand it as referring to the spiritual kingdom of Christ, namely, that apostles and other disciples of Christ would come from the Israelite people, who, through the new preaching of the Gospel, would subdue the whole world and thus establish a new and eternal kingdom. And this is what he says:

On Mount Zion there will be an escape or a new salvation, that is, to Zion such a sermon will go out, which, if believed, will deliver from death, from sin and from hell. And this sermon would first come from Zion, as also Isaiah Cap. 2, 3. says: "From Zion shall go forth the law, and the word of the LORD from Jerusalem." And Joel 3, 5: "At Jerusalem there will be salvation. 5)

¹⁾ D.: N16O instead of: Miro.

²⁾ The following words are missing from D.,

³⁾ D.: propnMtunl instead of: propalatruD in the manuscript.

⁴⁾ Here D. continues like this: But because he connects the kingdom of Judah with the kingdom of Joseph or Israel, which has never been restored, and says that both shall regain their former power, this contradiction forces us 2c.

⁵⁾ D.ß: And in the 110th Psalm, v. 2.: "The LORD Will send the scepter of Your kingdom out of Zion."

They are supposed to be sanctuary.

That is, they will no longer be able to be defiled by the Gentiles as happened before. 1)

V. 18. And the house of Jacob shall become a fire 2c.

With this general subjugation of all Gentiles, he says, also the Edomites shall be subjugated to this kingdom. All this is inconsistent and contradicts the history, if we wanted to understand a physical subjugation. For what rhymes less than that the house of Jacob shall be a fire. and the house of Joseph a flame, 2) and that Hans Esau, that is, the Edomites, shall be straw to be consumed by the flame? Moreover, the house of Joseph never returned after the Assyrian 3) captivity, nor did the house of Judah ever possess the Edomites. Finally, it is the most strange thing that he, after having prophesied before that all Edomites should perish and be made nothing, should finally say here that they should also be consumed by fire. Therefore, this absolutely compels us to understand it of the preaching of the gospel by the apostles and by other disciples from Israel among all the Gentiles. By this preaching they consumed them, that is, they spiritually incorporated them into the kingdom of Christ, so that they could no longer be torn out of Christ's hand, as Christ says in the Gospel [John 10:28], For when the gospel has been accepted in truth, Satan does not easily retain the upper hand. This is what happened, as history testifies. For the stony Arabia, where the Edomites were, was a place of holy people before others, according to the revelation of the gospel; 4) there was St. Anthony and several other holy fathers.

- 1) D. 1: because forgiveness of sins is brought through the gospel. Where this is, no sins can harm, no condemnation can harm. Moreover, they have the Holy Spirit, who in the saints daily kills the flesh and drives to holy works.
 - 2) D. t: which was, as it were, already reduced to ashes, 3) In all expenditures, however, is
- oava to read, because the house of Joseph is the kingdom of Israel, which was never in Babylonian captivity.

 4) Instead of the following D. has: what also Isaiah promises.

That nothing may remain for the house of Esau.

He will so subdue the house of Esau that not even a remnant will remain; there will be nothing that could be against this kingdom of Christ. For through the gospel Christians become masters of all creatures. This is what is said about the power and effectiveness of the preaching of the gospel among the Gentiles.

V. 19. And they that are toward the south shall possess the mountain of Esau 2c.

Here is an extraordinary contradiction, if nian wants to take it according to the letter and understand any external kingdom. First, he says: they [those at noon] shall possess; then [v. 20]: they shall be possessed. 5) The kingdom of Israel was divided into twelve tribes and was diligently warned by the law of Moses that the tribes should not be mixed with one another, which can be seen in Moses. Since he now clearly says here that those who dwell toward the south, that is, those who dwell toward the south, are to possess the mountain Esan 2c., 6) it must be understood quite differently than the letter reads. Therefore the opinion is: The Christians, the apostles and other disciples, who will be at noon, namely on the mountain Zion, on which the gospel is preached first, these, I say, will create fruit with the Edomites by their preaching.

And the reasons will possess the Philistines.

(Instead of campestria should be read more correctly

humilia, the lovely 7) valleys between the mountains, "the reasons"). This never happened physically after the Babylonian captivity. Because also the whole kingdom could not overcome the Philistines and make itself subservient. Therefore, it must be understood from the spiritual subjugation through the Gospel.

- 5) D. t: Likewise, "Those in reasons will possess the Philistines." Furthermore, which is the greatest, the kingdom of Israel 2c.
- 6) Instead of "rc. has D.: Likewise: "Benjamin will possess Gilead", contrary to how") according to God's command the land was divided by Moses and Joshua 2c.
 - 7) Instead of nmoeni in the manuscript will have to be read with
- *) According to the Erlangen and Weimar editions, the original should read contra, quern. But it seems to us that with the Wittenberg and the Jena contra gurrin should be read.

Yes, they will possess the field of Ephraim.

This is also against the law. Therefore this was done by the apostles when they went to Samaria to preach the gospel. 1) Likewise also that which follows:

Benjamin will possess the mountain range of Gilead.

Benjamin is on this side of the Jordan, but Gilead is on the other side of the Jordan in the tribe of Gad. Therefore, the necessity forces us to relate everything to the preaching of the Gospel.

V. 20. And the exiles of this army of the children of srael 2c.

But this is even more inconsistent than the preceding, namely that they should possess the whole land of the Cananites, 2) who nevertheless were led into captivity and never returned. What can be said more inconsistent than this, looking only at the letter? The same is what follows of the exiles of the city of Jerusalem, that is, the captives from Israel would possess the cities of the south, that is, the cities located around Jerusalem and in Edom.

As far as Zarpath.

This is the same word as that which is used in 1 Kings 17:9 of the city of Sidon where the widow was who fed Elijah. But what Lyra, 3) I do not know what kind of antics, brings forward here, and France wants to understand, does not seem to me to fit at all; it is a violent and twisted gloss, which does not even have the appearance of truth. In the same way, in our [Latin] translation, the interpreters err in the word "

Bosphoro. 4) Jerome cites the testimony of his Jew, from whom he learned the Hebrew language, that the Emperor Constan-

tiu the Jews to Bosporus in Thrace, and that they expect to set up the kingdom again in that place, and I do not know what other little things; but the good man is deceived by the Jewish fiction. We see that the prophet is definitely talking about the Easterners who are in the land of Canaan, where Christ's kingdom first began through the gospel. By the way, in Hebrew it says:

that is, at Pharad, which we have nowhere else in the Bible. Therefore the Jews also invent all kinds, namely that it is Spain; but this does not fit at all, and I do not believe that any Jew knows what it is. And our interpreters, deceived by the consonance of the name, have explained xxxxx by Bosporus, which is ridiculous. 5) Therefore, some insignificant city in the land of Canaan must be understood, which has become unknown through the course of time, so that today we cannot know what is in this place. For the Jnden's little tales are silly and like old wives' tales.

V. 21, and saviors will come forth.

He calls the leaders "saviors", as it is written in the book of Judges [Judges 3:9], because he sent many saviors to them, that is, leaders who were to lead them and preside over them, preceding them when they had to fight with the enemies. Thus the apostles and other disciples are called "saviors", namely such people who, by proclaiming the good news of the gospel, set them free from all temptations of the devil and the gates of hell, and judged them in faith, ruling over them in righteousness and judgment, thus establishing an eternal kingdom for the Lord. 6)

To Christ be praise.

Wittenberg, 1525 on the first of February.

- 5) From here to the end of the section, D.: Therefore, either some city or region of Assyria must be understood where the people were held captive.
- 6) D. 1": But it is a glorious passage by which we are commanded the ministry of the word and the servants of the word. Since we receive such great benefits from them, it truly behooves us not to be ungrateful, otherwise we will suffer punishment for our ingratitude. End.

Here D. continues in this way following the following passage, but with the keyword omitted: Therefore this text must be diligently remembered as a clear and certain testimony that the law, when Christ came, was to be done away with through the gospel. For Benjamin 2c.

Instead of pr688uros we have assumed xo88688uro8 with D. and with the Zwickau manuscript.

³⁾ D. 1: who followed the rabbis,

⁴⁾ This is written in the 'Vulgate instead of: "Sepharad".

2. lectures of Luther on the prophet Obadiah, according to the Zwickau manuscript. *)

Delivered in January 1525; printed in 1884.

Translated from Latin.

The Prophet Obadiah.

This prophet has been torn apart by the interpretations in many ways. The Jews say that this prophet is the one who received the hundred prophets against Jezebel, but they have nothing but the same name. But in my opinion this prophet lived around the time of the Babylonian captivity or after it, firstly because he states almost the same as Jeremiah Cap. 49, who lived at the time of the Babylonian captivity and had visions, secondly, because he prophesied against Edom, which rejoiced greatly over the captivity of the Jews: "And because you, Edom, rejoice, you also shall be disturbed because of this wickedness. Something similar is in the Psalm "By the waters of Babylon" [Ps. 137]. It agrees exactly with this [v. 7.], "Remember [the children of Edom1 in the day of Jerusalem." that is, how they behaved at the time of the captivity of the Chaldeans. Therefore he was a contemporary of Jeremiah and a little after. Edom was never so powerful that it could have subdued Judah or Israel 2c. as is evident from the books of Kings. This prophet was one of the last; therefore the transition from the Babylonian captivity to the future of Christ is easy for the prophet. So much of the time of this prophet. But the summa is that he preaches the vengeance of God against Edom because they rejoiced [at the misery of Israel] and stood by the Chaldeans against the Jews 2c. Finally he says that it will be such a kingdom that subjugates Edom 2c. To the

Time when the new kingdom will come, you will also be subjugated. The kingdom of Christ is described, which will come through the gospel 2c.

V. i. This is the vision of Obadiah. Thus saith the Lord GOD of Edom, We have heard from the Lord that a message is sent among the heathen, saying, Come, and let us fight against them. 1)

It should be "of Edom" instead of "to Edom" [in the Vulgate]. - Rather than auditum, it should be rumor (famam). We have heard that sent among the Gentiles. - [Instead of adversus eum in the Vulgate it should read] eam, namely Idumea; he speaks of the land. He wants to frighten the rejoicing Edomites by these figurative speeches. The Lord speaks of the rumor: "A cry has come" that a messenger has been sent to the Gentiles. The image is taken from warfare, where messengers are sent to assemblies 2c.: "I have already sent out my messengers." What others do by messengers, I do by my spirit. GOD speaks as if he were a man. - "Among the Gentiles," namely, the Chaldeans. - In proelium, that is, to war. These are words of the messenger who will procure troops of the Gentiles against the Edomites.

1) Vulgate: Visio Abdiae. Haec dicit Dominus Deus ad Edom: Auditum audivimus a Domino, et legatum ad gentes misit: Surgite, et consurgamus adversus eum in proelium.

^{*)} We refer here again to the first note of the first interpretation of the prophet Joel, in which what wants to serve as introduction to this writing is included. The same is printed for the first time in the Erlangen edition, opp. XXV, p. 489, then in the Weimar edition, vol. XIII, p. 207. The latter edition remarks: "Especially in this prophet, the Zwickau manuscript is very torn." Our translation is made according to the Weimar edition.

V. 2. (Behold, I have made you lowly among the Gentiles 2c.)

In gentibus, that is "among the Gentiles". It dampens their defiance and takes away their pride. By nature, this people was hostile to the Jews. Hatred among brothers is exceedingly terrible. The more ardent the love between husbands and wives, the (greater their bitterness) 2c. "Good wine makes good vinegar." (This hatred was with Edom,) not both because the blessing has been snatched from it, but because it is forced to be 1) under the yoke of the Jews. You seem great to yourself, but you are hardly a fly against (the other Gentiles) 2c. - Contemptibilis that you should be very despised.

V. 3. The pride of your heart has deceived you.

(Extulit te, that is) has deceived you. - (Exaltantem, that is) you make high. Everything is said to depress their confidence. You think you have a great name among the nations; I will make you despised. In heart thou art very presumptuous; this presumption shall deceive thee. - "The rock." You think your land is very well fortified. The land of the Edomites is mountainous. In the fifth book of Moses (Cap. 2, 3. f. 8.) Edom is called mountainous. (Arabia is threefold:) the stony, the desert and the happy Arabia. From the city of Hebrona (?) that is, a stone, a rock. Idumea is the main part of stony Arabia; it has

(Arabia petraea) its epithet from petra (stone). "Because you dwell in the clefts of the rocks." 2). You rely
on the fact that your country is mountainous and difficult
to conquer, as the country of the Swiss is. At the same
time he alludes to the city of Petra: Thou hast a royal and
very strong city, a rock (petram), in the clefts of which
thou thinkest thyself safe. - And haft your seat or your
dwelling made high. You think you have built well and
cannot be torn out 2c., "as if no one could come up".

- Instead of eoZit, eoFitur is to be read. The Weimar edition p. 207 has indicated this as an improvement to be made, but has not carried it out in the text.
- Instead of Hui Kaditat in our original, we have assumed ^nia daditas with the Altenburg manuscript.

And say: Who wants to push me to the ground?

And you say: "In spite of emperors" 2c. who "break in". Behold, they have trusted in the strength of the flesh, not in the power of GOD. Not only will you not be fortified, but you will be nothing.

∨. 4: If you will soar like an eagle,

That's how I would throw you off.

You say you have "high castles, rocks" like an eagle. See how the Lord hates these things in which the flesh trusts. Though thou dwellest in the stars, yet will I bring thee down to the earth through the nations. I will bring you down so that there will be nothing left of you.

V. 5. (When thieves or transgressors shall come upon thee by night.)

Investigaverunt (v. 6, "to seek"), to bring to light (protulerunt). - Insidias (v. 7. "will betray you"), a snare.

3) - Thy defiance provokes me to spoil thee from the bottom. "Thou shalt wish" that thieves and robbers had entered with thee, who would have left something behind after all; I will leave nothing behind, even that which is hidden in the rocks I will bring out 2c. On rocky oers someone can hide; no one will be able to escape. Thus the prophet comforts his Jewish people against the vengeance of the Edomites 2c.

(How shall you come to naught like this!)

Conticuit is transitive (to silence). This word was also used in Hosea (Cap. 4, 5). Its use extends widely: to bring something to ruin, to make it silent, to bring it to naught, to make it silent. "I will make thee still, I will make thee small; oh how small is he that before had wished to devour the world. Thieves "would like to make you quiet and small-minded" 2c., "if they snatched away your arrogance" 2c. (If grape pickers came upon you,) do you not think that some grapes would remain? If a few highwaymen came "and plundered," they would dampen "the arrogance" to some extent, and still leave some; but I will not

3) Luther anticipated these glosses.

but will send an army against which you will be small. They will destroy you completely 2c.

V. 6. 1) [How shall they search out Esau and seek his treasures?

"A florin [that you] had behind your ears would have to come forth" 2c.

V. 7: All your own confederates you will push out to the land. 2)

[The expression usque ad terminum is also found] Isa. 5, 8.: "You who bring one field to another, until there is no more room" 3) 2c. They will drive you out to the borders, so that further you will have no borders 2c., until you have no space in which to dwell 2c. - Prudentia

["before you will know"] is insight. - You also trust in confederates, "you have good neighbors, eat" and drink with you, but when it "comes to the meeting", the opposite is there, as it happens with the pope and the emperor [in the war] against the French. 4) It happens out of God's judgment. You are not insightful, "you do not realize, you are a fool" 2c., "you want to be a wise man". This kingdom was praised for its prudence. Always Esau was a "fine man" 2c. The covenanters with whom you are at peace "will deceive you" when the Chaldeans come; they "will do you harm" 2c. In Ezekiel it says [Cap. 23, 22.]: Your couriers "will cut off your nose" 2c. In German: "Whoever asks the devil to be his godfather cannot be rid of him." The mighty whom thou wilt have for friends, thou shalt afterwards have for masters 2c. What it is to have great friends, we see 2c. As a wild beast is caught with a hidden snare, so shalt thou be caught by thy confederates.

V. 8: At that time I will destroy the wise men of Edom and the prudent men of Esau.

Numquid non is as much as nun. - Instead of a meridie it should read: "to Theman".- Timebunt, that is, they will be frightened, they will flee. 5) "Theman" has also been called this land of the Edomites. See the first book of Moses, Cap. 36,6 11. 15. 42. where Theman, the grandson of Esau, is mentioned. Princes have [sometimes] given their country [their own? names. -Prudentiam is insight. - O Theman, O Edom, now you have many wise men, but when that calamity comes. you will not know what to do; "all their wisdom is devoured," says the Psalm [Ps. 107, 27. Vulg? We know many things and are wise in the time of prosperity, but in the time of adversity "we are lost" unless God gives it [otherwise]. In adversities "they all become fools" 2c. He does not speak of wisdom in teaching, but in the government of the kingdom, [of those who] assist the

prudence, wisdom, all that dll have relied on until now. V. 9. 7) For your strong ones in Theman shall tremble (timebunt).

kings 2c. He takes away all fortifications, covenants,

Timebunt: "frighten". You will not know "where out", as when in war a terror comes among the army 2c. Now it is very well for thee 2c., but I will give thee a "desponding heart," 8) by killing or by slaughtering. [I will set up] "such a slaughter," that the men of Edom (Vir Edom) shall be slain, "there a man, here a man," or "there a heap of men," here 2c. Vir [or] Viri is distributive: "here and there; there is a city" conquered, "there a" 2c. "With this, the ricey gezeug 9) will become dull."

- 5) The last two glosses are again anticipated; they belong to v. 9.6) In our template: Oon. 38.
- 7) This verse number is skipped in the Weim. In the Weim. edition, this verse number is skipped and this section is added to the previous one.
- 8) Here the Weimar edition already has the verse number "10." because in the Vulgate the words: ?roxtsr Lnt6rl66t,ion6rn are drawn to the tenth verse.
- In the original: "gezceuck". "Gezeug" otherwise means tool (1 Kings 6:7) or equipment (1 Kings 7:48), but here it means team. This meaning is missing in Dietz.

¹⁾ The verse number "6." is in the Weimar edition transitions, and "7." is set only before ?mä6ntiu. Everything that follows up to this point is drawn to the previous one, and this is motivated by the remark made about the glosses: "The Zwickau manuscript has thus drawn together v. 5-7." However, this is not the case.

²⁾ The words in the Weimar edition: ernittent te etc. should have been highlighted as a keyword.

³⁾ This saying is insufficiently stated in the original: "Hui eonfnnMtis tsrminum etc.".

⁴⁾ In the original: ut6t 0u6sar l'raneoruoi.

V. 10. For the sake of the sacrilege committed against your brother Jacob.

"This is wrath" because you act sacrilegiously against the people of the Jews, who are your brother. Therefore I am angry; you shall perish forever. What then is the sacrilege that he has committed against his brother?

V. 11. 1) At the time when you stood against him 2c.

This is the sacrilege. Here he seems to be talking about the time of the Babylonian captivity. [Ps. 137, 7.: "Pure off, pure off" 2c.

[As the strangers led away his army captive].

"His army", his fortune, his belongings. Both means the Hebrew word - "the strangers", the Chaldeans, led everything away captured, 2) what they could only. Jerusalem was not taken other than by the Chaldeans. The Edomites "had good courage" and made common cause with the Chaldeans.

V. 12. You shall no longer see your lust in your brother.

[The Hebrew says:] Thou shalt not see in the day of the brother, as if to say, "Thou shalt no more see thy pleasure in him." It is not merely: to see someone, but it is: "to see with pleasure, according to his will" 2c. "In that day," "when it shall be evil to thy brother; I will make an end of it." Thou shalt not rejoice, thou shalt not speak proudly with thy mouth.

V. 13. 3) You shall not enter the gate of my people in the time of their mourning.

Ruinae, that is, of woe. - You shall not enter the city 2c. "with fists" (feusten [?], with the Chaldeans. - In malis ["at their misfortune"], "when they are in evil." - [In die vastitatis, that is] the

Fear, affliction, sorrow 2c. - Non emitteris adversus exercitum ejus in the Vulgate should read:] You will not be sent to their possessions "into the gate" for distribution or for a share in the spoils.

V. 14. You shall not stand by the wayside.

[Neque stabis in exitibus, that is:] Thou shalt not stand in the way of their deliverance. The word has the opposite meaning of the two verba: to lay waste and to tear out. The Edomites were "more fierce" than the Chaldeans. - Tribulationis, that is, "of fear." Those who fled you killed; those who could not flee you shut up in the houses and killed.

V. 15 [For the day of the LORD is near upon all the Gentiles].

"The day of the LORD" [is the day] of wrath in which he visited by the Chaldeans. "It shall be recompensed unto thee" 2c.

V. 16.4) *For as ye have drunk upon my holy mountain, so shall all the Gentiles drink dailyZ.

Jugiter, that is, all around. - I] "will boil in one another" you and all the Gentiles, you] "have consumed my goodness" in my sanctuary, "I will make it" that you shall be consumed again. "One kingdom must punish another," and whichever "punishes shall be punished again." This is how it has always happened.

This is the first part of the prophecy of the destruction of the Edomites 2c. The Romans have taken all these countries.

V. 17. But on Mount Zion some shall yet be saved or escape.

The first prophecy is about the physical kingdom of the Jews; the following one about the spiritual kingdom, namely Christ. This prophet prophesied after the Babylonian captivity. Since he now prophesies about a salvation in Zion after this captivity and the disturbance of the Edomites, this cannot be assumed.

¹⁾ This verse number is in the Weimar edition transitions and the following is connected with v. 10.

Statthaben we äuxerunt accepted.

³⁾ This verse number is missing in the Weimar edition, and the following is connected to v. 12.

⁴⁾ This verse number is missing in the Weimar edition.

The kingdom of Judah and the kingdom of Israel can be understood differently than the salvation through Christ. These two kingdoms of Judah and Israel are different. Israel has been so disturbed that nothing remains that could be restored; Judah, however, has been so changed into the kingdom of Christ. Understand the one from the spiritual kingdom, the other from the physical kingdom.

They shall be sanctuary; and the house of Jacob shall possess its owners.

The word "shall possess" is actually "to take in". This glorious word cannot fit the kingdom of Judah or the fleshly Israel. He understands it of the spiritual kingdom, in which the house of Israel are the apostles and others. What will they possess? 1) The Medes [, the Assyrians, the Edomites] 2) and the whole world 2c. The salvation from the kingdom of conquered death and devil, "that will start in Zion", as it is said in Isaiah Cap. 2, 3. through the word of the gospel and the preaching 2c. - "Sanctuary," which can no longer be defiled, as has hitherto been done after the manner of the Gentiles 2c. - "Its possessors" ([qui] possederant) is said of the Gentiles who were scattered over the whole world. Afterward, when the gospel came, they were gathered into the obedience of faith 2c.

V. 18. 3) [And the house of Jacob shall become a fire, and the house of Joseph a flame, but the house of Esau straw; which they shall kindle and consume, that nothing shall remain to the house of Esau rc.]

With this general possession of the Gentiles also the part [, the house of Esau,] in

Possession. "The house of Jacob" [that is, the rest who are saved through Christ]. "The house of Joseph" [that is] the kingdom of Israel. This never happened fleshly, so it must be understood spiritually. The house of Joseph did not return after the Assyrian 4) captivity. This will happen after Edom is consumed. [By the Holy Spirit] it has been made nothing. He therefore shows a new disturbance and fire au: the gospel will eiuverleiben with the rest of the Gentiles, even the Edomites. "That shall consume them," that is, they shall so spiritually incorporate them that they cannot be plucked out of their hands. In John [Cap. 10, 28.] it is said, "No man shall pluck them out of my hand." Once the gospel is truly accepted, it cannot easily be taken away. This kingdom of Christ will so subjugate the kingdom of Esau as the rest of the Gentiles, in such a way that nothing will remain to rule or reign over the kingdom of Christ 2c. It is a prophecy of the spreading of the gospel and the word among all the Gentiles.

V. 19. And they that are toward the south shall possess the mountain of Esau 2c.

"There is misery, distress" in the text. We are urged to go to the spiritual kingdom of Christ. He wants to say this with whimsical and veiled words, but with glorious words. You know that in the law the tribes are separated, and warned that no mixing should be done. Against this law cannot be prophesied. The Israelites at noon [, hi, qui ad] austrum [sunt], that is, the Christians who will be on Mount Zion, which is the noon, at the time of Christ. But those will possess Esau. Those at Zion (Zionitas), the noon, he calls the Christians. Humilia, "the grounds" ^should be called; the Latin interpreter translates: campestria, "the meadows". He calls the Christians by this name, "the

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Instead of xossöäeruQt we have assumed poWiüsüunt. The Hall manuscript has xossiüedit. The wrong reading is probably due to the po886äcrunt that follows immediately in the biblical text.

²⁾ By us put instead of: etc., according to the Hall manuscript.

³⁾ The verse number "18." is missing in Weimar's edition and the following up to v. 19. is attached to v. 17. - The beginning of the following text seems to us to be very deficient. We have corrected and supplemented it according to the concordant testimony of the Altenburg and Hall manuscripts. Instead of pv88i in the manuscript, which is resolved in the editions by possi säsdit[^], we have assumed xo88iÜ6ditur.

In the original: iöak^louicLm; for this we have assumed ^88vriacam, because "the house of Joseph" is Israel, not Judah.

are such" reasons. Towards evening 1) they will possess the Philistines. This never happened in the flesh, [but] in the spiritual kingdom of Christ. "The reasons," namely, toward noon, that is, the Christians in Zion, which is at noon. These very ones in the grounds (Vallenses) will possess the field [Ephraim] 2c. This is against Moses, therefore it must be understood spiritually by the Christians, by Peter, John and Philip, who came to Samaria

And Benjamin will possess the mountains of Gilead.

This tribe is on this side of the Jordan. "Gilead" in the tribe of Gad is beyond the Jordan. - This is contrary to Moses, therefore it must be understood of the spiritual kingdom of Christ. The children of Benjamin are also at noon (australes), that is, Christians, a tribe of Judah.

V. 20. And the exiles of this army of the children of Israel 2c.

"This is still much" more inconsistent [than the preceding]. This captivity, these Israelites, who are captives in the Assyrian captivity, and are never to return, and yet are to possess all the Oerter, all the Cananaean land "unto Sidon nan,"-this is an inconsistency, that the captives should rule, "therefore it must" be understood spiritually. Now [he says] of Judah taken captive by Babylon, "And the exiles of the city of Jerusa-.

 The words 'versus oeeiäeuteru are connected in our template with the preceding. - Immediately following, there is no punctuation mark before dumilia s "the reasons']. lem", "above" Edom "glorified, they shall come down and possess" the kingdom of Zion and the south. From the apparent inconsistency of the text one sees that it cannot be understood otherwise than spiritually. - About "Zarpath" see in the books of Kings [1 Kings 17:9]. What Lyra says is forcible. The prophet looks to the kingdom of Christ, which has its beginning and increases in this land 2c. He speaks of the kingdom in its beginning, "does not come out of the land." - [In] Bosphoro, 2) where Constantinople is, where the hellespont, where the Turk is. Jerome s, who translated thus,] has been deceived by his Jew. He [the prophet] speaks of Jerusalem taken away by the Chaldeans. These taken away ones "shall now execute it". - "Sepharad," in my opinion, must be a proper name of his city] in that land, as "Zarpath" 2c. above. The opinion will therefore be: the captive Jews who are now in Sepharad "shall" take noon by preaching the Gospel 2c. Only no one believes that it is Spain 2c. I believe that there was no Spain at that time. It seems that Jerome was deceived by the Jew by the consonance.

V. 21. and saviors will come up.

That means leader, as in the book of Judges [Cap. 3, 9]. But he understands the apostles, who are leaders in word. They are concerned about Esau, even though their apostles ruled over all the nations in faith. Edom will be a kingdom of the Lord. This was not done fleshly, but spiritually.

2) Losxliorus is in the Vulgate instead of "Sepharad".

I. D. Martin Luther's interpretations of the prophet Jonah.

1. the prophet Jonah interpreted by D. Martin Luther. *)

Published by Luther himself in German in 1526.

Preface to the Prophet Jonah.

1. Because the prince of the world has sown his weeds everywhere, so that Germany has become full of mobs and spirits, by which he not only deceives many, but also inflicts much useless business on those who remain, so that he snatches them from the Scriptures and mixes them in his quarrels, and thus, in the end, with such cunning, outside of Scripture practice, catch them in quarrels and kill them, it is necessary for us to be aware of his cunning and mischievous approach, and not to go too far into his quarrels, so that he does not lure us out of our fortress and castle, and thus steal us away. For we know well, says St. Paul.

lus [2 Cor. 2:11] what he has in mind. Thus says St. Peter [1 Ep. 5, 8], he does not celebrate, but creeps around us, seeking whom he may devour. Therefore, now that I have struggled and tried with these spirits and mobs for some time, until others have also come, I will once again read the Scriptures, and again feed, strengthen, comfort and prepare our hearts, so that we do not become too tired and weary in our daily struggles, as much as God will grant me grace, so that we, refreshed by the word of God and the comfort of the Scriptures, will become all the more fresh and courageous to struggle more.

*) After Luther had given lectures on the prophet Jonah (very probably in February 1525; for on February 1 he had finished the Obadiah), he himself published the present Scripture in German in 1526. The first edition appeared under the title: "Der Prophet Jona, ausgelegt durch Mart. Luth." At the end: "Printed at Wittemberg. Michel Lotterus. In M.D.XXVI iar." In the same year, two other editions were published wittemberg, and one in Erfurt in 1531. By three different people this writing was translated into Latin, namely in 1526 by Johann Lonicer and published under the title: Iona Propheta, cum annotationibus M. Lutheri, Anno M.D.XXVI At the end: ^rMntorati apuä lodannsm Loodloedium

M.D.XXVI. Further by Vincentius Obsopöus: Gonirnenturius Martini Duttisri in Ionarn Dropvstaio, jarn novisÄins xo8t aliornin tralationss latinns kastu8 a Vinesntio Ovsoxoso. Drasüxa 68t nova a Dnttiero praskatio, ^oa xerLtrinZnntnr ii, <^ni passim soa ita vertont, nt prorsns evertant st cksxravsnt. IlaZanoas, lokan. 8sssr. ^.nno XX VI. Luther's preface is found in De Wette, vol. VI, p. 77 and printed from it in the Erlanger, oxp. var. ar^., vol. VII, p. 504. Finally by Justus Jonas, whose translation is printed in the Latin Wittenberg edition (1552), tonn IV, Iol.539k (the erroneous indication of the Erlanger, vol.41, p.325: "Vnitsind. IV, 404." is reprinted from Walch, vol. VI, Einl., p. 25). Until now, it has been assumed that this translation was never published in a single edition, but only in the Wittenberg edition, but this assumption is erroneous. Mr. D. Linke has found a copy in small octavo in the library at Gotha, which has the title: Ünarrations8 novas D. Martini Imtlisri in Ionarn DropUstain s Osrinaniso, Datins per In8tnin Ionarn rsckckitas, as Usvsrsnä. VrMntinsn8i DpEoxo äisatas. - V<I<Iita 68t st 8ana Dntüsri ackdortatio, c;na xsr8trinANntur di, ^ni ns^Issta, äostrina Diclsi, st artisnio 8nunno in8tiüsationi8 sts. novi8 st impii8 äo^inatidn8 tantnin turdant Dssl68ia8 Vnno M.D.XXX. At the end: IlaMnoas, vsr lokannsrn Lsssrinin. ^.nno, M.D.XXX. M6N86 Fsxtsinkri. The manuscript is preceded by a dedicatory letter to Bishop Wilhelm of Strasbourg, dated July 6, 1530, and a letter from Luther to Justus Jonas, with no indication of the time or place. This letter is missing in all collections of letters, and is found only in the Latin Wittenberg I. s., by Kawerau in his Buche über Justus Jonas, Vol. I, p. 434, and in the Erlangen edition, sxs^. opx., tom. XXVI, p. 36. Kawerau assumes that the letter is to be placed in June 1530, which we also believe to be correct. In German, our writing is found: in the Wittenberg (1556), vol. V, p. 310; in the Jena (1556), vol. III, p. 214d; in the Altenburg, vol. III, p. 351; in the Leipzig, vol. VIII, p. 316 and in the Erlangen, vol. 41, p. 324. Following Walch, we reproduce the text of the original edition, comparing the Wittenberg, the Jena and the Erlangen editions, also the Latin translation.

do I do this, so that the devil may attack us on the right by all creatures, as easily as if it were no trouble to him, side; but also for the sake of the tyrants 1) so that he may attack us on the left. For the mad princes and bishops. by their God's provocation, rage and rage with all seriousness, and have evil in mind to drive out God and His anointed and to destroy His word, and have already shed much innocent blood, and are hastening to shed it with all their might, so that we may well boast that Christianity is now standing and walking in the right pregnancy, because it is so severely attacked on both sides, and in addition is so shamefully cursed, blasphemed, defiled and mocked by both parts, as perhaps it has never been blasphemed and defiled before, that it seems to me that the devil is trying his utmost, and because he foresees the last day, he wants to prove all his ability in Christ and his word.

to be frightened by it, but to laugh undauntedly at their dread, defiance and raving, as we know that they will thereby promote us to heaven in the highest way, and that they themselves will run off their necks as quickly as possible, so that they will soon be reduced to ashes by God's judgment. Let us look at each other in a different way, and let the devil with his larvae, that is, with his princes and bishops, find out who they are, who they are blaspheming, who they are chasing away and who they are strangling.

(4) Therefore I have taken this holy prophet Jonah before me to interpret, as he almost rhymes well with these things, and presents an excellent, special, comforting example of faith, and a mighty miraculous sign of divine goodness to all the world. For who should not trust God with all his heart, and proudly defy all devils, the world and all furious tyrants, and be proud of God's goodness, when he considers this example, that God's power and grace are so powerful that they can save Jonah in the middle of the deep sea, and also in the of Nineveh, middle of the whale, that is, not in a-

(2) Not only for the sake of the spirits and the mobs lei, but many deaths, forsaken and unknown by all men, and he only says this with one word? As if he should say to us, "Behold, I do this with a word; what do you think I could do with my mind and strength? For it is incomprehensible to the human heart that a greater work should be done than this. That is why Christ himself thinks much of this story, and before all the prophets he points to this Jonah as an example of his death and resurrection, as he says Matth. 12, 39: "No sign will happen to this kind without the sign of Jonah the prophet" 2c.

(5) He is also a comfort to all who are to guide the word, that they may not despair of the fruit of the gospel, though it is almost evil, and does not seem to bear much fruit or profit. For here a single man, Jonah, is sent to the most powerful king and the greatest empire on earth at Against all this, we again need to be comforted, not that time, so that, if we compare what Jonah is with the king, it is a mockery and an impossibility that such a powerful king and such a great empire should move, by the word of a few, little, strange men, and by a sermon that the king himself did not hear, but only heard the rumor of, so that I may say that no apostle, nor prophet, nor Christ himself did and accomplished such a great thing with a sermon as Jonah. And so great a miracle is it, or rather greater, that Jonah converted the city of Nineveh with one sermon than that he was delivered from the belly of the whale. For just as the whale had to spit out Jonah by the word of God, so also Jonah by the word of God snatched the city of Nineveh out of the belly and mouth of the devil, that is, out of sins and death. Should not such a king rely on his great power and consider the one man a liar, whom his Hebrews themselves did not obey? And the apostles, like Christ himself, were so shamefully despised by the kings and princes of the earth, Ps. 2:2, and even now are princes, bishops and lords who are beggars compared to the king

¹⁾ Jenaer and Walch: Tyranny. In contrast, the Latin and the German Wittenberger: Tyrannen. The Erlanger also has tyranny. 2) Wittenberger: allerelendest.

yet rely so heavily on their beggar's sack that they not only despise the word of God but also persecute it.

For this reason Christ leads the Ninevites against all unbelievers and despisers of His word and says: "The people of Nineveh will appear at the last judgment and condemn this generation. For they repented after the preaching of Jonah. 1) And behold, here is more than Jonah." And this is

nor unreasonable. For it is a great wonder that the Ninevites were converted so soon because of a foreign preacher, by a bad word, without any miraculous signs; and these are not converted by their own Savior, who preaches so much and showers them with miraculous signs. O, what a shame it is to hear this now! But what a shame it will be when they see it too? But it does not help, they are and remain obdurate; therefore we let them go, and take our comfort and benefit from this prophet, as much as God grants us. Amen.

1) In the original and in the Wittenberg: "because they atoned through the preaching of Jonah".

The prophet Jonah.

The first chapter. *)

V. 1. [The word of the LORD came to Jonah the son of Amithai].

1) Some want to hold this prophet Jonah, as Jerome shows that he was the son of the widow at Zarpath near Zidon, who nursed the prophet Elijah in his time, in the first book of Kings Cap. 17, 10. and Luc. 4, 26. Take the reason that he calls himself a son of Amithai, that is, a son of the truthful one, because his mother said to Elijah when he had raised him from death: "Now I know that the words of your mouth are true" [1 Kings 17:24]. I do not believe that, but his father was called Amithai, in Latin Verax, in German Wahrlich, and was from GathHepher, which city is in the tribe of Zebulun, Joshua 19, 13. For so it is written 2 Kings. 14:25: "King Jeroboam brought again the border of Israel from Hemath to the sea in the plain, according to the word of the LORD God of Israel, which he spake by his servant Jonah the son of Amithai, the prophet of

GathHepher." Also the widow of Zarpath was a Gentile, as Christ also reports Luc. 4, 26, but Jonah confesses here Cap. 1, 9 that he was a Hebrew.

- (2) I say this because, where it can be had, it is almost good to know what time and in what country a prophet lived and was. For it helps to understand his book if one knows the time, place, person and history that took place at that time. So we have that this Jonah was in the time of king Jeroboam, whose grandfather was king Jehu, at which time king Uzziah reigned in Judah; at which time also in the same kingdom of Israel were the prophets Hosea, Amos, Joel in other places and cities.
- (3) From this it may be seen that this Jonah was an excellent and precious man in the kingdom of Israel, and that God did great things through him, namely, that through his preaching the king Jeroboam was so blessed, and recovered all that Hazael king of Syria had taken from the kingdom of Israel.

^{*)} Here follows in the original edition the text of the whole prophet. We have omitted the same, as Walch did.

- 1) and did such great harm that even the prophet Elisha wept over it before it happened, 2 Kings 8:II. And yet God showed such kindness, regardless of the fact that the kingdom of Israel was still idolatrous, and still worshipped the golden calves in Samaria. It is such a great grace when God gives a man to a country with his word that he not only bears the iniquity and disobedience of a whole country for its sake, but also helps it and shows it abundantly. What should he not do and leave where there is more than a godly man?
- 4 Whether this story of Jonah in Nineveh and in the whale happened before he was so helpful and helpful to King Jeroboam, or after he returned from Nineveh, is not clear from the Scriptures. However, it is plausible that he served and helped King Jeroboam in his own country until he restored and established the kingdom of Israel. After that he was sent to Nineveh, outside his own country, by God. For in his own country he learned by experience how God was so kind and gracious over the idolatrous kingdom of Israel, so that he was well aware that he would also be so kind and gracious over Nineveh that his preaching would be in vain and futile, as he himself confesses and is angry about, Cap. 4, I. 2.
- (5) Thus it was in the world in the days of Jonah, that the chief kingdom or empire of the world was in Assyria, in Nineveh, as it was afterward in Babylon, and afterward in Rome. Next to it were the other kingdoms, Syria, Israel, Judah, Edom, Moab, each of them separately. And the kingdom of Israel was well established under Jeroboam the king, because of Jonah; and the kingdom of Judah also was well established under Uzziah the king.
- 6 But this was the last, and the blessing of John, which God gave to the kingdom of Israel. For after the death of Jeroboam, since the people did not improve at all, nor did they turn away from idolatry, the blessing of John was given.

- neither by punishment nor by benevolence, the kingdom fell apart; one king murdered another, until the emperor of Assyria came and destroyed both Syria and Israel, and led them away, so that they have not returned to this day, as the last chapter in the other Book of Kings testifies. Because there was such a great calamity and destruction of the whole kingdom because of the sin of the people, God sent his word beforehand through his prophets, warning them that they might be converted, or even that some might be saved and kept.
- (7) For this is what God always does when his great wrath is present, that he sends his word first and saves some. Thus he sends Noah before the flood of sin [Gen. 6], Lot before he sank Sodom [Gen. 19], Abraham, Isaac, Jacob before he destroyed the land of Canaan, Joseph and Moses before he struck Egypt: so also here Jonah, and Hosea before he destroyed Israel, and Jonah before he turned back Nineveh. In the same way he sent Christ, his Son, into the world before the last wrath of the last judgment. But after Christ's death, not only Jerusalem, but also Rome and the whole Roman district and empire were destroyed.
- (8) We also now have the same grace and great light of the divine word, therefore there is certainly great destruction; God will take some before it comes, and even kill us if we do not mend our ways. As we, unfortunately, do badly enough, we have already incurred great punishments.

V. 2. And said, Arise, and go into the great city of Nineveh, and preach therein 2c.

- 9 Here we see that God does not only take care of the Jews, but also of the Gentiles, and as St. Paul says Rom. 3, 29: "God is not only the God of the Jews, but also the God of the Gentiles. And yet it is not stated here that the Ninevites circumcised themselves, or kept or accepted the law of the Jews, but are commended only because they believed the word of God, and became better and more devout.
- (10) This is a mighty blow against the Jews, and the strength of our Christian faith, and it is well for us to remember. For from this

¹⁾ The preceding, with the exception of the first two sentences in z 2, is used by Luther for the preface to the prophet Jonah. See Walch, vol. XIV, 70 and Erlanger Ausg., vol. 63, 80 f.

We may conclude that circumcision and Mosiah's law are not necessary for being pious and pleasing to God. and that it is not true that the Jews think that all the world must become Jews and accept and keep Mosiah's laws, as if the Jews alone should be God's people. For here Jonah stands with his book, showing that the Ninivites, without all the law and ways of the Jews, by faith and good works alone, please and satisfy God, and God demands no more of them. For if Mosiah's law were necessary for them to become pious, they would also have to have accepted it; but that does not happen here. Again, we find that the Jews are required to have faith and good works, and that they are not helped by their circumcision and all kinds of worship, as Isaiah 1:11 rejects them with their sacrifices and deeds. And here we find the saving of St. Paul. Rom. 2, 14, that the Gentiles keep the law without the law, and the Jews transgress the law through the law, so that it is necessary to take hold of how Moses' law alone is imposed on the Jewish people for a time, to force and humiliate them with it, as with a dungeon and cane master, as St. Paul says Gal. 3, 24, and not at all that they should or would become devout through it, but greedy for Christ and God's grace.

(12) So Jonah's prophecy confirms the saying of St. Paul, Rom. 3:28, that by the works of the law no one can become righteous before God, but man must become righteous without all the works of the law, through faith, which then does good works; as we see here with these Ninevites. Now if the Ninivites were not obliged to keep the Law of Moses or to become Jews at that time, when Christ had not yet come, and the Law still stood and applied among the Jews: how much less are we now obliged to do so, since Christ has come, and has abolished the Law also among the Jews? Therefore, like that does good works and makes people righteous 2c. (13) I say this not only for the sake of the Jews, to dispute with them, but also for our sake, who are not

against the same devil.

have this divine teaching. First of all, the pope and his followers, who call it a new doctrine, and impose on us much greater and more laws than the law of Moses was, and want to make us devout before God with it. But I think it is old enough, because it was so long at the time of Jonah, before the birth of Christ, and also enough, because it made the Ninevites devout without the Law of Moses, even before anyone could have dreamed of the papacy.

14. On the other hand, we have the mobs and swarming spirits who want to burden and master us with Moses' law, knowing nothing, neither what Moses or Christ is, or how far Moses applies, or what he serves for, as the iconoclasts have been until now, and who wanted to put the worldly sword into Moses' laws, and cried out confidently: Here is God's word, God's word, God's word, just as if it were enough that God's word is there, and not also to be seen with distinction which are those to whom it is commanded.

15 For it was also the word of God that Noah should build the ark, and Abraham should sacrifice his son, and Solomon should build the temple, but it is not for me to do likewise. For such a word of God is not spoken to me; but this common word is spoken to me and to all: Amend yourselves, and believe, as is said here to the Ninivites. Therefore, we must not ask whether it is God's word, but whether it is said to us or not, and then accept it or not 2c.

16 But behold, what a great ministry God has laid upon Jonah, that he should command the one man to preach against the mighty empire of Assyria, against the king and his princes. The great lords dislike it so much when they are scolded and punished, and want to be unpunished. Now God commands Jonah to tell them their wickedness; it truly requires courage, it requires an open mouth. He has ever had to say to them: You are evil and damned, your good nature is a mere pretense and deceives you. For it is not possible that in such a mighty kingdom there should not have been fine people who lived an honorable, blameless life before the world.

have led. To punish them all at once, and to scourge them with God's wrath, is a great thing, and is evil to suffer, especially among the great merchants.

(17) In sum, I see little of history, because we look at it from the outside, and it does not concern us; but if such a thing should happen to us, or if we had been there at that time, it would seem to us that we had never seen or heard of anything more foolish and impossible than that a single man should attack such an empire. How would it look if you or I were sent to the Turkish emperor to punish him with his princes and empire? How often has it been so ridiculous that someone has spoken against the pope!

18 Now, God's works tend to appear so foolish and impossible at first that reason must despair and scoff at them; but it serves us well that we believe. For God carries out what He speaks and begins, no matter how foolish and impossible it may seem. "God's foolishness is wiser than men," 1 Cor. 1:25, which Jonah proves here.

V. 3 Jonah set out to flee from the Lord to the sea and went down to Japho.

19 The Latin text holds here together with the Greek: gen Tharsis, since I have translated: "on the sea". So that the smart people do not condemn me too much about this, I must indicate the reasons. They say that Jonah went to Tarsus to the city of Cilicia, where St. Paul was from, Acts 9, 11. 9, 11. But this has no basis in Scripture. For the text does not say: to Tarsus, but: to Tharsis, or to Tharsis. The Hebrew tongue has two words that mean the sea, Jam and Tharsis. Jam means not only the great sea, but also the great lakes, as Lucas calls the sea a lake, where Christ sailed with his disciples to Tiberius and Capernaum and Bethsaida, which Joh. 6, 17. and the other evangelists call the Galilean sea. Also Moses Cap. 1, 10. says: "God called the gathered waters Jam", that is, lakes or sea. But Tharsis actually means the

great sea, which is not a lake, but the one where Rhodes, Cyprus and many other islands lie, where St. Paul sailed from, Apost. 28, 10. ff., which is now held by the Turk, Venice, France and Hispania. For it reaches from Cilicia to the end in Hispania. The Red Sea and the other large, high seas are also called Tharsis.

20 Thus saith the 72nd Psalm, v. 10: "The kings of Tharsis and the isles shall bring gifts," that is, the kings of the great sea, and the isles within. For the city of Tarsus is not a kingdom, nor has it ever had a king, let alone many kings. So Solomon sent his ships to Tharsis, that is, to the sea, to the east through the Red Sea, to fetch gold in the land of India [1 Kings 9:26-28]. The ships could not sail to Tarsus to the city, because they would have wanted to sail on land. For between Tarsus and the Red Sea there is vain land, as the land sailors know. Psalm 48:8 says, "You break the ships of Tarsus with a strong wind," that is, the ships in the sea. And Isaiah, Cap. 23, 1: "Hail, ye ships of Tharsis," that is, ye ships of the sea. And of the sayings much more, that also St. Jerome himself confesses here, it may better be called sea than Tarsus, the city. For Jonah was not concerned about a certain city where he fled, for he had nothing to do anywhere, but he only intended to flee to the sea, wherever he wanted to go. He sought escape and did not ask where he was going. As the text also says here, he set out to flee from the Lord, and since he had nowhere to go, he thought to go to the sea, he would come wherever the wind blew him.

21 Japho is the city of Joppa, which is now called when one goes to Jerusalem, and is called in German the schöne, or beautiful. For there is the ford to the Jewish land. So Jonah went from Jerusalem and from the land of Judah to the sea toward the west. This is also indicated by the word, where he says: "he fled from the Lord". Who can flee from the Lord? Is he not at all ends? as the 139th Psalm, v. 7, says: "Where will I go before your spirit? And where shall I flee from thy presence?" For Jonah was

not so great that he should not know how God is at all ends, since he himself afterwards confessed that "he serves the God who made heaven and earth, the sea and the dry land. Thus he had also heard that God was at Nineveh, because he intended to punish their wickedness, and to send Jonah there.

But this is how it is to be understood: God has two kinds of being or presence: one is natural, the other spiritual. Naturally he is at all ends, as Isaiah says, Cap. 66, 1,: "Heaven is my chair, and the ground my footstool." So he is also in the midst of hell, death and sins, as the above-mentioned 139th Psalm, v. 8. says: "If I go to hell, you are also there" 2c. So no one can escape from it. But spiritually he is alone, since he is thus known; that is, where his word, faith, spirit and worship are, there are those who are his, who alone feel how God is such a Lord, who is almighty and all-sufficient. The wicked, however, do not feel this, do not believe it, and do not know it either, that God is at all ends, even though they can hear it and say it. So one can flee from God if one flees to a place where there is no word, faith, spirit or knowledge of God. So Jonah fled from the Lord, that is, from the Jewish people and land, where God's word, spirit, faith and knowledge were, to the sea among the Gentiles, where there was no faith, word or spirit of God. (23) Now here arises the question, whether Jonah also sinned in fleeing from the Lord? The old holy fathers were inclined to excuse the prophets, apostles and great saints: with what foolish humility they came so far away that they did violence to the holy scriptures and God's word before, forced and pushed them, before they let the saints be sinners. Although their humility, which comes from hatred of sins and honor of righteousness, is to be tolerated, it is still dangerous to guide the Scriptures in this way and to follow their interpretation. Christ speaks much differently Matth. 5. 18: "that heaven and earth must pass away, before the least letter or tittle of the Scriptures should pass away. It is better to give too little to the saints than too much, and better to break

from them, because God Himself in His word. For without the saints we can be blessed; without God's word we may not be blessed.

(24) So we stand firm and firm on the words of God, and let Jonah have committed a great and grievous sin here. by which he would have been eternally damned, if he had not been written in the Book of Life in the number of the elect. For no one can deny that God gave Jonah a command and told him to go and preach to Nineveh. So it is also certain that God is not joking, but is very serious, as serious as He was when He commanded Adam in Paradise. For he says: "the wickedness of the city of Nineveh has come before him", that is, he wanted to punish the whole kingdom. In short, great wrath is there. So it is also obvious that Jonah disobevs such a serious commandment of God, because he is afraid and does not want to do it, and sins as hardly as Adam sinned in paradise. For he should not only have accepted such divine will, but also have done it with all joy, and suffer a hundred deaths before he would disobey God's word. For what can be greater, more horrible thing than to disobey God's will? See how it happened to Adam, Saul and the people of Israel. Yes, see, how it goes over here Jonah himself. I think his disobedience will be punished horribly and terribly enough that the punishment will show how it was not a small sin. How finely he escapes God's obedience on the sea, that he might have wished to die three times for it in the land. He does not want to go to Nineveh, so he has to go into the middle of the sea. into the mouth of the whale.

(25) All this is written for our warning. In the first place, that we learn the piece: Whoever does not want to be obedient to God with kindness, must at last be obedient to Him with unkindness, and His will goes away; and see here, whoever refuses to be obedient to a little one for the sake of God, must suffer so much the greater for it: that nothing is better for us, than only to be obedient soon and say: "Your will be done in heaven and on earth" [Matth.

6, 10.] But this is a great sign of grace, that God seeks I believe and make a conscience for myself, as if God did and punishes Jonah so soon for his sin, and does not let not want to forgive me the sin and there is no more grace. it benefit him, nor does he remain in it for a long time, so For there is no more grace, but God with all grace has that he may well sing with David [Ps. 118, 18.]: "The Lord been denied and destroyed. This is no longer a human has beaten me, but has not delivered me to death."

26. on the other hand, that we may know God's grace rightly, and not be attached to our merits, either good or bad, but know that neither sin condemns us nor good works make us blessed, but that God's grace alone sustains us, and condemns us both, sin and good works, if we doubt in sins and rely on good works. For here you see that Jonah does not deserve by some good work to be preserved in the fish belly and brought out to land again, but by the grace of God alone, as he reports very well in his hymn of praise, as we shall hear. Again, you that grace was over and God did not want to forgive. That see that there is great sin enough, and yet he is not condemned nor forsaken. That is why he does not despair and despair in sin, remains firmly attached to God's grace, and willingly surrenders to punishment. For where he would have despaired, he would never have come out again. His great faith in the midst of sin makes it so that God cannot forget him, but must pull him out of it again, and judgment of God. Whoever cannot do this, then which will be said later.

grievously against God, and that not only we are poor, miserable sinners, but that they also were men, having flesh and blood like us, so that we also may not despair whether we sin and fall, so far as not to fall from the kingdom of grace through false teaching and superstition. For as in the kingdom of grace there is no sin so great that it cannot be forgiven, so apart from grace there is no work so good, no life so holy, that is not condemned. 28 But this is what I mean by remaining in the kingdom of grace, so that one does not also sin against grace. To sin against grace happens in two ways. The first, when I have sinned against God's commandment, and I have sinned against it.

(27) Now this is also a great comfort to us, that we

see how even the greatest, most excellent saints sin so

sin, but a devilish sin, and a sin against the Holy Spirit, which cannot be forgiven as long as it remains so, because it is completely against grace, by which sin should be forgiven.

29) But this means to remain in the kingdom of grace, lif I do not despair of God's grace and the forgiveness of sins, no matter how great the sin, but remain firm in my mind and conscience that grace and forgiveness are still there, even if God's wrath and the wrath of all creatures wanted to devour me, and my own conscience itself said is 1) to exalt, praise and honor God's mercy above all things, and to defy all wrath and judgment above it, as Jacobus says in his epistle [Cap. 2, 13]: "Mercy defies judgment," that is, mercy is more valid and more worthy than all wrath, all judgment, all judgment of God. And whoever believes this can also with it defy all the wrath judgment defies grace, and grace alone must come to nothing, and judgment alone must reign to death and damnation, just as again, where grace defies, then judgment must come to nothing, and grace alone must reign to life and blessedness forever, as happens here to Jonah. This is no longer a human righteousness based on our works and powers, but an angelic, even divine righteousness based on faith and the Spirit, without any works. For it depends only on grace, which is not able to do any work. For everything happens in the heart and in pleasures, since there is no work in it, nor does any come

30. the other way, when I do good works

1) Wittenberger: It says. But our reading is confirmed by the other editions and by the Latin.

and I add this devilish addition to it, and rely on it or take comfort in it, and make a conscience of it, so that I can stand before God by it, as if there were no sin. For in this way I nullify grace for myself, as if it were neither necessary nor useful, because works may accomplish this. Then God with all His grace is denied, and there is no longer divine but devilish righteousness, which cannot be forgiven as long as it remains so and is not recognized. This means, then, to remain outside the kingdom of grace, and to sin against grace, if one becomes so pious in some work or being that he does not need forgiveness nor grace for it, but without grace and forgiveness considers the work itself good enough and pure enough.

(31) Then the saying of Jacob is reversed, and is no longer called, "Mercy defies judgment," but thus, "Work defies judgment, yea, work defies mercy. This is sin in the Holy Spirit that cannot be forgiven, that is, it does not have mercy by which it would be forgiven, as all other sins have without such addition. For all other sins retain the piece, and leave the defiance that grace and forgiveness are still there, more and greater than sin. But this sin and good works put grace out of sight, and do not leave the defiance, but sin says, Grace is not there, and will not forgive. Good works say, Grace is nothing, 1) and I may not have it. So they are both fallen from the kingdom of grace, and sin against grace.

From this it can be understood what Christ means that sin is not forgiven in the Holy Spirit, neither here nor there, Matth. 12, 13. and Marc. 3, 28. and John, when he says [1. Epist. 5, 16.]: "one should not ask for mortal sin". For mortal sin he calls sin in the Holy Spirit. And all this is said: He who despairs in sins, or defies good works, sins against the Holy Spirit and against grace. Now here I should pray for

that they might be freed from such sin and converted; but that God should be gracious to them in such sins, and allow his grace to be more valid in their hearts than such sin, as it is in the other sins, that is an impossible thing. For then I prayed at the same time that God's mercy should be less and yet more than such sin; nothing comes of it; but I should pray against such sin, as Moses does, Numbers 16:15, when he prays against Korah, saying, "Thou wouldest not look upon their sacrifice." For Korah also wanted to count something before God through his work, and thus sinned against grace. This was not to be suffered. Otherwise all sins are to be suffered, where they let grace defy and be master. That is enough of it now.

But what moved Jonah to such disobedience that he would not gladly go to Nineveh? First, that he refused such a great, new, unheard-of ministry, because he alone was sent before all other prophets to such a great king in a foreign land; for it is not read that God ever sent a prophet from the land of Israel so far away and to such a great kingdom. Because this is such a new and strange command, which has no example of such a thing ever having been done before, it is also wild and strange to the prophet Jonah that God should command him to do such a thing before anyone else. As flesh and blood is naturally minded, we hardly want to go where God does something special to us before others. Just as Peter, John 21:19 ff. looked around for John, when Christ said to him, "Follow me," and asked, "What should John do? and do not see that we have to go up alone in the end, just as Jonah happens here, who does not want to leave the land of his own, so he has to go alone into the middle of the sea and into the mouth of the whale, since he could not think otherwise, because he would be alone with God in heaven and earth. O, this is a hard thing!

(34) One might also say that he was afraid of the great king. Some think that he did it because he was afraid that his prophecy would be reversed, and that he would not be able to

He was worried that he would be taken for a liar and a false prophet whose word was not true or from God. But this cause is nothing. For Jonah did not know what would happen, because the 4th chapter, v. 5, says that he sat outside the city, waiting to see what would happen to it. From this it can be seen that he waited until it perished, like Sodom and Gomorrah, and was angry that it did not happen as he hoped. Therefore, one can assume that the cause of his disobedience was that he was hostile to the city of Nineveh and still had a Jewish, carnal opinion of God, as if God were the God of the Jews alone and not of the Gentiles.

35 Therefore his heart was set on thinking that the Ninevites were not worthy of God's word and grace. because they were not God's people, that is, Jews, or among the Israelite people, just as the apostles at first fleshly thought that Christ's kingdom should be in the flesh, and then, when they recognized it spiritually, still thought that it should be of the Jews alone, and preached the gospel to the Jews alone, Acts 8. 8, until they saw GOD by a vision to Petro from heaven, Apost. 10, 10. ff., and by a public calling of Paul and Barnabae, Cap. 13, 2. 3., and by miracles and signs, finally by a common concilium. Cap. 15. 1. ff., that God would also give grace to the Gentiles, and would also be God to the Gentiles. For it was difficult for the Jews to believe that other people besides Israel were God's people, because the sayings of Scripture speak of Israel and Abraham's seed, and only with them were God's word, worship, laws and holy prophets. Paul also wrote the epistle to the Romans for the sake of this matter, in which he deals with this very article in the strongest and most powerful way, with mighty writings, that God is God not only of the Jews, but also of the Gentiles [Rom. 3:29]. For this still hinders the Jews today, because they do not want to believe that the Gentiles are God's people as well as the Jews.

36Therefore Jonah also is in such a mind, and comes into such a fight about it, that he

It must learn with such a great puff, with a likeness of the wild turnip, and with a strong testimony of God from heaven, that God also considers Nineveh to be His city, and the Ninevites to be His people. Just as Christ admitted his disciples to their carnal thoughts of the kingdom of God, so he also admits Jonah to his carnal thoughts. For behold, how hard it has been to believe that there are any Christians who are not under the pope, since there are all false appearances and wrong interpretations of the Scriptures: what should happen where dry, bright sayings established the pope's office, as Judaism was established? How should we shy away from Turks, Jews and Gentiles, and hold to the Pabstacy alone! So Jonah also happened in the Judaism and Israelite kingdom.

37 This is what he says in Cap. 4, 2. says: he fled because he wanted to know how God was so kind 2c., to show that he was equally sorry that God was so kind and showed mercy to the Ninevites, and for this reason he would rather not preach, and would much rather be dead, than that the grace of God, which should belong to the people of Israel, should also be given to the Gentiles, who have neither God's word, nor the Law of Moses, nor God's service, nor prophets, nor anything, but strive against God and His word and His people. But that this was Jonah's opinion, clearly shows that God punishes his displeasure and anger with these words [Cap. 4, 11.]: "Should I not spare Nineveh?" 2c. There he gives to understand that Jonah did not like to see that God spared the city, and was angry that he did not turn it around, as he had preached and would have liked to see.

So this story is a comforting example of divine grace. First of all, we know that in the sight of God, there is no respect for the person, and we should not judge anyone, nor despair of any man. For Jonah's personal standing is so low that he considers the Ninevites to be nothing in the eyes of God, judges them freshly, and condemns them to death as the damned, despairs of their obtaining mercy, but hopes and waits for their destruction, and thinks badly: "What should sinners be worth, who do not have the grace of God?

law, have no worship? But if they have the grace of God, what does Israel do with so much of God's law and worship, if they have nothing special nor advantageous over the Gentiles, and the Gentiles come to grace without such law and worship? Would the law and worship of the Jews be a useless, unnecessary toil, which they bear all day long with burden and with heat; and should they get the same penny without such toil? Shouldn't that make them look askance and grumble against the father of the house? Yes, should it not be impossible and unreasonable in the sight of God?

(39) But he also fails greatly, and starts confidently. For when he thinks that it is impossible that God's grace should be there, and that unkindness is there, then it is first; And since he thinks that God's word will not be heard or accepted, they accept it first of all and most humbly, that he must learn by his own experience that he should not judge anyone, nor despair of anyone, and that he should not put God's grace in place, nor goal, nor time, nor measure, nor person, nor merit, as the carnal thoughts of the Jews did.

40. on the other hand, that we should follow God's command straight away, and not look at anything else, nor first ask how it rhymes with other things, but gladly and willingly become fools for God's sake, and give Him the honor that He is wise and just in all His words and works, just as Abraham did when he sacrificed his son Isaac [Gen. 22, 2. ff.] and did not first ask how this rhymed with the saying, since God had said before [Cap. 21. 12.1: "In Isaac shall thy seed be called." For if he had wanted to deal with it and ask questions for a long time, he would have gone astray and finally fallen into disobedience, just as happened to Jonah here; when he held Israel and Nineveh against each other and looked around for a long time, he fell into disobedience. But if he had thought so simply: Why do you ask that God has provided Israel with laws and worship and not the Ninevites? He can still give his grace on both sides, and not let Israel enjoy their worship, and not pay Nineveh anything, so that they can live without it.

God's service. What is it to thee that he commandeth Israel such things, and commandeth not others? Let every man wait for his own; grace goeth forth nevertheless, both on them that work, and on them that work not, as Paul teacheth Rom. 4:4, 5; behold, he would have remained in obedience with Abraham.

V. 4. But God caused a great wind to come upon the sea, so that there was a great tempest in the sea 2c.

(41) Here, for the sake of one sin, all others must suffer, for for Jonah's sake such a storm comes. Is it right, then, that one must repay God for another? But God cannot be unjust nor do what He wills, for we have no law to lay down for Him, nor commandment to make. But where there can be no law, there can be no sin nor injustice. However, even though this storm comes for Jonah's sake, as he himself says, and the work also proves in himself, the people in the ship were not without guilt or sin, so that they deserved death and all kinds of punishment before God every hour. For who is without sin or blameless before God? Therefore he meets them here together with Jonah, although Jonah is the cause with his sin.

(42) It must also have been a strange, unpredictable weather that came suddenly, because the text says: God hurriedly threw a great wind on the sea. For so it reads in Hebrew that God caused the wind to come at once, as if he threw or pushed it on the sea, with a storm, so that people soon noticed that it did not have to happen naturally or ordinarily. Therefore they conclude without a doubt that it must be because of some sin. So Jonah himself realized that it was only for him.

V. 5 And the people feared, and cried every man unto his God.

(43) Here you see that it is true what St. Paul says in Romans 1:19, how God is known by all the Gentiles, that is, all the world knows to say about the Godhead, and natural reason knows that the Godhead is something great above all other things. This is proven by the fact that those who call upon God here were pagans. For where they knew nothing of God or the

Godhead, how would they have called and cried out to Him?

44 Even though they do not really believe in God, they still have such a mind and opinion that God is such a being who can help in the sea and in all troubles. Such light and understanding is in all people's hearts and cannot be dimmed or extinguished. There have been some, such as the Epicureans, Pliny and the like, who deny it with their mouths, but they do it by force, and want to dim the light in their hearts; they do like those who forcefully plug their ears or shut their eyes, so that they neither see nor hear. But it does not help them; their conscience tells them otherwise. For Paul does not lie that God has revealed it to them, that they know something about God.

(45) Let us also learn here from nature and reason what to think of God. For this is what these people think of God, that he is one who may help from all evil. From this it follows that natural reason must confess that all good comes from God. For he who can help from all evil and misfortune can also give all good and happiness. The natural light of reason reaches so far that it considers God to be a kind. gracious, merciful and mild God. This is a great light. 46 But there are still two big things missing. The first: She believes that God is able and knows how to do. to help and to give: but that he wants or is willing to do such things for her, she cannot; that is why she does not remain firm in her mind. For she believes the power and knows it, but she doubts the will, because she feels the contradiction in the accident. You can see that here. For people call to God, so that they confess that he might help if he wanted to; they also believe that he wants to help others. Then they leave it, they cannot get any higher. For they try all their power, do their best and highest. Here free will can do no more. But they do not believe that he wants to help. For if they believed that, they would not do so: they would not throw the equipment and the goods out of the ship; they would not run to Jonah and call on his God, but would be guiet and seek God's help.

wait. Item, the sea would also have become still because of their faith. But now such faith is necessary, which does not doubt that God does not want to be gracious to others alone, but also to me. This is a true, living faith, and a great, rich, strange gift of the Holy Spirit, as we will see in Jonah.

(47) The other is that reason cannot rightly divide the Godhead, nor rightly appropriate it to whom alone it is due. It knows that God is, but who or which one it is that is rightly called God, it does not know, and this happened to it just as it happened to the Jews when Christ walked on earth and was testified by the Baptist John that he was present. Then their hearts were troubled, because they knew that Christ was among them, walking among the people; but which person he was, they knew not. For that Jesus of Nazareth was Christ, no man could think. So also the reason of the blind cow plays with God, and makes vain blunders, and always strikes aside that it is called God, which is not God; and again, it is not called God, which is God; which it does not do, where it does not know that God would be, or would just know which or what God would be. That's why she plops down like that, and gives the name and divine honor, and calls God what she thinks God is, and thus never meets the right God, but always the devil or her own conceit, which the devil rules. Therefore, there is a great difference between knowing that there is a God and knowing what or who God is. The first is known by nature and is written in all hearts; the other is taught by the Holy Spirit alone.

(48) Let us give examples of this. Let us first consider the papists and clergy, who have such delusions about God that they think God is one who can be moved or satisfied with good works; therefore they also have so many ranks, sects and various ways of living, so that they all think they are serving and pleasing God. Now tell me, if there were no God who was so minded or willing, what do such people honor for God? Is it not true that they honor their own false delusion and conceit for God? For there is no God in truth,

who is so minded, and lacks with such conceit of the right God, and nothing remains but their false conceit; who is their God, to whom they give the name and glory of God. Now no one can be under the false conceit, but the devil, who gives it and governs them 1). So now their false conceit is their idol and image of the devil in their heart. For the right, unique, true God is the one whom one serves not with works, but with right faith from a pure heart, who gives and bestows his grace and goods purely for free, without works and merit. They do not believe this, therefore they do not know him, and they must miss and miss by the way.

(49) You see where all idolatry comes from, and why it is called idolatry, idolatry, and idolatry; no doubt because such idolatry leads us away from God and turns us away from the right service of God. O. indeed, an idolatry and an idolatrous faith that leads us to the devil, away from God and into hell. For because every one undertakes something that seems to him, and believes that it pleases God, and thinks that God is so minded, who is not so minded, and does not please Him; therefore there must be so many idolatries, so many conceits, which are undertaken, that [it] pleases God so, apart from the one conceit of faith which the Holy Spirit gives. Thus the abolitionist Baal came upon King Ahab. For the king, knowing that there was a God, made himself believe that this was God, who would please him in the way he worshipped, and so he called God Baal, and again Baal he called God, as it seems from Hosea Cap. 2, 8. Item, the king Jeroboam thought that this would be God, who would let him worship before the golden calves. So the calves had to be called God Israel, and again, God had to be called a calf [1 Kings 12:28].

50 Just as if Christ our Lord were now called a "caphold" or "platehold," because people think that he is a god who is favorable to caps and plates, and that such service is pleasing to him, as the monks and priests certainly hold him to be and call him in their hearts. But it is an apostasy and disbelief, and disdain, which is far lacking,

and an arch-righteous idolatry. So there is no number of idolatries, as many are the idiots who choose something else that pleases God, without faith in Christ. Since there is no such God to whom such things are pleasing, they all serve the devil with them, and not God.

(51) So you see here also that these people in the ship all know about God, but they have no certain God. For each one (says he) called upon his own god, that is, his own conceit, or that which he thought to be God in his own mind; therefore they all lack the one true God, and have vain idols under God's name and glory. Therefore their faith was not right, but superstition and idolatry, which did them no good. For their God makes them fall in trouble and cry out in vain, so that they despair and do not know where to find a God to help them. And looking down to Jonah, they awake him, and bid him call upon his God, if there be any other God than their God that will help. There you see how false faith does not stand in adversity, but sinks and both God and faith, Abba and superstition, are lost, so that all that remains is despair. Therefore only the one, living God has the name and the rhyme that he is a helper in trouble, Ps. 10, 1. and 46, 2. and everywhere, because he can help out of death. Ps. 68, 21.

52 Thou seest therefore how humble these people were, that in trouble they ran to Jonah, whom, when it was quiet, they esteemed not; and if they had known before that he was a Jew, they would have despised him more, as the heathen were enemies to the Jews. But now, when adversity comes, and their idol sinks them, how glad is their proud contempt, that they call upon poor Jonah, and seek more good from him than from all their idols, and all their substance.

(53) This is what the false colored faith does at all times; as long as it prospers and stands, it is proud, even over God and all that God is, and is so stubborn and hard that no anvil was ever so hard. But when he begins to sink and to despair, there is nothing more stupid nor more despondent in heaven and earth, so that he may well crouch in a mouse hole, and

the wide world becomes too narrow for him, and then both, with enemies and friends, both, with the despised and the highly praised, he seeks help and advice, and would gladly accept it.

Meanwhile Jonah was sleeping in the ship and did not feel such a storm. This may well mean a sleep of death, which he finally did and soon had to go to his death. But this is how it always goes with sinners, and God deals with them in this way, just as here with Jonah. For Jonah had greatly sinned against God; but because God is silent and keeps still with the punishment, and does not ward off the sin, or does not strike so soon, it is the nature and manner of sin that it blinds and hardens man, so that he becomes secure, and is not afraid, but lies down and sleeps, and does not see what great weather and misfortune is upon him, which will awaken him terribly.

55 Meanwhile God also poses as if he had forgotten the sins, because he is so consumed, and thus tries what the children of men want to do, whether they also want to convert, as the 11th Psalm, v. 4, says: "The eyelids of the Lord try the children of men. But nothing comes of it, there is no turning back, nor is there any hesitation; Jonah would sleep all his life long, and if God wanted to forget his sin, he would certainly never remember it.

(56) This is what is meant here in Jonah, that he sleeps so deeply and hard in the midst of the storm, and also deep down in the ship. As if he should say: He is completely blinded, hardened, sunk, even dead, and lies in the bottom of the impenitent heart, would also lie there eternally, and would be stifled; because sin would not allow any power to stir in man for good, be it free will or reason, there he lies, and snores in his sins, does not hear and see, does not feel what God's wrath does and intends for him.

But when the shipman wakes him up and tells him to call upon his God, another thing arises, he becomes aware of how God is behind him with the punishment and has not forgotten his sins. There the conscience comes to life, there the sin comes again and becomes alive, there the sin is the sting of death [1 Cor. 15, 56] and shows the wrath of God.

God, not only the ship, but the world becomes too narrow for him. Yes, that he should call upon God here; he is more afraid than anyone in the ship, for he feels and realizes, his conscience also tells him, that the storm is upon him and that God's wrath has come upon him. Oh how humble he is! He absolves all who are in the ship and does not consider them sinners; he sees no sin except his own.

(58) For so does the rebuke: when he comes and bites and terrifies the conscience, then all the world is pious, without him alone is a sinner; all the world is gracious to God, without him alone; then God's wrath strikes no one but him alone; also thinks that there is no other wrath but that which he feels, and so finds himself the most wretched of men. He did the same with Adam and Heva when they sinned. If God had not come when the day was cool, they would never have considered sin. But when he came, they hid themselves. So Peter also, when he had denied Christ, was gone; he felt no sin; he slept also down in the ship, and was dead, until Christ looked upon him; then he felt again, and wept bitterly. So here we have how sin makes a man rigid, insensitive, badly dead, so that he feels neither himself nor God, and goes safely without fear until God comes and wakes him up, so that the glory of free will lies low.

59. Since Jonah does not call upon his God, but sits and cites God's wrath, and bites himself with death, which wants to devour him every moment, and the people also call upon their gods in vain, and do everything they can, and Jonah sees and feels that such things happen for his sake; He is not so pious as to lead them out and confess his sin, but for his sake he lets the poor people suffer such horror and suffering and misery, until God forces the sin out of him, so that he must confess it, betrayed by his fate.

(60) This is also the tender redemption of sins, that it makes the people dumb, and wants to hide, and is ashamed, and would like to remain beautiful, just as Adam and Heva covered themselves with the aprons, and wanted to be beautiful.

do not come to confession. O, it grieves me that one should expose his own shame, and make his ornaments dishonorable.

But now it must be, or there is no rest nor peace, as the 32nd Psalm, v. 3, says: "Because I wanted to hide it, my bones became obsolete before my daily howling. Thus God also commanded the children of Israel to lav aside their ornaments before Mount Sinai (Ex. 33:5). That means then rightly, to put on the sackcloth and to sit in the ashes, to bring oneself to ruin before GOD, also, where GOD wants it, before the people. For since Jonah has brought harm and danger to the people with his sin, he must suffer harm again, lose his honor and disgrace himself, make the people honorable and innocent, and also pass judgment on his own neck, so that they must drown him. So he pays and atones with life and limb, honor and property, and with everything he is and has, his neighbors whom he has so highly offended. He brought them into danger of life without their will, so they bring him back to life by his own judgment and will, without their will. That is (I mean) strictly and rightly judged.

V. 7 Then one said to the other: Come, let us loose 2c.

(62) Since there is no one here who will confess, and yet they thought that someone's sin must have caused such unnatural weather, and since human judgment is not to be found here, and public judgment cannot be held, they run to God's judgment and sentence, and seek judgment by lot. Oh, how Jonah should have sat there and shunned the lot! as an evil conscience does, which is also afraid of a rustling leaf. Poor Jonah must suffer so many deaths, and yet he does not escape, but comes to the right place afterwards.

(63) Behold, sin causes so much misfortune and heartache if one wants to hide it and does not confess it, and yet must be confessed afterwards with twofold harm. But sin will not let us do otherwise; it will not and cannot reveal itself, that is lost. Every man wants to be beautiful and pure before men, and yet does not secretly want to let go of sin; so he must admit it.

ultimately let others uncover it, and thus have harm and shame to pay for it. For one cannot heal the wounds that one does not want to expose; so sin cannot be forgiven unless it is confessed, that is, confessed.

(64) Here it is asked, Whether the people also have sinned in loosing? for loosing is forbidden, as tempting God in it. But Jonah also loosed with them; therefore Jonah is also in sin, if it is sin. Here I answer the first: There are some works of this kind, that they may be done well and evil. For swearing is forbidden by Christ (Matt. 5:34), and yet a divine oath can be taken. It is also forbidden to rage and kill, but it is divine to kill and punish evildoers by public judgment. Therefore, in such works the opinion of the heart is to be considered, that whoever does them out of his own desire sins: but whoever does them out of command and obedience of God, or out of necessity and duty to his neighbor, does well. Whoever does them without the command of God, or without the duty of his neighbor, out of his own desire or will, let him go. For such a one does not do well even if he lies on his knees all day praying and fasting day and night, or even if he performs miraculous signs. Therefore let this be put to each man's conscience; we may not judge his heart. Now if the loosing is also such a work, it is of no consequence whether these people sinned together with Jonah, for they were unbelievers, and otherwise all their works were not pleasing to God, until afterwards, when they were converted, as follows.

(65) Secondly, I say that I am not yet aware that loosening is a forbidden work. It is indeed forbidden not to tempt God; but loosing and tempting God are far apart. For even the apostles, Apost. 1, 26, spoke of St. Matthew. Thus Solomon says: "The lot is cast into the lock, but it is mastered by the Lord" [Proverbs 16:33]. There he does not reject the lot, but rather confirms it, although some fathers say that one should not follow such examples. But they have no reason to do so. Methinks that loosening is in itself a work of faith, and may

may well be abused by arrogance and their own lust, as of the sword and oath; but this is not the fault of the work, but of the person, as has been said. So they also do not prove that loose is tempting God. For that is tempting God, when I, for myself and my own foresight, without any need, set God a certain goal, hour, place, measure, person, way and work, which he should do, and thus let it be clearly remembered. As when the Jews in the desert demanded food and drink for a certain time [Ex. 16, 1, ff.], and did not trust him nor did they return home. As also the Jews Luc. 11, 29. demanded a sure sign from heaven, which seemed good to them. But in the lot such does not happen, but there two, three, or how many they are, become one, and make a covenant about one thing, to pay in such and such a way, as the lot is then in many ways, and agree no certain persons, but command such to God, whom the lot will meet, and are beforehand of the things one, that whom it meets, it shall be, as ordered by God.

(66) Would that one could do this kind of gambling without God, freely, like the pagans, who do not believe that God masters the lot, but that luck gives it all, as happens in dice and other games of chance. But it behooves Christians not to lose so freely, but to believe that God controls the lot and luck, and not to doubt that God gives and takes away everything that is given or taken away by the lot and the game. One must do and take oaths in such a way that one believes that God is there who accepts the oath and judges each one according to it. But because one does not vote how he should judge, but puts it home to him, and is satisfied with it, it is no temptation. So also, because one does not vote in the lot to which he should give it, but puts it there freely at God's counsel, and is satisfied, it is also not tempting God, but a good work in himself, and if it is done in faith, a divine work that is done in his honor. For whoever gets something by lot, that is his, and whoever would take it from him would be doing evil against God. And what is a lot but a covenant, that we become one among ourselves over one thing?

Thing, which we put in the road, to whom it becomes by the lot. Here is nothing evil, but a peaceful union and consent to do without or to have the thing, according to which the knife wears sometimes or not, after it is even or odd, and so on. Without Christians adding that they believe that as God does and sends all things, so he does and sends them; which the heathen do not believe, or do not respect.

67 But how? if it is such a lot that one comes to death over it, and his secret sin is sought? as happens here with Jonah, and as Saul did with his son Jonathan [1 Sam. 14:42 ff], and Joshua with Achan, Jos. 7:18, 19. Here I answer: The unbelievers may loose to death or to life, through arrogance or earnestness; what is it to us what those do who do nothing right? But the lot in itself does not entail that anyone should be put to death; neither do the Christians and the pious take any lot for it. For here you also see that the people in the ship did not intend to kill Jonah, but only sought the cause of such misfortune, so that they would stop it. For they would not kill Jonah, though he bade them, but would go with him to land. But since they could not, they saw that God wanted it, as Jonah had said, and they had to do it, though reluctantly, and prayed diligently 2c. So Saul also did wrong in wanting to kill his son, for he should not let the lot go so far. It was different with Joshua, who was thus commanded by God how he should do it. Why should these people not make a covenant that the one whom the lot should fall should be guilty? Especially because necessity urges them to save others, and God is so pious and right that he does not let the lot err; just as they are without guilt, that they consider him innocent who takes the oath, when he may well swear falsely and be guilty. But that is enough for this time.

V. 9. I am a Hebrew, and fear GOD from heaven, who made the sea and [the] dry land.

Here confession comes and brings sin to light. There also goes the right

greatest thing has happened. For even though death and the wrath of God press in and powerfully attack Jonah, the heavy burden of sins is partly lifted from the heart, and the conscience is somewhat lightened fear and respect punishment; but they do not respect by the confession of sins, and faith begins to burn, even though it is very weak. For he confesses the true God, Creator of heaven and earth, which is no small beginning of faith and salvation.

and despondent does not open its mouth so much, but falls silent or blasphemes God, and cannot think, hold or speak of God other than as of a horrible tyrant, or as of the devil, and would only like to flee from him and be far away, yes, would rather that he were not God, so that it would not have to suffer such from him; it also forgets confession and does not confess sin. It is so immersed in fear and hardened that it neither sees nor feels anything more than fear, and only thinks how it can get rid of it, and yet it cannot get rid of it, because it keeps the sin on it. So it remains eternally stuck in sin and death.

70 From this let us learn what is the right art and the right way to get out of all trouble and fear, namely, that one should be careful of all sins; quickly out with them and freely confessed, so that there is never so much trouble or distress. For the heart must be helped first of all, so that it becomes lighter and gets air; then the whole body is to be advised all the more. Thus, the conscience must first be rescued from its burden and be given breath, and then all distress will be well advised. For in such a case, when God's wrath comes, the two pieces are there, sin and fear. Wherever there are hearts that have no understanding, they take a wrong and unjust approach to the matter, leaving the sin where it is, and looking only to the fear for help in getting rid of it. This does not help, and so they must despair. And in this way all reason does unless grace and the Spirit are with it. But where there are hearts of understanding, they are so disposed that they turn their senses away from fear, and most of all they look at sin, that

struggle with Jonah and death, but nevertheless the They confess them and get rid of them, even though they should remain in fear forever, and give themselves up, as Jonah does here.

71 Now this is the way of all the wicked, that they sin, and would gladly sin always without punishment; but they do not, but punishment is always attached to sin. Again, the way of the godly is that they fear and respect sin, but they do not respect punishment (69) For a conscience that is completely desperate so much, they would rather remain in punishment without sin than in sin without punishment.

> But that Jonah says here: "I fear God from heaven" is spoken in Hebrew, because worship is called the fear of God, as can be seen in Isaiah Cap. 29, 13, where he says: "They fear me with the commandment of men" [Matth. 15, 8.], that is, they mean that they honor me and serve me with the commandment of men. For Jonah attaches the two to each other: I am a Hebrew, and fear God from heaven, when he had despised and disobeyed God until that very hour. But he wants to say: I do not honor and serve strange gods, like you and other pagans, but the one and right God.

> (73) And Jonah's sin and shame were the greater, that he, who was the servant of the right God, and of the most holy land and people, should be found the worst and greatest sinner before all the other idolatrous nations, that even for his sake the idolatrous nations should have to suffer trials and distress, when usually other sinners are helped by the servants of God, as King Ahab and his descendants were helped by Elijah and Elisha. Here it is completely the other way around. There the wicked enjoy the pious; here the wicked must repay the pious, and thus the most pious becomes the least, the first the last. This is also why he was ashamed to confess his sins before the people, because he did not want to be worse than the Gentiles, and yet he had to be.

V. 12 Cast me into the sea, and the sea shall be still unto you: for I know that for my sake such weather cometh upon you.

Here let us see in Jonah what the faith of a pure heart is capable of doing, and

What he can do. There stands the excellent example of faith, of which we have said above [Preface § 4], how it is as it were omnipotent, and triumphs in all things that are against it.

First, he takes the sin on himself from the others, and confesses that for his sake such weather has come; thus he releases and absolves all others, and remains a sinner alone, so that the others must all be pious. Hereby he does enough for love, and atones for what he has done to the people, since he brought them into such danger, and lets it all pass over him. And there again love finds a fine, grateful place. For the good people do not desire such high repentance, and would gladly give him the sin, let them be content with the public confession and confession, again strive with all their might to help him back to the land, and thus repay love with love; but it will not be.

Secondly, he takes upon himself and bears before God such a conscience of sin that he also becomes a sinner and a disgrace before God, when his heart testifies and confesses most powerfully that he has forfeited both to God and to man. This disgrace is now a thousand times greater, that one must become ashamed before God. For at the same time there is neither a corner nor a hole in all creatures, not even in hell, where one could crawl, but must let all creatures look at him, and stand before them with all shame, as the evil consciences well feel when they are rightly struck. For you must not look at Jonah here when he is redeemed and restored to honor, but how he is in disgrace and does not see where he should come out more and more. For if a heart knew or saw such things, the shame and the conscience would not hurt him so much. But God puts all honor and comfort out of sight, and leaves all shame there. That is the misery.

Thirdly, death naturally follows sin as the punishment, as St. Paul says in 1 Cor. 15:56: "The law is the power of sins, but sin is the sting or edge of death. So Jonah sees here that there is nothing left, because the

bitter death, gives himself up and pronounces a verdict on his own life: "Throw me into the sea. As if he should say: I must die, otherwise it will not be quiet. For once you do not have to look at Jonah here as history looks at us. For since we have before us the whole story of how he was redeemed, it seems small to us, and moves us little. But you must see how Jonah's courage is in this affliction: he does not see a single bit more of life, nor of salvation; but only death, death, death is there, so that he must despair of life and surrender to death. For if God dealt with us in such a way that he would let us see life in death, or showed our soul the place and space, the way and manner, where it should appear and stand, where it should also go and remain, then death would not be bitter, but would be like a leap over a shallow stream, where one sees and feels a certain bottom and bank on both sides. But now he shows us none, and we have to jump over from the certain shore of this life into the abyss, where there is no feeling, nor seeing, nor feet, nor standing, but free on God's counsel and abstention, just as Jonah is thrown out of the ship here, so that he falls into the sea, since he feels no ground, and abandoned by all creatures, he sails along solely on God's abstention.

Fourth, in death he also bears God's wrath. For he feels how death comes upon him not out of grace, but out of wrath, earned through his sin. Now death would still have to be suffered, and not so completely through bitterness, if it came without God's wrath, as it comes when someone is unjustly condemned for God's sake, as the holy martyrs, who know that men do wrong to them before God. Therefore, because they have a good cause before God, they are sure that God is merciful and not angry; therefore, death is not recognized as coming from God's anger, but from grace and good pleasure. 1) But where death is caused and earned by sin, the wrath of God goes with it, and makes death un-

In this sentence there is a Latin way of construction. We would now say: Therefore it is also recognized that death does not come from God's wrath, but from His grace and good pleasure.

It is bearable that nothing but death is to be found and felt there.

79. Now you see, each of these four pieces by itself is hard to bear, even for the saints, and definitely for the wicked. For who is so strong as to have a cheerful mind or peace of heart when he feels God's wrath upon him, even if he does not die? It has made many godless people mad and senseless. So too, who is he who does not shun death and trembles at it, even if he does not feel the wrath of God, nor know it, like the pagans, or feel a merciful God, like the saints. So there is no greater burden on earth than sin and conscience. For who can suffer to be disgraced before God and the world? Who would not rather be dead than live? But on this poor Jonah these pieces fall all at once, urging and frightening him to despair of God's grace and to fall from the faith. What a struggle there was in his heart! He might have sweated blood from fear; he had to fight against his sin, against his own conscience and the feelings of his heart, against death and against God's wrath all at once: his soul would have hung by a silken thread over hell and eternal damnation. Oh, it is a great thing committed in the heart by God's power that he has remained and been preserved. For the fact that he remained in faith proves his salvation; God does not help the wicked out of such death and misery. Thus he himself confesses that he is God's servant and gives himself up to the punishment, which all the wicked are incapable of doing, but all despair in sins.

80 He has even more misfortune on top of that, for the fifth time. The sea becomes his deathbed, so that he must die alone, and there is no one around him to comfort him, but the people with the ship sail away, and leave him there in the middle of the sea, as surely drowned and lost.

And sixthly, there is still no end in the sea, and one death is not enough, it must also go into the mouth of the whale. So that God has let himself be looked upon as if he were so angry that he would not be satisfied with the death and punishment to which Jonah willingly surrenders, but could not be satisfied with the death and punishment of the whale.

not take revenge on him horribly enough. For the mouth of the whale could not have been anything other than a terrible image to poor, lost and dying Jonah, when the mouth of the fish opened so wide and the sharp teeth stood around like pointed pillars or beams, and such a wide neck of the cellar into the belly.

Is this comforting in death? Is this the friendly view in dying, that dying and death should not be enough? That is (I mean) a faith, yes a fight and dispute of faith, there is a victory and triumph hidden under the greatest weakness. How God shows us here what His word and faith are able to do, that all creatures may not break anything from Him, nor God's wrath itself, even if everything rages in the highest and most horrible way. But Jonah had to show all the world how his heart stood, and how every believer's heart stands in the same temptation, as we will hear hereafter. For just as the sea with all its impetuosity wants to drown Jonah, and the whale swallows him up and wants to consume him, so the conscience feels the impetuosity of God's wrath and death, and wants hell and eternal damnation to devour the soul, 2c.

Cap. 2, 1. And Jonah was three days and three nights in the belly of the fish.

These have been the longest days and nights that have ever come under the sun, if you look at Jonah's thoughts. For it must have seemed a long time to him that he had sat there in darkness; indeed, I think he had lain and stood at times. He saw neither the sun nor the moon, and could not even count the hours; he also did not know where he had sailed around in the sea with the fish. How often may his lungs and livers have beaten him? How wondrous was his dwelling there among the entrails and great ribs? But he was so caught up in death that he did not care much about the fish, and always thought: When, when, when will it end? Help God, what a wonderful work this is! Who can sufficiently consider that a man should spend three days and nights so lonely, without light,

without food, in the middle of the sea, in the fish live and come back? This may well be called a strange voyage. Who would believe it, and not consider it a lie and a fairy tale, if it were not written in the Scriptures?

God has thus shown us how powerfully he has death and all things in his hands, and how easy it is for him to help us, even in unspeakable and desperate distresses, which we find so hard to believe. He is present everywhere, in death, in hell, in the midst of the enemies, yes, even in their hearts. For he made it all, and governs it all, so that it must do what he wills.

85 But it is written for our sakes, and for our sakes his omnipotence is so marvelously proved, that we should trust him, and believe that we are in death, or in the hands of the enemy. For for his sake he was not permitted to do it nor to have it written, neither may Jonah for his own sake have it written. And although all the world knows how to speak of divine omnipotence, and it seems easy for anyone to believe when he hears it spoken; but experience shows how many believe it with a right heart, since one should risk life and limb on such words of the omnipotence of God, and even through death and sin experience that it is true as the word of it sounds. This experience is hard to suffer even for the greatest saints. But it is comforting to know and to know such examples, as the prophet in the Psalter praises [Ps. 119, 52]: "Lord, I remembered your deeds, they comfort me" 2c.

86. Now Jonah is gone, and has died to the world and to himself, so that there is no hope of his life (for these people in the ship do not know otherwise, he must drown and die, because they ask God, he will not let them perish for Jonah's soul, nor ascribe innocent blood to them: So that they confess that they will not see Jonah anywhere except in death, and must help to kill him in obedience to God's will, however unwillingly), the life and fruit of Jonah's death comes first, for he is kept alive in death. In this way, people are also delivered from death, as well as from unbelief and sins, and brought to the knowledge of God, so that they become pious and true servants of God, so humble and fearful that they are also afraid of sins, since obedience to God is the only thing that matters. For they would gladly keep Jonah alive, and fear murder, that they might drown him; and yet they see that God wills it so. How pure, Godfearing and Christian consciences they have there: who before would not have asked for any murder nor God's obedience, go to, and sacrifice and vow to God! Forgotten are all the various gods they called upon before. And all this happens because of Jonah and his death. A servant of God must be so useful that there is nothing in him to benefit others. What fear of God means is said above [§ 72], namely, service to God. For true worship is to fear and honor God. So these people also feared God, that is, they became God's servants and God-fearing people.

The second chapter.

V. 2. And Jonah prayed to the Lord his God in the body of the fish, saying.

How he was afraid and what thoughts his heart had when he was in such a battle with death. For, as I

(1) Not that he spoke these words with his mouth and put them in such order. For he was not so well in such a gruesome death that he could have composed such a fine little song; but he indicates with it.

How he was afraid and what thoughts his heart had when he was in such a battle with death. For, as I have said, we must look into Jonah's heart before he comes out of the distress, since he is still in death, and consider him badly as a dead man. For he did not know

of his salvation, but did not think otherwise than that it must have died, and thus tasted and felt death, and died without ceasing. But after that, when he recovered and came to life again, he thought behind him and wrote such a prayer in writing, to praise God and for the benefit of men.

- 2 Now come here, whoever is so forward and would like to know how the dead are. For there are many who would have liked to ask Lazarum what he had done, thought, felt and seen when he lay four days in the grave, John 11:44, and also other dead people whom Christ and the prophets and apostles raised from death. But some reckless talkers come in and write how they have seen such a horrible thing, so that they have never been happy all their lives. The others leave it at the saying Weish. 2, 1: "No one has ever come from the dead" to tell us how things are there.
- (3) But I will leave Lazarum and other dead men here, and keep the scripture, which saith, They sleep. For methinks that such sleep hath them so completely inward, that they neither feel nor see anything, much less as one feels in natural sleep; and when they are raised, let it happen unto them, that they know not where they have been. Let us take these before us, who do not sleep like this, and yet are dead, and in death feel death and hell, which we still consider to be alive; but to reckon by their feeling (according to which it is to be reckoned, and not according to our appearance) they are dead, and there is no more life; let them tell us the right truth, and atone for the presumption, as it goes after this life, especially the wicked.

V. 3. I called upon the Lord in my affliction, and he answered me. I cried out to my God in the belly of hell, and you heard my voice.

4 First, he begins to praise God's grace and help, and to give thanks that he has helped him out of his distress, thus holding us up first to God's goodness, then to his distress, from which he has been helped. And this first verse teaches us two great and necessary lessons. The first, that one must first of all go to God.

Run and cry out to him in distress and complain to him. For God cannot leave it alone, he must help him who cries out and calls; his divine goodness cannot abstain, it must hear. It is only a matter of calling and crying out to him, and do not remain silent; only straighten up the head, and lift up the hands, and quickly call out: Help God, my Lord 2c., and you will soon feel that it will be better. If you can call out and cry out, there is no more need. For even hell would not be hell, nor would it remain hell, if one cried and screamed to God in it. For if thou wilt weep and wail much, and be long in biting and gnawing with affliction, or look about thee for help, it is lost: thou shalt not get out of it, but in deeper. Listen to what Jonah did. He was also lukewarm with fear before he cried out, as he himself will say later. Otherwise he would have been saved sooner. He is also called and teaches you not to do this, and to follow him, but quickly he starts at the front, as he has called, and so is redeemed.

But no one can believe how difficult it is to do such crying and screaming. We can weep and lament, tremble and doubt, and put ourselves in the most terrible position, but we will not cry out. For there the evil conscience and sin presses under us and lies on our necks; there it strikes that we feel God's wrath. These are such burdens that the whole world is not so heavy. In short, it is impossible for nature alone or for an ungodly person to stand up against such a burden and immediately call upon God Himself, who is angry and punishes, and not run to anyone else. As Isaiah writes many times that the people did not turn to God who struck them [Isa. 9:13]. Nature is rather clever that it flees from God when he is anary or punishes, let alone that it should turn to him and call upon him, and always seeks help elsewhere, and does not want this God, and cannot stand him; therefore it also flees forever, and yet does not escape, and thus must remain damned in anger, sin, death and hell.

6 And here you see a great piece of hell, how sinners fare after this life, namely, that they flee God's wrath,

and never escape, yet do not cry out to him nor call out to him. But again Isaiah Cap. 28:16: "He that trusteth in Christ the cornerstone shall not flee." As if to say, "All the wicked flee forever from God and His wrath, and yet cannot escape; from which fearful fleeing the faithful are safe through Christ.

(7) Nature can neither do nor be suitable in any other way than how it feels. But now that she feels God's wrath and punishment, she thinks no differently of God than of an angry tyrant, cannot rise above such wrath, or leap above such feeling, and through it, against God, reach out to God and call. Therefore, when Jonah came so far away that he cried out, he had won. So think and do thou also. Do not bow down your head or blubber, but stand still and think about yourself, and you will know that this verse is true [Ps. 118:5]: "I cried out to the Lord in my anguish, and he answered me." To the Lord, to the Lord, and nowhere else, even to Him who wraths and punishes, and to no one else.

But the answer is that it will soon be better, and you will soon feel that the wrath will be soothed and the punishment softer. He will not leave you unanswered, if you can only call, and no more than you can call. For he does not ask about your merits, knows well that you are a sinner and deserve the wrath. He does not punish you otherwise. But nature cannot leave that either: it always wants to bring something that reconciles God, and finds nothing. For it believes and does not know that calling alone is enough to appease God's wrath, as Jonah teaches us here.

(9) Thus are all men done. If God neither wraths nor punishes, but gives enough and does us good, we are so bold, daring, proud and meager that no one can get along with us. No scorn, no terror, no example of God's wrath helps, it is all mockery and contempt. But again, when God punishes, we are so despondent and stupid that no consolation, no kindness, no grace can raise us up or strengthen us. Thus, as God does with us, we are of no use. Behold, how proud the peasants, how despondent the lords

were in this next horrible uproar. Neither pleading nor terror helped the peasants, neither consolation nor admonition helped the lords. Now again, there is no measure of their defiance and arrogance among the lords, but once again, neither entreaty nor terror helps until they feel God's wrath again. Kind does not leave kind.

(10) The other teaching is that we should cry out in such a way that we also feel in our hearts that it is such a cry that God answers, and also may boast with Jonah that God answers us when we cry out in distress. Now this is nothing else than calling with right faith of the heart; for the head cannot be lifted up, nor the hands lifted up, but the heart is lifted up first. Whoever thus aligns himself, as I have said, that he runs to the wrathful God by the help of the Spirit, and seeks mercy under the wrath, lets God punish him, and yet may comfort himself at the same time with His goodness. Then notice what a sharp face the heart must have, which is surrounded with vain anger and punishment from God, and yet sees and feels neither punishment nor anger, but grace and goodness, that is, it does not want to see or feel them, although it sees and feels them to the highest degree, and wants to see and feel grace and goodness, although they are hidden to the deepest degree.

(11) Behold, it is such a great thing to come to God, that one may break to Him through His wrath, through punishment and disgrace, than through vain thorns, yea, through vain spears and swords. This is a cry of faith, which must be felt in the heart, that it may meet God; just as Christ felt that a power had gone out from Him when He stopped the woman's bleeding [Marc. 5, 30]. For the word and work of the Spirit are felt to meet and not to fail. But those who cry out and pray to the wind that it does or does not come to pass are nothing and accomplish nothing; it is more a mockery and hypocrisy before God.

(12) The other part of this verse is the same as that which is now spoken. For it is one thing to cry unto the Lord in trouble, and to get an answer; and to cry unto God out of the belly of hell, and to have the voice heard. But he shows it twice, that

so that it is all the more certain, and we believe it all the more constantly, that it is so, as he says, in the sight of God. For the Scriptures have a way of saying one thing twice in succession, so that it is certain, as Joseph 1 Mos. 41, 25. also points the two dreams of Pharaoh to one thing, because of the reasons that it is certain 2c.

013 But when he saith, In the belly of hell, he meaneth the belly of the fish, and calleth it the belly of hell: not that the fish is hell, but that the belly was unto him as much as hell, and Jonah hath his hell within; even as he would speak: Out of the belly of death; not that the fish is death, but that Jonah suffers his death within. For he does not say here what the fish is, but how it was to his mind in the fish, namely, that he was afraid it would lead down into hell, when it went into the belly of the fish, and might well say, Out of the belly of my hell, or out of that which was my hell.

14 But what hell is before the last day, I am not yet too sure. For that there should be a special place, where the damned souls are now inside, as the painters paint, and the belly servants preach, I consider nothing. For the devils are not yet in hell, but, as Peter says [2. Ep. 2, 4.], "bound with cords to hell", St. Paul calls them [Eph. 6, 12.] "rulers of the world and mighty men who hover above in the air"; Christ also calls the devils "princes of the world" [Joh. 14, 30.]. And indeed it could not be, if they were in hell, that they ruled the world, and did so much mischief and sorrow; the chastisement would well resist them. The Scriptures also speak of many saints as going down to hell, as Jonah did here. Item, like Job [Cap. 17, 13.j and as Jacob 1 Mos. 37, 35. says: "I must go down into hell sorrowful to my son."

(15) For this reason, the Scriptures almost use the word Sheol to indicate the final distress and anguish of those who die. For as they are minded, so it speaks. But it seems to them that they are going down to hell, that is, they are sinking into God's wrath, even though they know no place where they can go.

go there. For everyone has his hell with him where he is, as long as he feels the last hardships of death and God's wrath. In this way, St. Peter interprets Acts 2, 27, the 16th Psalm, v. 10, of Christ: "You will not leave my soul in hell," 2c., and says, v. 24: "God has dissolved the pains of death"; that St. Peter wants to mean that through the pains of hell Christ felt when he died on the cross and sank there, and went into God's power. But on the last day it will be a different thing, because a special place will be hell, or because those will become very, who are so damned in hell or eternal wrath of God. But enough of that. It does not matter much whether someone thinks about hell, as it is painted and said. It will be so and still much worse now and then, because 1) someone can say, paint or think.

V. 4 Thou didst cast me into the deep in the midst of the sea, and the floods compassed me about. All your waves and billows went over me.

(16) Now here he tells the pieces in which one can see how his heart stood before he cried out to God, and faith in the battle, and was almost defeated. Then he forgets the people who threw him into the sea and says: God has done it. "You (he says), you were the one who warned me" 2c.

For so it is in the conscience, that all misfortune that befalls us is God's wrath, and all creatures seem to be vain God and God's wrath, even if it is a rustling leaf, as Moses says [3rd book, 26, 36. 1: "It shall frighten them with a rustling leaf". Is it not a great wonder? Nothing is less and more despicable than a scrawny leaf that lies on the ground, where all the little worms run over it, and cannot resist a little stick, so that even Job, when he wanted to estimate himself in the least, could find nothing less than that he compares himself before God to a scrawny mat [Job 13, 25. Nor, when the hour cometh, shall horse, man, spear, harness, kings, princes, all the host, and all the power, be afraid of his noise; and such defiant, thunderous, and sovereign as he is, shall not be afraid of him.

and angry tyrants, who otherwise cannot be frightened by any hell, nor by any wrath of God, nor by any judgments, but only become more proud and hardened by it. Are we not fine fellows? Before God's wrath we are not afraid, and stand stiffly, and yet fear, and flee from the wrath of an impotent dry leaf; and such a leaf's rustling shall make the world too narrow for us, and become our wrathful God, who before could throb and defy heaven and earth. We may indeed boast of our strength and power. If a dry leaf can do this over us, what should not the deep sea do, as Jonah says here about it? Yes, what will the hellish fire do on the last day, and the majesty of God himself with all the angels and creatures?

(18) Neither saith he, The waves and the billows of the sea are gone over me; but, Thy waves, and thy billows; because he feeleth in his conscience how the sea with her waves and her billows serve God and his wrath to punish sin. And says, "All the waves and billows went over me." For so he feels and feels as if all the waters of heaven and earth were upon him, and there were none else whom God's wrath oppresses but him, but all creatures, with God, against him. So also speak some who are in great anguish: Methinks heaven and earth are upon me. Now these are the right pieces and chastisements that come upon sinners after this life. Thus the wrath of God and his judgment begin and endure forever. This verse is similar to Psalm 42:8, where the prophet also says: "All your waves and your waves went over me." And Jonah may have taken it from the same Psalm.

V. 5 For I thought that I would be cast out of your sight, that I would no longer see your holy temple.

019 And the punishment was upon the conscience. For he wanted to flee from the Lord, so that he would not go to Nineveh; that was his sin and disobedience. Now he feels how he must be cast out from the presence of the LORD, as a punishment he does not like, who did not want to stay in the presence of God before, because of his sin and disobedience.

Sin. Then his heart beat, and said, Behold, I think thou hast fled rightly, and art come far enough from the Lord. Sin bites at the same time, and chastisement also presses.

(20) But it may be understood in two ways that he was cast out of God's sight. In the first, bodily, so that his heart decided that he must die, and despaired that he should always come back to life, and walk again among his people before God in the land of Israel, from which he had fled. As we heard above [Cap. 1, § 22], that "to flee from the presence of the Lord" was that he fled from the land of Israel, where God dwelt and where God's service was. Just as it is often said in the other book of Kings that God has removed Israel from His presence and is threatening to remove Judah also from His presence, that is, from the land where His word and service were. This understanding is given in the following passage, where he says: "I would no longer see your holy temple, which was at Jerusalem. With this he testifies that he was in the throes of death, and completely surrendered, he would be of death. Faith was in great distress and anguish; there was not much crying out to God, but only despair of life. And is it not a wonder who would hope for life in such a case, if he had been swallowed up and sunk in the deep sea and in the whale? 1)

21 Secondly, spiritually, that he felt as if he had also been eternally rejected by God because of his disobedience, like the damned. Just as David in the Psalter often says this, as in Psalm 31:23: "I said in my anguish, I am rejected from thy presence." And this, of course, is what sin brings with it in the conscience, especially in death. That is why Jonah certainly felt the same way, and also stood in the struggle with despair of God's grace and mercy before he came to faith again and called out. Then all kinds of examples of God's wrath occurred to him, since he punished the sinners, as Adam and Heva, Cain, the flood,

¹⁾ In the German editions: "versunken war", but the Latin has correctly: absorbkretur.

Sodom and Gomorrah. This is also one of the right pieces of the hellish torment that will come over the wicked after this life. And you see here in the two pieces, what the sinners do after this life, think and do, that there is only fear of death and distress, trembling and despair forever. But Jonah came to such thoughts and despair because he felt the wrath and punishment of God bodily and outwardly, as he was thrown into the deep and surrounded by the floods, overtaken by waves and billows, when he said above, v. 4, and told further, and said:

V. 6 For the waters compassed me about to my life; the deep compassed me about, the reeds covered my head.

(22) How could I be assured of life, or be comforted, when I was caught in waters round about, as in the midst of the sea, and reeds stood over me, and covered me? This is said: At the edge and shore of the sea and large lakes or ponds reeds and canes are used to grow. Now he who is drowned in the sea lies covered under the reeds, that is, under the water, since reeds grow inside; so that everything that is in the sea and around the sea has him under it, even the earth on the shore; as follows.

V. 7. I sank down to the bottom of the mountains; the earth had shut me up forever.

(23) For all the seas, lakes, and deep waters are in the bottoms between mountains; they cannot abide on the level land. So now the deepest valley of the mountains and the bottom of the sea, where the mountains meet at the bottom, are the bottoms of the mountains. Jonah speaks all these things as one who is drowned in the sea and thinks about himself, or as one who is entitled to or thinks about one who is drowned. For when he thinks about himself, he sees the waves of water above him, and on either side the shore, reeds, and land or earth. Because he then sinks and sinks, it is as if he sinks down to the ground between mountains.

(24) Then the earth has locked him up forever, that is, he does not think otherwise than that he must remain there and can never come out again. For like one who must remain in the tower or prison, so the

If the door and the window are locked, he too must remain in the sea where he sinks. So the earth, that is, the mountains, where the sea is between, has locked him up, that is, caught him with water and kept him so that he cannot get out. Now you see what thoughts Jonah had in the whale. Eating and drinking and all things are well forgotten; only he fights with deadly thoughts; yes, he despairs of life, and is completely at death's door. There is still no call to God.

You have brought my life out of destruction, O Lord, my God.

(25) Now here it wants to become better, and other thoughts want to come; there faith raises its head and wants to win; there the despondent thoughts subside. Just when I was deepest in death, and had the least hope, and it was impossible for me to live, you came with your power and miraculous work, and brought my life out of death and destruction. So, when the rope holds hardest, it breaks. That is why God is called a helper of emergencies, that he helps when all things are desperate and impossible. But how does he do when he helps like this? Listen:

v. 8 When my soul was in despair, I remembered the Lord, and my prayer came to you in your holy temple.

26. First, he gives grace and the Spirit to lift up the heart so that it remembers God's mercy, and lets go of thoughts of anger, turning from God the Judge to God the Father. But this is not man's power. For Jonah speaks here: "his soul had despaired with him". Fear was its power and work. But that he remembers the Lord and begins to believe, that is not the work of his soul; the spirit, and no one else, can remember the Lord.

But when the memory of the Lord enters the heart, a new light arises, life looks forward again, the heart is again bold to call and to ask, and it is certainly heard. This is what Jonah says in the third 1) verse: cried out to the Lord in my anguish, and he answered me." Here, death, wrath, sin, hell and all destruction have come to an end, and are all overcome and swallowed up through faith, based on God's goodness.

But when he says: "My prayer came to you in your holy temple", he means the temple in Jerusalem, where God dwelled in the flesh at that time. For the people of Israel had the law that they had to worship nowhere except where God's place was, which He had appointed and chosen, as He says in Exodus 20:24: "Where I make remembrance of My name, there will I come and bless thee." So all those who wanted to pray, in the land or out of the land, had to direct their prayers there and set their hearts on the place where God dwelt bodily through His Word, so that they would worship no other God than the One who sat above the cherubim on the mercy seat. All prayers had to come to this place; just as in our time in the New Testament all our prayers have to come to Christ, who is our mercy seat, so that we should neither know nor worship nor call on any other God, except the one who dwells bodily in the man Jesus Christ. For there is none else either.

V. 9 But those who rely on vanity in vain forsake mercy.

29. the Hebrew says: They let their mercy go. But because this reads in German as if he speaks of the mercy of men, which they are to prove, I have omitted the little word "their", and have put "mercy" instead, so that it would be all the clearer. For Jonah speaks of God's mercy and goodness, which is ours, that is, offered, promised and set forth to us. Just as when I said of Christ, "Those who let their Christ, or their faith, or their gospel go," 2c., when none of it is ours, but all of it is God's alone, who gives it; and yet it is called ours, because it is all offered and presented to us, that we should take it and have it for ours.

30 For Jonah punishes with this verse the unwise saints of works and hypocrites, who do not trust in God's grace alone, but in their own works; the same because they

They do not know what faith is, nor have they ever been in need of learning what faith is good for, and how even good works are of no avail; because they remain like this, they regard the graces as small, and they consider their own deeds to be excellent. But Jonah speaks here: It is vanity; that is in German: It is nothing and is good for nothing before God, before whom nothing is valid but his goodness and mercy, grasped and confessed with right faith, given to us without all work and merit. "Now those who rely on such vanity are in vain" (he says), that is, in vain and lost. For it is of no avail to them, that their trust or reliance is of as little avail as their doings or vanity, on which they rely. Hereby he especially touches his people Israel, who relied on the law and works, so that they not only abandoned the gospel or God's grace, but also persecuted it, when it should be theirs before all others, as it was promised to them.

V. 10. But I will offer thanksgiving, I will pay my vows to the Lord, that I may be helped.

(31) Again he touches the Jews with their sacrifices and works. As if he should say with the 50th Psalm, v. 13: "They sacrifice oxen and goats, as if God lusted for oxen's flesh and goat's blood", yet they think they have done well. But I hold that the sacrifice of thanksgiving is the right sacrifice before God, that one praises Him, extols Him and preaches about His goodness, which is done to us unworthy ones, as Jonah says here: "That I have been helped. But those rather want to be praised and preached by God, as 1) those who have done great service and benefit to God with their works. Such knowledge of God's grace, although Jonah had it before, he did not have it as abundantly as he has now learned in this storm. For here he grasps that God does not consider any person nor merit who helps such unworthy sinners. Earlier Jonah was very deep in the fact that God also looks at the person, and

1) Wittenberger: "more" instead of: rather; this change has arisen through misunderstanding. The meaning is: they rather want to be praised by God, as if they were such people, who with their works 2c.

The work, especially of the people of Israel, although it is not yet completely out.

32 But that he says, "I will pay my vows," is not to be understood that Jonah has vowed something. For one does not read anything about it; so he does not indicate it among other thoughts he had in the whale, but only his prayer. Therefore we must be accustomed to the Scriptures, that where the dear saints speak in general of vows and payments, and do not express one in particular, that there the common vow of all who are God's people is understood. But there we vow that we will have no more God but Him alone. Therefore such "paving vows" means nothing else than confessing, praising and preaching, and thus honoring and serving the Lord; as the 50th Psalm, v. 14: "Offer to God the sacrifice of thanksgiving, and pay to the Most High your vows." And Psalm 116:14: "I will pay my vows unto the LORD before all his people." So Jonah will also pay his vows, that is, praise and preach the Lord as his one God, because he has been helped.

V.11. And the Lord spoke to the fish, and the fish spewed out Jonah onto the land.

33) This is spoken in the right scriptural way, as that God does and makes all things by speaking or word, as John 1:3: "All things.

Things are made by the word, and without the word nothing is made": and Ps. 33, 9.: "He speaks, so it is done; he gives, so it stands." So the fish did not have to digest Jonah, and the nature of the fish did not only have to keep still from its usual effect and swell, but also had to return the food, carry it to the land, and spit it out unharmed, so that God works great miracles on Jonah. There it is all reversed: what before served to death must serve to life; there the fish, which before was the jaws of death, must be the jaws of life, and Jonah must come to life through him, through whom he was caught and led to death. The sea must also give room and let his guest go to the land. Here the foundations of the mountains no longer hold: the bars of the earth are gone; the reeds no longer cover 2c.

All this is our comfort and confidence, so that we may learn to trust God, with whom death and life are the same, and as easily as if He were playing with them, giving one thing and taking another, or changing one thing for another. But to us they are great, impossible things, in which he proves to us his power and art, as the 104th Psalm says.

1) Gezau tool (Dietz). Cf. Walch, St. Louis Edition, Vol. XIX, 639.

The third chapter.

V.1.2 And the word of the Lord came to Jonah the second time, saying, Arise, and go into the great city of Nineveh.

This is written so that we may know how nothing can be done without God's word and command. For the first command of God was nullified by Jonah's disobedience. Therefore, if God had not commanded him anew, Jonah would not have known whether he should do it. Yes, it should have been well with him, as it was with the children of Israel, Num. 14, 1. ff. [Deut. 1, 41. 42.], who also did not want to fight for God's sake for the first time.

They wanted to do it on their own and were beaten over it. Thus, what people do of their own choice and free will, without God's command and word, is nothing and vainly wrong.

(2) In addition to this other command, it is added that he should preach what God commands him to preach, so that both the ministry and the ministry's word must be fasted by divine command; then it will also go right and bear fruit. Otherwise, if they walk without God's command, or preach otherwise than God's word, they do vain harm, as such things all do.

both which Jeremiah also teacheth, saying [Cap. 23:21], They ran, and I sent them not: they preached, and I commanded them nothing." Let the two pieces be told thee that should preach, and mark them well; they are for thee and for the people, that thou mayest teach souls. Peter also wrote these two things: "If a man speak the word of God, and if a man minister the ministry, that he do it of God's ability," so that he might be sure that both word and ministry are divine and commanded by God. For it is decided: "He speaks, so it happens" [Ps. 33, 9], by His word all things shall happen, Joh. 1, 3. Therefore "all plants, which the Father does not plant, are cut down" [Matth. 15, 13]. For though they be planted, and though they spring up, they bear no fruit. Thus, man's deeds come to pass and do harm; but they do not end that which they would, but perish at last with their deeds, when they have done harm enough.

V. 3. And Nineveh was a city of God, three days' journey great.

Why does he call Nineveh "a city of God"? Was there no worship, temple or prophets there? I think it is called so because God takes care of it and does not want to destroy it, but takes care of it and sends it a prophet to save it. Therefore, the city would have believed in the true God and Creator of heaven and earth. He also knew that they would hear his prophet, accept his word, and amend their ways. Just as the Scripture also says of Naaman of Syria that God helped the land of Syria through him [2 Kings 5:1], and also calls the king of Babylon, Nebuchadnezzar, his servant [Jer 25:9], so that he shows how he is also the God of the Gentiles, and not only the God of the Jews, but also has his own among the Gentiles. 4 Some people understand that the city is three days' journey large, meaning that it has been surrounded by the ring so far that one could walk around it in three days. I will let them have their opinion, but it would have to be a small town that had twelve or fifteen German miles within the ring wall. For it would probably be five or six miles

long and wide. So I understand that Nineveh was so large that in three days one could have walked through it in all its streets, not walking very far, but as one walks in the street at leisure. For afterward he saith, Jonah went in a day's journey, and preached, I respect it, that it was a place and a line, which a man might walk through in a day. The word mahalah, transitive, is helpful for this, that is, a walk, as one walks in the city now and then, just as Moses speaks, 2 Mos. 11, 4. 5, that the Lord walked in the night in Egypt, and struck all the first birth. The same passage was not a straightforward passage, but a passing through now and then. Another one holds what he wants.

V. 4 And he preached, saying, Yet forty days, and Nineveh shall be converted.

5 Jonah went a day's journey and preached, but how many days he spent before he preached the place and the line is unknown. The sermon is also recently all-shown, what he had said, namely: "Nineveh will be converted over forty days." He undoubtedly not only spoke these words, but had to explain why such wrath of God came upon them, and what wickedness was in the city, and how one should be pious, and what belongs to it. Just as it is still done to summarize a sermon briefly, saying: He preached about sin, he preached about the mass.

V. 5 Then the people of Nineveh believed, and preached to juice, and put on sackcloth, both great and small.

- (6) I think that there were saints in that city, so that Jonah called it "a city of God. For show me one more city in the wide world like unto it, though it be the holy city Jerusalem. For behold her: Jonah preached only one day's journey, and they did not all hear him, and yet they all converted. Jerusalem have never 1) neither Christ, nor all the
- Here the original edition has "like". Because it is too much, we have deleted it, which all other editions except the Erlangen one have done.

Apostles nor prophets, by their words and miracles, may bring it to this point, even if they have long dealt with it, and have preached through and through: that God also wants to say here, as Christ Matth. 8, 10. says of the centurion: "I have not found such faith in Israel". Yes, in Jonah's time Israel and Jerusalem were almost wicked, as Nineveh becomes pious.

- (7) Though Jerusalem had done the like in the days of David, Solomon, Ezekiel, Josiah, it was not such a wonder, because she had God's law, so many prophets, so many godly kings, princes, priests, and more noble men, who did and continued daily. But at the time of Jonah, Nineveh is the best and greatest city on earth, and has no equal.
- 8) This place of the prophet Jonah the sophists use to draw on the works, and say: There, you see that God looks at the works, and the Ninevites thereby acquire grace, even though they are pagans and unbelievers; free will can well prepare itself for grace with works 2c. Here I answer: Jonah prevented such talk, since he first, before telling the works, praises the faith of the Ninevites, saying: "The people of Nineveh believed in God. They can skip such a saying and show us the works. Item, Jonah calls Nineveh "a city of GOD." To be a city of God and to believe in God does not mean that free will has done these works, but that God's grace and faith have done them, and for the sake of such grace and faith such works have pleased God. For they proved outwardly their faith and grace in their hearts, the fruit of Jonah's preaching. But what should not please God, where faith and grace are first in the heart, so that even the sins that remain do no harm?
- 9 And notice that they do some things that God does not command them to do, and yet they tell Jonah, as fasting and putting on sackcloth. What does God ask about fasting and sackcloth? He wants to have the heart and the whole life changed; God did not demand it of them through Jonah, but only that they desist from their wickedness. Now one may well be in

He says that they go in sacks and fast, and yet they are mischievous, as the monks are in their caps. For this reason he does not praise the fasting or the sacks afterwards, but "that they had converted (he says) from their evil ways. But they did this out of old habit, as they learned it from their forefathers, who thus humbled themselves before God with sacks and fasting.

- (10) The same is to be said of the king sitting down with his princes in the ashes, and doing such foolish things that even the animals and cattle should not eat or drink, and also putting on sacks and calling out to God. Who has ever heard that unreasonable animals should fast, put on sacks and cry out to God? Does God also ask for such things from animals?
- (11) Admittedly, God regards the fasting and sacking of animals as much as the fasting and sacking of men; and again, of men as much as of animals. But a fearful heart and a humble, frightened conscience does foolish things to prove that it is serious, and if it were possible, it would force stone and wood to mourn, and all creatures to weep with it, and still let itself think that it would not be enough. For it is unspeakable and incomprehensible what seriousness there is for a truly repentant heart, which thinks that it should be so bold to all the world, and do as it does; so that St. Paul says: the groaning of the spirit is inexpressible, Rom. 8, 26. And David Psalm 32:3 says: He roared like a lion with the groaning of his heart: that is, his repentance and groaning in his heart was so great and mighty that he burst out with howling and weeping as horribly as if one heard an angry lion roaring. When God sees such earnestness. He has had enough and is pleased with such foolish things, which He would not look upon if there were no such earnestness. That is why Jonah masterfully and powerfully cut out the repentance and penitence of the Ninevites, as they were fierce, serious and active.
- (12) Now if the sophists here want to praise the works that they do in the sight of God, we will not refuse them; but they sound that they also praise the earnestness out of which such works are done. For if they attribute the works alone to

To consider and accept thoughts without such earnestness as the accepted sages are in monasteries and churches, especially in the week of fasting and martyrdom: they are truly foolish works, as if one were to make the animals fast, atone and pray without the repentance of men; so that one accomplishes nothing, except that one mocks God and causes greater wrath. Therefore far, far from such works, or done with earnestness! But such earnestness is not given by free will or our power, but by faith through the power of the Holy Spirit.

(13) For we see here also that the Ninevites do not leave it at the foolish works, but over the fasting and crying of the beasts they attack the right things, and command, "Let every man turn from his wicked way, and from the iniquity of his hands. They want to praise the works and let them stand by what is written, namely, that one should become pious, so that they only offer chaff without grain, and the husks without juice, the shells without kernel, and God is their fool and mocking bird. Let them become pious beforehand and do the works that they praise, and then the quarrels will subside. But now they quarrel about good works, which they do not intend to do, nor can they, yet they always want to talk about them and be masters of them.

14) "To put on sackcloth" is spoken in Hebrew, that it means to put on little clothes and to walk without any adornment, like those who wear suffering, and do not have to wear flour sacks or sackcloth as Jeremiah says Cap. 4:28: 1) "I will put sackcloth on the heavens." that is, make them dark and cloudy. And in Revelation, Cap. 6, 12, he says: "The sun has become like sackcloth. So here the animals also put on sackcloth, that is, they must mourn with it and see it sour; just as in the Hebrew way bread and water means to eat and drink, and "to sit down in ashes" means to sit down, not to ride high and walk along in honor. Not that they should have needed bread and water, and sit in the ashes before the furnace or on the hearth, but because there is no less food than water and bread,

and no lesser garment than sackcloth, and no lesser place than ashes, is called with it all lowly food, garments and place; as Isaiah 2) says of Babylon Cap. 47, 1. "Down, Babylon, down, sit in the ashes."

V. 9. Who knows, God wants to turn and repent 2c.

(15) Then the king speaks as if he doubts and is not sure that God will be merciful, which faith demands, or is not faith. But he does not doubt, otherwise he would not have done so and would not have presented himself in this way. For doubting does not call to God, and does not suggest such earnestness. So it happens that a truly repentant heart is in battle with fear, and fights with despair, and has not yet won, therefore it speaks as if it were uncertain. But in truth it does not speak differently, as if it were not yet through, but is in labor and distress. Now if there were no faith, it would not be in such labor and trouble. Therefore these words are rather signs that faith is there, but such a faith that stands in fear and struggles, and yet has God's grace before its eves, as it says here: "God would turn and repent" That is, there is still goodness behind it, and not vain wrath.

(16) It is not necessary to deal here with the pointed question of how God returns and repents, and makes him sorry, if he is unchangeable, so that some may grieve greatly and make it difficult for themselves. Rather, let us see what excellent faith was in the people who not only believed what Jonah preached about how the city would perish, but who also trusted in God's grace, even though they did not hear any promise from Jonah, but only the words of doom

The first part is great, that such a mighty city and king should so soon be terrified, and so highly fear God, and so deeply be humbled by a man's sermon, and not think why they should be sinners and damned above all other cities in the world. How stiffly Sodom stood

2) In the original, by confusion with Jer. 6:26: "Jeremiah."

and Gomorrah against Lot! How Pharaoh held fast against Moses and Aaron! How stubborn Jerusalem remained against Christ and the apostles! How did Rome rage and rage against the Christians at all times! How defiant are princes and bishops against the gospel even now! Truly the whole world is like a jack, a devil against these people of Nineveh, and they are like angels against the world.

18 The other thing is greater, that in such fear and anguish they should not despair, and yet have no promise. Rather, what do they hold on to that they do not despair? We have so many prophets, so many apostles, so much Scripture, so many books, preachers and comforting words, and yet we cannot trust God that our riches in God's Word would be called a sea compared to a drop that they have had. For they could have nothing more without the single word that God created heaven and earth, and that He is true God, that is, that He is kind and gracious. They make such little pieces so excellently useful to them for their salvation, and to both of us, Jews and Christians, to all disgrace, who cannot make half as much use of the abundance of God's word. For this reason Christ also imposes it on the Jews and all of us, saying: "The people of Nineveh will appear at the Last Judgment and condemn this generation, because they have atoned for their sins.

Preach Jonah. And behold, here is more than Jonah." And this is not unreasonable, because we do not put forward half the earnestness, admonished with so many thousand prophecies and promises of God, since the Ninivites, terrified by One word of prophecy, comforted without some promise, prove so rich in faith. But it is like this: where there is little of God's word, there is great hunger and earnestness for it; where it is superfluous, one is weary of it and despises it.

V. 10. Then God saw her works, so that she "turned" from her wicked ways 2c.

Here, here the works are praised, what shall we say against it? The saints of works have won here. Yes, finely won! Look at the text. He says, "God saw their works," that is, they pleased Him well; but what were they? He interprets them himself, saying, "They taught themselves from their evil way." Do and teach such works, and we will not only grant thee the glory of works, but will help to praise them. "Turning from the evil way" is not a small work, it does not include fasting and sackcloth, but believing in God from the heart, and loving one's neighbor as oneself; that is, it requires the whole man to be pious and righteous, both inwardly and outwardly, in body and soul. For God demands the whole man, and does not like the half-breeds and hypocrites.

The fourth chapter.

V. 1. f. Jonah was almost very angry because of this, and he prayed to the Lord 2c.

This is truly a strange saint to me, who is angry that God is merciful to sinners, and does not grant them any good, but vain misfortune, contrary to the kind of love that wishes and does all good even to enemies. And that is even more that he does this after he had experienced the great seriousness of divine will in the sea and whales. He still does not desist from this, since God punishes him for being unreasonably angry. And

Yet he stands on such great faith that he asks God for death and does not want to live; which he could not ask if he had not trusted God most of all.

What shall we say about this? How can such faith and such vice stand next to each other? Here one should ask, there would be benefit. We may not deny that Jonah is unreasonably angry and does wrong, because God punishes him for it, both in word and deed, and with a sign of the wild turnip. So we must also confess that he is in faith, and

GOD has been pleasant, as far as GOD speaks so kindly to him and gives a sign, and poses like a man who speaks and acts kindly with his neighbor.

(3) And if all these things were to be given to him, it is beyond measure that he should first approve and defend his first disobedience and flight, for which he is so horribly punished, and ascribe the guilt to God's goodness, since he says, "Oh, Lord, this is what I said while I was still in my country; therefore I also wanted to come beforehand to flee to the sea. What else is this said but this: I was right to flee and not to come here, and this is your goodness. Is there guilt? What does Jonah seek with it? Does he not defy God? Is he not striving to be cast again into a thousand seas and whales, as one who murmurs against God's goodness and justifies himself? If Saul or someone else did this, what would happen to him? If works should be valid or rewarded by God, Jonah would have to go into the abyss of hell, as he rages with his anger against faith and love. For he owes God's goodness, and forgives 1) his neighbor's mercy and all good. Are these good works? Yes, isn't there all unrighteousness, what is unrighteousness? I would not know what to answer here.

The first thing is that we notice here how strange God is in His saints, so that no one may be careless to judge or condemn anyone for the sake of a work. The work may be evil, and is evil; yet I should not despise or condemn the persons. For if we look at Jonah here, his work is truly wrong, as God Himself punishes: nor is he the dear child, and speaks to God as freely as if he feared nothing from Him (as is true), and trusts Him as a father.

The other is that we learn how God allows His dear children to err and fall short of good, great, and great things, as Christ also does with the apostles in the Gospel, for the comfort of all believers who sometimes sin and fall.

- (6) The third, that we may see how kindly, fatherly and loving God acts and deals with those who trust in Him in trouble; how loving the Father becomes after the rod and distemper, as the epistle to the Hebrews says [Cap. 12:11]: that discipline brings forth the most lovely fruit to those who are exercised in it. For here you see, it does no harm at all, nor is it to be counted as sin, which is indeed sin and criminal, but is a daily childish sin, which the Father bears willingly and graciously. But he does not deal with the ungodly in this way; they also cannot get into it, but become completely too insolent and too wild, where they feel that God is merciful and sparing; just as if he should also allow or tolerate their ungodly nature.
- (7) But it is no wonder that Jonah does not want to grant God's grace to the Gentiles. For, you count, it was a constant belief among the Jews that Israel alone was God's people, as I also reported above, [Cap. 1, § 35 ff.], and all the Gentiles under God's wrath, as the [sixth] verse of Psalm 79 slurs: "O Lord, pour out your wrath on the Gentiles who do not know you, and on the kingdoms that do not call on your name." That is why they insisted that no man should be eligible for God's grace, he must first accept Mosiah's laws and become a Jew. For the apostles and the first Christians understood it no other way; as Lucas writes, that they went about preaching the gospel to no one but the Jews alone, and were angry with St. Peter because he had preached to the Gentiles, Apost, 10 and 11.

008 And if Jonah be not persecuted of the Jews, or slain, because he preacheth unto the Gentiles in Nineveh, and calleth Nineveh a city of God, it shall be a great wonder. For it was offensive to the Jews that a people should be of God and not have and keep the Law of Moses, as the Ninevites of Jonah are praised here. What must those wait for who teach that they are Christians, and may be Christians, who neither have nor keep the law of the Pope and the Roman churches' way and commandment? All of them heretics, heretics, and burned.

9. and would like to be that this is the

right reason why Jonah did not want to go to Nineveh, and still grumbles that it should not perish, and would rather be dead, than that he should see someone get God's grace and become God's people without the law of Moses and the Jews' way. What is this but a disgrace to the people of Israel, as they have unnecessary and futile laws, so that without them men may be saved? Should they not say here: What do we do with so much toil and labor, if these last work only one hour and get the same reward with us, who carry the heat and burden of the day? as it is written in the Gospel [Matth. 20, 12]. Shouldn't this make eyes pale? Should they be no better? Should they get nothing more?

(10) It is the same here, that the Ninevites get grace without law and prophets, and the Jews, with their great work in the law, get nothing more than they do; yes, even in the end they are completely lacking and lacking, because they want something better than the gospel with their murmuring and mocking, and do not want to grant the Gentiles to become Christians. This must have made Jonah quite unhappy, as he was the cause of all this with his preaching in Nineveh; and he was supposed to be the first to make Judaism contemptible and unnecessary? How could he have remained in the land? He did not flee without cause, refusing such preaching. For to be a Jew, and yet preach that Judaism is useless, and without which God's grace can be obtained, is just as much as if a Jew wanted to destroy his own Jews and make them useless, and elevate the Gentiles, just as St. Paul did in the same case, as Lucas describes in the Acts of the Apostles [Cap. 17, 24].

(11) Now that Jonah might be quieted, and might have answered his angry Jews, God played with him, and gave him a sign, as he did to Peter, Acts 10:11 ff. 10, 11. ff., when he also stood in Jonah's presence, and gave him a vision from heaven, a linen cloth with all kinds of animals, and said to him: it would all be pure; when they were all heathens without the law of Moses 2c. So God gives Jonah a sign here, and made a wild turnip grow, so that Jonah had a merry litter on it.

While he was rejoicing in such a hut, the Lord provided a worm early in the morning, which Jonah did not understand, which pricked the wild turnip so that it withered, and deprived good Jonah of his 1) desire. In addition he let the hot sun sting him on the head, because he had no more hut, so that he becomes once again reluctant, and beats one reluctance to the other, and wants to go nowhere, which he would like. Therefore, he asks for death once again, so that he can get rid of his listlessness.

(12) Then God comes and quiets him, and concludes that he may do what he wills, as the father of the house says in the Gospel [Matt. 20:1 ff], proving also that Jonah is unreasonably angry. Behold, saith he, thou art wroth because of a little shrub, because it abideth not, but withereth: but how much less is such a shrub than a man, let alone such a city? Shouldest thou not also desire and gladly see that the city remain, to which thou wouldst so gladly see the wild turnip remain? What could Jonah say against this? He had to fall silent when he was overcome with his own judgment, into which he was finely led over the wild turnip before he looked around. So nothing is human wit against God.

(13) The wild turnip, which in Hebrew is called a kik, and here a kikaion, that is, a kiklein or small kik, was well tried by the teachers of old. The elders called it a pumpkin. After that St. Jerome came and interpreted it as hedera, that is epheu, and said: it is not in the Latin country, but in Syria. But it is such a shrub, which grows very quickly, and soon becomes so large that it gives a hut and thick shade, has leaves like vines, therefore the ancients may have wanted to make it pumpkin. We consider it to be the shrub that the natural heralds call in Latin, vitis alba, which in German means: Wilderüben. Our priest, Mr. Johann Pommer, thinks it is called holy root in his Pomeranians, and grows so large that it reaches over a house, which resembles nightshade. For epheu, as Hieronymus makes it, it cannot well be, as he himself confesses, because the same

1) In the original and in the Jenaer: "finer", but in the Wittenberg: "his", and Jonas translates: suis Uslioiis.

Bush does not stand on its stem, as Kikaion does, but hangs on walls and trees: that those have trophied much closer, who have interpreted it as pumpkin; although Jerome mocks them, and calls them pumpkiners.

Now, there is not so great a power in it, and we should not quarrel so much about the words, if we are sure of the thing. It is true that this shrub, though it grows quickly by nature, was prepared here in one night, miraculously, for Jonah's sake, and Jonah sat under it for a long time, perhaps until the forty days were over. For the text says that he went out to the city, when he saw that they were converted, and sat down to see whether the city would perish. For he was already distressed when he saw them repenting, and he was afraid that they would not perish. But after forty days, when he saw that the appointed time was past, his anger rose up that nothing would come of his preaching; so he grumbled against God, and had to let himself be mastered, and so went home again with shame and humiliation, but with great fear and use of his mind.

From all this we learn how God is a helper of all people, not only of the Jews, as St. Paul says, 1 Tim. 2, 4: "God wants all people to recover and come to the knowledge of the truth. And that we Gentiles, who have come to the last hour and have not worked at all, come to God's grace unworthily, because it was not promised to us as it was to the Jews. God wanted us to be grateful and make use of the same, as these people did in Nineveh, so that we would not perish in the end through ingratitude, as happened to those in Nineveh afterwards.

16 For this history of Jonah is written, that God may shew us his wonders, that his word may bear fruit first of all, when it is thought least of, and again, when it is thought least of, when it is thought most of. For here the Gentiles of Nineveh believe, who had no word before; and the Jews are disbelieving, who had the word of God daily; that we may not despair of any man, neither presume on any man.

(17) He says here that Nineveh had more than an hundred and twenty thousand people, from which it can almost be inferred how large the city was. For because he names a hundred and twenty thousand, and some number more, he shows sufficiently that there were not a hundred and thirty thousand there; for otherwise he would have said more than thirty or forty thousand, or two hundred thousand. Now it is not yet beyond all measure a large city, since two hundred thousand humans are in it, particularly where it stands well, and goes in the swing, as here Nineveh stood as the royal city, the head in the emperorship to Assyria. It would be that one wanted to interpret it in such a way that the people, who did not know what was right or left, should have been as much as young children and fools; the old people, however, had been much more. But I do not hold such an interpretation, but that they all at once did not know what was right or wrong, that is, as we say, they knew neither this nor that in divine matters, when they had no law of Moses nor prophets to teach them how they should, both in spiritual and bodily, in outward and inward things, keep themselves before God, as the Jews had. For so the right hand may be pointed to the spiritual inwardly, and the left hand to the bodily, outwardly; for one must serve God with body and soul. That is enough of it. Now we must also deal with the spiritual interpretations, of which there are three:

18. the first. Jonah is called a dove in Hebrew. Now in the New Testament the dove is the form of the Holy Spirit, Luc. 3, 22. and Joh. 1, 32. and especially the manifest Holy Spirit, who is given to preach Christ in all the world through the gospel; so that Jonah with his name is an example of the Holy Spirit and his ministry, namely the gospel, that all apostles and preachers should also be Jonah, and have the dove, that is, the Holy Spirit, and teach or do nothing of themselves without the Spirit; as also Christ himself Matth. 10, 16. commands his disciples to be without falsehood, like the doves, and cautious, like the serpents, that is, to teach the word of God purely and unadulteratedly, without any addition, simple as it is.

works and in doctrine.

beautiful or comely, as a comely, well-built city is beautiful. This is the world that lives and floats in its riches, pleasures, wisdom, strength, holiness and honors, most beautiful and refined; but underneath is vile abomination and sin before God.

- (20) Now that she hears and accepts the word, fasts and wears sackcloth, and sits down in the ashes, indicates that God's word bears fruit, and turns everything back, and makes her consider her holiness, strength, wealth, pleasure, honor and good as sin, weakness, poverty, unwillingness, shame and harm, and despises everything. This means sitting in ashes, putting on sackcloth and fasting, so that even the animals, that is, their corpses, must fast and put on sackcloth, that is, chastise and discipline themselves.
- to a foreign land means that the spirit and the word of God should be taken from the Jewish people and given to the Gentiles, as Christ says Matth. 21, 43: "I tell you truly, the kingdom of God will be taken from it" 2c.
- 22) The fact that it flees, and suffers such a journey in the sea, signifies the cross and persecution that the gospel faces in the world, so that it seems as if the Christian preaching ministry were fleeing, wanting to perish and be lost; so weak does it seem against such a being, because the people who lead it are fleeting, that is, weak, lowly people.

The sea, that is the world, is great and mighty with its raging and raging. So the whale is cruel and terrifying with its mouth and teeth; that is, the prince and god of the world, the devil, is cruel by his princes and great lords, with strangling and killing 2c.

(24) Yet Jonah is sustained mightily by the power of God, and his preaching cannot be hindered by his own flight or by the raging of the sea, but he presses on and comes to Nineveh. Thus,

the Spirit gives, and deal falsely with no one, both in Even though the preachers are weak and the world is powerful, God's word, the holy gospel, is more Nineteen: Nineveh in Hebrew is called the powerful, penetrates and is unhindered. And though the preachers are all swallowed up, it only goes the stronger, and yet comes into the world, and turns it back; as we see that it was given to the apostles to comfort us, that we also should not be afraid of the sea and the whale, certain that our word or gospel is mightier than all these.

The other is of spiritual persecution, how it is with a sinner when he dies spiritually, and comes to life, that is, when he is to be justified and freed from sins. This is what happens. The first is sin, into which we have all fallen through Adam's disobedience, and have made it worse and greater through our own disobedience, and have thus fled from God's presence, not doing what God wants, and especially when we fall into beautiful sin, that is, hypocrisy and false worship, from the right word of God. This is the 21) That Jonah is also sent from the Jewish land disobedience and fleeing of Jonah from God's presence. For because we are in sins, we do not see God, and are far away, like the Prodigal Son in the Gospel [Luc. 15, 11, ff].

26) But that he flees to the sea and not to a certain you and given to the Gentiles who produce fruit with place means that the sinner, when he flees from God, does not make any certain plans, but goes and departs according to the flesh and the world, where the devil leads him and drives him, and does not ask where he is going, except that he may not be in the land and under God's obedience, but follows his own pleasure.

> 027 And he cometh down to Japho, and findeth a ship going to sea, and giveth fare, and goeth in, and lieth down, and sleepeth, and so goeth. Japho means beautiful or fine, that is, the ungodly crowd who live a alittering life in disobedience to God. This city is then just right for the disobedience, conceit, and selfchosen righteousness.

> For there he finds a ship, that is, as it seems to him, a good way and doctrine to guide him, as it is the law of God understood by human conceit. There are shipmen, that is, teachers of such law and their own works, and lead, so that one does not

knows where, but only to the sea. For there is no sure nor certain conscience before God, but goes as the sea goes 2c.

- 29 To these Jonah gives fare; for such teachers are belly servants, for money they teach and lead; they are also gladly given and made rich, as God gave the land of Canaan to the people of Israel, even for their works. But to the apostles and evangelists one gives nothing, but takes from them what they have.
- 3t). Then Jonah enters the ship, and gives himself up to the teaching, lies down in the ship and snores, that is, he is safe, and thinks he is now well off, and always goes in the being. How then do all the saints of works, who in their glitter lie so deep down and sleep, and do not feel what evil they do, as Solomon says Ecclesiastes 4:17: "Obedience is better than the sacrifice of the wicked, who know not what evil they do." Behold, this means to go down to Japho and down into the ship; of course, high down from Jerusalem, from God's obedience into the depth of disobedience and conceit.
- 31 But now God is coming to wake up the disobedient saint, and to make his holiness sin publicly, and to cause a weather to come, that is, to feel his wrath and judgment.
- (32) Then all their own holiness perishes, and both teacher and disciple despair, and the works will not endure nor stand, and the ship will break up and sink.

Every man shall call upon his God, that is, to comfort himself with his good life. But no one hears or helps the idols, for they do not know the right God.

- 34 Then they also awaken Jonah, that is, then they become true teachers of the law, then the law comes to its right office, and no longer teaches works nor false consciences, but shows sin and God's wrath, and frightens the conscience.
- 35 This is when they loose, and seek sin, and meet Jonah. For the law does not cease to search and torture the conscience until it finds the sinner and forces him to confess; as David says Psalm 32:3: "Because I would keep it secret, my bones became obsolete" 2c.

The loosening means that the sin is found about, and the law meets us; not when we think it, but when we think it least, then the house father comes, and finds us. Then Jonah must come out and confess to the law and justify how he is a sinner, otherwise the sea will not stop.

- (36) And even though they push and row hard to get to land, it does not help; that is, even though such a conscience is overcome, it still does not want to suffer the judgment of death, even though it confesses that it should and must suffer it, and that it deserves it. That is why Jonah does not jump into the sea himself, but is thrown in.
- 37. at last they throw Jonah into the sea, because it will not be otherwise, but ask God not to impute it to them, and fear and serve God, that is, as St. Paul says Rom. 7, 10: "The law is good, pious and holy", and yet kills, and makes God angry with me; of which there is nothing more to be said now.
- 38) Now that they fear and serve God means that the law, when it comes to its right office, serves God, that is, it makes fearful, humble servants of God, which before, when it was still in Japho, in abuse of works and conceit, it served the belly and took ferry money, and made snoring, safe, false works saints.
- 39 Now here comes the whale and swallows Jonah, that is, death and hell. For this is how it goes in succession: first the law, then sin, and finally death; as St. Paul says in 1 Cor. 15:56: "The law is the power of sin, but death is the sting of sin"; that is, if there were no sin in the conscience, death could do nothing, neither pierce nor cut, neither choke nor torture, would have neither point nor edge, but would be blunt and nothing. But if sin is there, and is felt in the conscience, death soon has spear and sword, and wants to strangle the man badly; and also strangles him, if he is not helped. So also, where there is no law, that is, where there is no right law and in its right office, there would be no sin, that is, sin would not be felt, and sin would be powerless.

and do not bite, as it does, where the 1) Jonah sleeps in the ship, and the sure work saints. Just as it is in nature that where there is no law, there can be no sin; but when the law comes, sin is soon there, and feels itself in the conscience. As horrible as the whale with its mouth was to Jonah, so horrible is the threat of death in a sinful, frightened conscience.

40 Then Jonah dies three days and nights in the whale, that is, the sinner lies in such terror and agony, and wrestles with death until he despairs. For within three days one can well feel whether one is dead, and whoever reaches the third day in death, there is no more hope. If he does not lie for a whole three days, that is, because he lies for a whole night and day, he is dead; for he may well reach one hour of the previous day and one hour of the following day. 2) Such three days are not long in this spiritual death. For it soon happens that death and fear drive him to despair.

41 Then the living word of God, the gospel of grace, comes and speaks to the fish, that is, it barks at death to let man live. Then faith comes, and man is both delivered from sins and death, and so lives in grace and righteousness with Christ.

Now Jonah learns to sing the little song Cap. 2, 10: "I will sacrifice with thanksgiving" 2c., and scolds those who rely on vanity and do not respect grace. For such people learn that works and the life of the law are vain things, and that only God's grace must help. And so they become people who create great benefit in the world. For they can teach, advise and govern rightly, because they have it not only from the books or words, but from the spirit and their own experience. There then cuts lind

is powerful what they teach, as Jonah means here with his sermon to Nineveh.

(43) The third one Christ pointed out to Himself. Matth. 12, 39, 40, although it is not a whole allegory or interpretation, but an example. For Christ takes Jonah alone before him, as he was in the whale, and says that he will also lie dead in the earth, and calls it a sign of Jonah, that is, a sign that is like Jonah. For he does not make the three days spiritual, as is proper in spiritual interpretations; therefore it is more a similitude than an allegory; and no one should interpret it thus unless Christ himself had done it. Now, there is not much to be said about this here, because it is all known in the day and in all the world how Christ died and rose again, and that this is the miraculous sign given to the unbelieving Jews, ves, it is presented to all the world through the gospel. so that they may know how they are all redeemed through the same miraculous sign and the wonderful divine work, and that they should hold on to it with true

44 Now the whole world is offended at the sign, especially the Jews, and it is an offence and a foolishness to them; but it must nevertheless be, for they will have no other, as they would gladly have it. For there it is, as Christ says Matth. 12, 39: "No other sign will happen to this evil kind without the sign of Jonah the prophet. This is also said elsewhere.

45 Finally, there is the wild turnip, with the worm that stings it at dawn. The story rhymes not only with Jonah's anger and thoughts, as the text reads, but also with Judaism, which has been a real wild turnip.

46 First of all, it has large leaves, which is the best part, because Jonah has a fine shade and a hut under it against the heat of the sun. But nothing is reported there, nor is there any fruit. The leaves are the words and laws of God, as St. Paul says Rom. 3, 2: "God's words were trusted in them.

47 Under these leaves sits Jonah, that is, the prophets and holy fathers sat under Judaism, as under a temporal tabernacle and outward worship, until

¹⁾ Wittenberg "hie" instead of "die" and "schläft" instead of "sleep". - "die Jona", that is, such people as Jonah. In the Latin translation: tnws 4onn6, iU 68t sutitiurii 6te.

²⁾ Here something seems to have fallen out, which Justus Jonas adds in his translation: so that one can say with truth that he lay there dead for three days.

on Christ. For it was a summerhouse or lauberhütte, which was temporal, and was to cease.

- (48) But it did not bear fruit. For the law without the spirit could not help anyone of itself, though many such holy people were among them in the spirit. Therefore Christ also cursed the fig tree with leaves without fruit, so that it withered away [Matth. 21, 19]. Which is one thing with this wild turnip.
- 49 But Jonah rejoiced in this tabernacle, and waited for the destruction of the city of Nineveh. For it pleased the Jews, and they also boasted that they alone should have God's word and God's service, and they kept the Gentiles all lost, just as Jonah keeps the Ninevites here.
- 50. While they were most confident that they alone were God's people, and like Jonah was most joyful over such a wild turnip, God provided a little worm that pricked the wild turnip, that is, Christ just came with his gospel, when the Jews were most proud that they were God's people alone, and pricked the wild turnip, that is, preached against it, and abolished the law by his Holy Spirit, and made us all free from the law and its power.
- 51 Therefore Judaism is withered and destroyed until this day in all the world, and neither green nor flourishing anymore, nor saint nor prophet sitting under its shadow, it is over with them. For Christ is a worm, as he says, Ps. 22:7: "I am a worm, and not a man," because he is so miserably crucified and despised. But still the poor crucified worm bites such a fine bush that it withers, and with the small bite, that is, with the despised gospel, destroys such a kingdom and people.
- 52) But the fact that the worm does not do harm in the evening, but early in the morning, when the dawn breaks, means that such a worm does not do harm in the evening, but early in the morning, when the dawn breaks.

The fall of Judaism happened when the time of grace, the New Testament, went out through the gospel to all the world. For he that caused the wild turnip to grow miraculously, the same also caused it to be pierced by the worm, and to wither. Thus, Judaism also arose quickly through great and many miraculous deeds, by the power of God, not by their own strength or power; as the histories show in the times of Moses and all kings 2c. In the same way it withered and perished, by God's will and command, when the hour of the gospel came.

53. Now Jonah grumbles for two great reasons: one, that the wild turnip withers and he can no longer sit under its shade; the other, that Nineveh should not perish; that is, it was ever unreasonable, even in the sight of some great saints, that the Jews should be abandoned and wither and perish, and the Ninevites, the Gentiles, should accept the gospel and become God's people: Then the sun stingeth hotly upon Jonah's head, and cometh a dry east wind, that he should faint. For St. Paul, too, Rom. 9:3, was greatly distressed that the Jews were so corrupt, and would gladly be banished from Christ for their sake.

54 But he is told that it is cheaper to be angry that Nineveh should perish than that the wild turnip should wither, and cheaper that Nineveh should remain than the wild turnip; that is, as St. Paul Rom. 11:11. From the destruction of the Jews comes the salvation of the Gentiles; that is, it is better and cheaper for Judaism to perish (which was of no use without the Spirit, and was vain leaves without fruit), than for the whole world to perish through its continuance. The judgment pleased God, and is also right, that we Gentiles may well give thanks to His grace. For the Jews, if they would also believe and leave Judaism, no harm would come to them, and yet all our salvation would be in it. God help us to do this, amen.

2. lectures of Luther Who the prophet Jonah,

according to the Altenburg manuscript.*)

Delivered probably in February 1525; printed in 1886.

Translated from Latin.

Preface about the prophet Jonah.

The same thing that we have said about the other prophets must also be observed here: that the deal God always observed this way, that when some grea change of things and some great misfortune was prophet Jonah was the son of the woman of Zarpath, imminent, he always sent his prophets as warners who fed Elijah, as it is written in the first book of the beforehand, who, by proclaiming the threatening wrath of God, were to convert at least some, so that not al would perish altogether. It was the same in all things with Christ's future in the world. Thus, when Jeroboam the king of Israel, reigned, many prophets were active as Hosea, Amos, Joel, Isaiah 2c., and I am completely of the opinion that also the prophet Jonah was at that time. The reason why I have this opinion is the important office. And from this it is clear that when passage in the second book of Kings, Cap. 14, 25 which moves me to it. Since the history describes the great fortune and the effectiveness of king Jeroboan for Israel, it says: "According to the word of the LORD the God of Israel, which he had spoken by his servant powerful at that time and stood in highest bloom. Jonah, the son of Amithai, the prophet" 2c. Although this Jeroboam ruled quite blissfully and recovered much for the kingdom of Israel, as history shows there all these prophets, who prophesied at that time condemned this happiness and the good prosperity of the kingdom, because the great Assyrian captivity was that the dear God had esteemed this prophet great. imminent. Therefore it is not doubtful to me that the Here again we have an excellent example of what the prophet Jonah

was a contemporary of Amos and the other prophets who prophesied during the reign of Jeroboam. Therefore it is nothing with this fable of the Jews, which also ours followed, in which they invent that the kings Cap. 17. Because this is easily said by them, it is easily despised by us, since it is not based on Scripture. I hold completely that Amithai is the name of Jonah's father, while they meanwhile want it to be a generic name.

But it is the office of this prophet that he is a prophet to the Gentiles, which alone was his most Jonah prophesied against Nineveh, the king of Assyria had not yet disturbed the kingdom of Israel. But Nineveh was the largest city and the head of the kingdom of the Assyrians, which was extraordinarily From this it can be seen that the calling of Jonah was a high and difficult and great one, since he was sent to preach against the kingdom, which was the most powerful at that time, and against so many glorious and powerful princes of that kingdom, so that we see apostle

^{*)} In the Altenburg manuscript these lectures have the title: hristiani patris D. Martini Lutheri Commentarius in Prophetam lonam. Wittembergae M.D.XXV, mense Martio. - Introite, hic dii sunt. The time determination given in this title is most probably incorrect, because also with the interpretation of the prophet Micha is the same note in the entrances: niense Martin. Since Luther finished the lecture on Obadiah on February 1, it can be assumed that Jonah followed soon after, probably still in February. Already on April 7, 1525 Luther finished with Micah. Our writing is first printed in the Erlangen edition, 6X6K. oxp.j tom. XXVI, p. 43, then in the Weimar edition, vol. XIII, p. 241, after further comparison with the manuscript. We translate according to the latter

Paul Rom. 3, 29. says: "Is God the God of the Jews alone? Is he not also the God of the Gentiles? Yes, indeed, also the God of the Gentiles." For this history shows that God also took care of this godless kingdom of the Assyrians, even though they were Gentiles and uncircumcised, and not of the Israelite people that God had chosen, even though they persecuted Israel. Thus he always had his Christians in the midst of the whole world together with the Jews. while meanwhile the Jews did not see this, but even despised all other peoples in comparison with themselves, because they did not have the law. Thus, even today, there are undoubtedly many Christians all over the world who are completely unknown to the world, whom God has chosen. Therefore, in this history we are taught how great the power, strength and effectiveness of the Word of God is, how it cannot be preached in vain, that it should not bear fruit, and that obviously. And if we now estimate this history in such a way according to the power and efficacy of the Word, it is certainly extraordinarily admirable and full of consolation, even though it otherwise seems to be small in outward appearance. Is it not a great power of this sermon, which within three or four days converted that exceedingly powerful kingdom, that it threw both the king and all the inhabitants into sackcloth and ashes, because they repented of the sin revealed to them by the word?

Now although this history is clear and easy and full of consolation, it has been obscured by insoluble and innumerable and void questions of the holy fathers, which may be seen in the interpretations of all. We do not want to deny that the Fathers were holy, but none of them was without this carnal attitude, which is certainly very evil, namely that they judged the saints according to their person and outward works, holding the opinion that there is nothing human or human movements in the saints, without which, as long as this mortal flesh lasts, even the most holy cannot be, which can be seen everywhere in Scripture, but most clearly in the seventh chapter of the letter to the Romans. Therefore this is for Jerome

and all the others have been the cause that, as often elsewhere because of many passages of Scripture, so also in this prophet, they have been extraordinarily troubled with many and various questions, since they dispute whether Jonah sinned in that he commanded that he should be thrown into the sea, or not? and how it is possible that he does not sin who freely inflicts death on himself? Jerome answers that this is permitted if chastity is in danger 2c. This is certainly a great abomination and an absolutely sacrilegious judgment, from which all must beware as from an exceedingly dangerous poison. St. Augustine's treated the matter more correctly and cautiously. Summa Summarum, all of them, as many as have been, have not paid attention to the kingdom of grace through Christ, nor have they understood it precisely and thoroughly, although they want to be considered as having paid attention to it and understood it. By God's grace, we have certainly been given greater light and a more accurate judgment of the kingdom of grace than all of them. We cannot err at all if we stand by the word and follow the judgment of the Word of God, namely, since we look at the faith in the works of the saints, not at the work itself, since the works can deceive, no matter how seemingly they may be, but not faith in the same way. Therefore, the Scripture calls killing good in the case of some kings, and condemns it in the case of others, since the latter killed by faith, following the word of God and pleasing God, while the latter did it without faith and sinned, while looking at the work of both, it seems as if evil was done on both sides.

The kingdom of grace is a kingdom of favor, in which God is favorable to the Christians who are in this kingdom. In the meantime, the saints in this kingdom sometimes stray and have carnal minds, which we see everywhere in the writings of Paul, who wants Christians to bear one another's burdens, to strengthen one another, to restore those who have fallen. In general, we who are still alive must not be separated from the saints, as if those who were alive in the flesh were not to be separated from the saints.

The people of the world said that something higher had happened to them than to us, since they all have the same flesh. These people could not see that. The author of the Epistle of James rightly says in the last chapter: "Elijah was a man like us. All have the same spirit, the same faith, the same Christ, and if we feel in ourselves the weakness of the flesh, if at times we fall, let us remember that they also may have fallen. Therefore, to return at last to Jonah, if we cannot save Jonah by this reason, that he, full of faith, did this work, it is quite certain that he, empty of faith, sinned, and we shall not be able to deny that he did a very great sin, namely, in setting aside the command of God by which he was sent, as the following indicates. Here all may continue with all their glosses that he was frightened by the godlessness of the kingdom of the Assyrians [, he feared] that they would not believe the word. With these glosses they want to diminish that great sin, but we want to make it great for our comfort. But because he was a child of grace, this sin was forgiven him, as great as it was, otherwise he would have perished, as Saul perished, because he did not kill Agag, the king of Amalek, over whose killing he had God's command, as Jonah did here.

had the command of God to go to Nineveh and preach. This history is certainly lovely and admirable that Jonah was able to persevere in faith, since his conscience was so terrified. For he was aware of the great sin, because he felt the wrath of God and equally also the punishment, 1) namely, of sin, as he also says below [Cap. 2, 2.) says: "I cried out from the belly of hell" 2c. All this is written for our consolation, that although we feel both sin and the punishment of sin, we should nevertheless persevere and not despair, however great the punishment and chastening of God may be, so that, finally saved (as we must be saved if we patiently suffer the hand of the Lord), we may speak with David, Ps. 117, 18: "The Lord chasteneth me, but giveth me not unto death." Therefore, although those who are in the kingdom of Christ sin, they are not condemned, since it is a kingdom of grace; sin is forgiven and not imputed for Christ's sake 2c. This summa or main part of the kingdom of Christ all holy writers have not been able to understand, all have lacked this judgment. This I know for certain, having searched all their writings 2c.

Instead: Huoü sentiedat et item streetcar äei, poenarn etc. we have assumed:
 sentisbni iraw.

üei et itern xosnnin etc.

The first chapter.

V.2.3 Arise, and go into the great city of Nineveh, and preach therein: for their wickedness is come up before me. But Jonah arose, and fled before the Lord, and would have gone to the sea, and came down to Japho. And when he found a ship going to sea, he gave ferry money, and stood three, that he might go with them to sea before the LORD.)

"Jonah arose, and flee." No doubt he was frightened by the magnitude of the task to which he was sent, and

was afraid of such a powerful kingdom, of such powerful princes, just as if someone would be sent to the kingdom of the Turks today. And this greatness of the task the Lord increases, since he says: "Their wickedness has come up before me." Therefore, by this sermon, since he declared all these princes guilty of ungodliness, he would have aroused the bitterest hatred of all against him, while he was a single and lowly man. But in this he sinned, as I said, since he did not look at the word of God.

but on the work itself to which he was sent, and on the difficulty and greatness of the work. For the flesh cannot believe the word of God, nor command God, when it looks to human counsel and to the many ways in which it goes forth. But faith goes forward on the right road with closed eyes, clings to the word of God, follows the word, believes the word, even if in the meantime all creatures oppose it, although it seems to the flesh that nothing less will happen than what the word wants to be believed or done, although it should seem that heaven and earth would rather perish, so that when God says there will be a new heaven, with closed eyes, thinking nothing else, looking at no other object, simply believing the word, he gives God the glory that he is true. Since Jonah did not do this, but looked at the greatness and difficulty of the matter, he could not but doubt, - "Their wickedness has come up before me," is a Hebrew phrase [like Gen. 18:21]. GOD neither ascends nor descends, but as we feel in our conscience that GOD is either gracious or angry, so the Scriptures use to speak of GOD. Then He descends to us when we feel Him in our conscience, then our wickedness ascends when our conscience strikes us because of sin 2c. "Before me," as if to say, though in outward appearance this is an excellent and very good kingdom. - In thar- sis ["to the sea"]. This has been interpreted to mean the city where the holy apostle Paul was born, but nothing seems less fitting to me than that. However, I fully believe that this is a special name of his part of the sea, some gulf. The Latins have various names for the seas, as, Mediterranean, the Indian, the Red 2c., then they call that, which goes around the whole earth, the Ocean. And there are passages of Scripture that move me to interpret it as, 2 Chron. 9:21: "The king's ships sailed on the sea (in Tharsis). With the servants" 2c., likewise Cap. 20, 36: "He united with him.

To make ships to go out to sea (in Tharsis)." These passages can by no means be understood of any city, for Tharsis and Jerusalem are quite different oerters. Similarly, a clear passage in the 72nd Psalm, v. 10. is, "The kings of the sea and of the isles shall bring gifts." In this passage he is actually talking about the midland sea, as the Latins call it, which has many islands. It is therefore the opinion of this passage that Jonah, so frightened by the greatness of the task to which he was sent, did not undertake to flee to any city, but having found a ship, resolved to flee whithersoever he might be taken on the sea. - "From the Lord." I do not dislike the opinion according to which this piece is interpreted to mean the same as when he said: before the temporal kingdom of Israel, in which God dwelt, since they had the word of God. Wherever this may be, it indicates the presence of GOD. That others interpret it in such a way that Jonah was so foolish that he thought he could flee somewhere where he would deceive the Lord, does not please me. For why should he be of such an opinion, since he calls [v. 9.] the LORD, the GOD from heaven, who made the sea and the dry land? - "And came down to Japho." Japho is a port of the Mediterranean Sea, so that it is already clear from this passage what is to be understood by Tharsis. It is, as I have said, the Mediterranean Sea, as should have been translated in this passage of the prophet: "and fled, and wanted to go to the sea", likewise: "He found a ship that wanted to go to the sea, and gave ferry money" 2c.

V. 4. Then the Lord sent a great wind on the sea.

It is, as I also said above, this prophet quite easy, because he has no veiled and dark words and sayings. But since it is a simple history, it requires a great attention and a great movement of heart, as it tends to be with all such histories. It is certainly something great, a heavy task, that a few man is sent against an exceedingly powerful kingdom. Therefore he refuses, frightened by

The greatness of the task, out of pusillanimity, to carry out the command of the Lord. This is a serious matter, a great sin, just as the punishment of sin was great. Besides being outwardly terrified by the Lord's wrath, he also felt the wrath of God in his conscience. But he remained in faith, however much greater a storm raged in Jonah's heart or conscience inwardly than outwardly on the sea 2c. Because we are only spectators of such terrifying events, they do not appear to us as great and terrible as they are. But if we were to experience this ourselves in our consciences, then we would realize what it means to feel God's wrath against us, and what faith fei, which even in the midst of wrath grasps God as a merciful and gracious one 2c. If this were to happen, we would leave many useless questions unanswered, with which we otherwise struggle miserably in such passages of Scripture when we are out of challenge.

V. 5. [And the shipmen were afraid 2c.]

This thunderstorm on the sea was much greater than what usually happened. For even the shipmen were so terrified that they attributed it to someone's sin. Therefore Jonah, aware of this evil, hid himself in the lowest part of the ship, since he felt nowhere safe in his conscience and the fear of the wrath of God had seized him, and slept. 1) This sleep was entirely a sleep of sorrow, with a certain sensation of death mixed in, which is known to those who have once suffered such afflictions. And the Hebrew word that is written here also expresses the same thing in a subtle way. All this is written so that we may see how Jonah felt the presence of divine wrath, and how great a thing the trembling of consciences is when they are terrified by the wrath of God. Then, when the Lord is angry, the mountains are touched and smoke. as the Psalm [104:32] says.

"And the shipmen were afraid, and cried every man unto his God." The

1) dormit is highlighted as a new keyword in the editions, but the verse number "5." is found only before the following paragraph.

Shipmen were not entirely atheists, because they call God, but the one they form themselves. For to have gods is to form them in one's heart. And therein lies the main thing that one thinks of God as right or good. For God is such toward us as we ourselves believe Him to be toward us, and form Him in our hearts, as it says in the 18th Psalm, v. 26 f.: "With the holy you are holy, and with the pious you are pious, and with the pure you are pure, and with the perverse you are perverse." And this keeping of God is followed by the various worship services of different people. As each one forms God, so he worships Him. The divine majesty is subject to the various opinions of men; some judge God in one way, others in another, as can be seen in Matth. 16, 14: "Some say that you are John the Baptist, others that you are Elijah, some that you are Jeremiah, or one of the prophets" 2c. The same we see here with the shipmen: they called the true God by name, but in what form or in what opinion, that is not known. This alone is the right form of God, when we take hold of Him in faith, namely, that we recognize that God is always a gracious Father and a Father of mercy. This knowledge alone is from the Holy Spirit, and this alone is the true and right one. All others are idolatrous, for we invent some works for ourselves by taking our reason as our guide and teacher, through which we think we can become pleasing to God and gain reward or favor for his sake. That is absolutely idolatry, if we impute this figure of our performed works or our inventions to God. This alone is the root and source of all idolatry. Such are all the monks, nuns, missals, and all those who judge God by the works they have invented. God, however, does not want to be shaped by us in this way, but wants to shape us. He wants us to believe in Him absolutely, namely, that we please Him not by any work, by anything we do, but because He has mercy on us. This means to be born again of the Holy Spirit, as it is written in John Cap. 3 is written.

V. 6 Then the master of the ship came to him and said to him, "Why are you sleeping? Get up, call upon your God.

This is an excellent passage, and worth noting. When human nature is out of danger and all is well, it is hopeful, tranquil and secure, and promises itself many things, but in adversity, when it sees that it is done for, it submits to all, even to the very lowest. So here; since the shipmen are in despair and danger of death, they seek everywhere they can. They take refuge in Jonah, whom they would not have cared about in the least except for the challenge. This is the nature of human reason, and it cannot act differently in the face of adversity. In the past, when we were oppressed by sin in our conscience, we ran to the monks or I don't know what other people for comfort. So here the shipmen take refuge in Jonah. For reason thinks that it must be saved through the intercession of another, but faith, as it despises no one, so it trusts in no one, but only in God, whom it calls upon in distress 2c.

V. 7. 8. 1) And one said to the other: Come, let us loose.

As in many other places, the papal decrees on casting lots have struggled miserably with this point. Casting lots to tempt God is evil, but the need and danger of death in such a case does not tempt God, unless someone is obviously godless. 2) Thus the LORD has promised to give us a living and everything that serves as a living, but in such a way that we should not sit idly by and misuse our hands, which are given to us by God to work. Therefore, if your hand is strong, and you do not have a manifest word of God like Elijah, who was fed from heaven, yet hope.

that what is necessary for your livelihood may be granted to you, 3) then you are tempting God. But in adversity, when you are trapped, where you have no opportunity either to work or to earn a living, and then expect your livelihood from heaven, that is indeed not tempting God. So here, too, one must definitely judge the casting of lots. They were urged by the greatest need and could not do otherwise; Jonah, however, although he was aware of such a great misdeed, nevertheless cast the lot with them, hoping that he would be able to escape in some way. But our unruly interpreters, who judge the saints in such a way only according to their works, know nothing of faith, nothing of spiritual temptations, otherwise they would judge more intelligently, which I have explained guite abundantly at the beginning of this prophet. A work done at different times by different people does not count equally before God, but the works must be judged according to faith. This is the reason why God approves of a work in one person and disapproves of it in another. But I do not absolve Jonah from sin here.

V. 9. He said to them: I am a Hebrew, and I fear the LORD GOD from heaven 2c.

Here finally begins the confession of sin. He says that he fears God from heaven, who is angry with him and from whom he has foolishly taken it into his mind to flee. But he speaks according to the Hebrew way when he says that he fears God. Fear of God is reverence and spiritual worship, for this is how Scripture uses the word fear of God everywhere. For the right proper service of God does not consist in works, however great and holy they may be, but in true and right reverence. Such a way of speaking is in the Psalm [Ps. 19, 10]: "The fear of the Lord is pure and abides forever" 2c. There, the fear of God is divided into various parts, but all this does not serve the purpose, since he speaks of the fear of the Lord in the passage.

The verse numbers "7th" and "8th" are missing in our template.
 How this is to be understood, see Luther's previous interpretation of the prophet Jonah, Cap. 1, 7.

³⁾ Instead of our template to be read. The Erlangen offers:

God, just as he also speaks of the law of the Lord. Therefore, it is the opinion of Jonah when he says: "I fear God from heaven", that is, I am a true worshipper of the true God. Thus Jonah feels the wrath of God within himself and now also the punishment, which becomes even greater, since now also the sin has been revealed and made public.

V. 11: For the sea was boisterous.

That is, the sea did not stop roaring, but the storm grew bigger and bigger. And so, since the Lord did not calm the storm, Jonah wanted to remedy this evil by his death. This was certainly a great sin in the prophet. Moreover, by far the greatest and most frightening thing is that now that he was about to die, he knew for certain that he had an angry God who was against him, and that therefore he would have to die by the wrath of God. This was a very bitter challenge: that he thus saw death before his eyes, yes, now wanted to die, and yet knew that God was angry with him. We do not consider this greatness of the challenge, since in the meantime we only look at the fact that he was miraculously preserved afterwards, since God wanted it that way. But in all these so terrifying temptations, he was a forerunner. image of Christ, since Christ Himself interprets it as we will say.

In addition, although Jonah alone was the cause of this storm, all those who were with him were also in danger of their lives in the same way and suffered the same punishment. This is what we have often said, that because of an ungodly man a whole country and a whole people often perish and are miserably afflicted. The Scriptures are full of such examples. For example, the Lord miserably afflicted the entire Israelite nation for the sake of Achan, who had stolen the banished people, Jos. 7. In contrast, the One Moses was often a salvation for all of Israel. Thus the author says in the last chapter of the epistle Jacobi [v. 17.]: "Elias was a man like unto us, and he prayed a prayer that it should not rain, and it rained not on the earth three years and six months." These are God's judgments, who does not act unjustly, however much it may seem otherwise to us.

V. 14. O Lord, let us not perish for the sake of this Maune's soul.

This terror of death was salutary to them, for they were converted to the true God 2c.

The second chapter.

So that the terror of death would be even greater, Jonah is not only thrown into the sea, where there was nothing from which he could have hoped for help, be it from God or from men, since he now thought that he would have to die, but is also swallowed alive by the fish, since the Lord provided the fish in such a way, so that he would still be alive in the midst of death. An extraordinarily wonderful history, by which the dear God wanted just that, that we would be completely sure that he is the Lord of death and of life, that everything is in his hand. For it is he who kills and makes alive, makes alive and kills, leads into hell and out again [1 Sam.

2, 6.]. Therefore, we are to learn that we have such a God who can preserve us even in the midst of death, in the midst of sin and hell, but in the same way as He miraculously preserved His Jonah here, who saw nothing else, nor could hope for anything, but death. For this was certainly something frightening for Jonah, that he, now being thrown into the sea to perish by the water, felt another devourer, who swallowed him up with his tremendously large maw. And now that he had been swallowed up, he nevertheless did not perish, but remained alive for three days. No doubt there was an extraordinary struggle of faith in Jonah, since he could not die like that, kept alive in the belly of the fish. He

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felt the divine grace, namely since he did not die; he felt that he was blameless, which his song indicates, and that God was present, since he was not consumed, and yet he was still doubtful in his heart: it might happen that he should still be consumed. This was certainly an extraordinary and severe challenge, that hardly any other seems to me more admirable, and if the Holy Spirit had not written such things, I would not easily believe it. But, as I have said, it was all written for our sake, so that we might learn from it to trust in the kind Father, the dear GOD, in all adversity. For why should we not trust in God, why should we not rely on Him in all adversity, when He sustains His own in the midst of death, in the midst of hell, and has promised that He will sustain them, to such an extent that even death, sin, hell and all evils must serve the good of the godly, and not only not harm them, but also become salutary and serviceable for life, which can be seen quite clearly in this story of Jonah. "Whosoever therefore will not trust in GOD, let him trust in the devil." So completely true is what the apostle Paul says [Rom. 8, 28/ that all things serve believers for the best.

V. 1. And Jonah was in the body of the fish three days and three nights.

It is marvelous how he could have counted the days, since he neither saw nor heard anything, when he was closed in the body of the fish. But he remembered the day when he was thrown into the sea and the day when he was finally brought to light again. And without doubt he was not three whole days and nights in the fish, as also Christ did not lie three whole days in the grave, if one wants to make a completely exact calculation. But the scripture uses the figure of the synecdoche, namely by taking a part for the whole 2c.

V. 2. And Jonah prayed to the Lord his God in the body of the fish.

It does not take place that you think that the prophet has worked out this his song in such a way.

while he was in trouble, but that only after he was freed did he put in order what he had thought in the adversity and challenge. But it is a fine song and a clear testimony against trusting in works. For he says thus:

V. 3. I cried out to the Lord in my anguish.

For in distress of body and soul there is nothing left but to cry out. Our efforts and our strength are nothing, as Jonah cried out when he was pressed by need. There was no merit, for he had sinned exceedingly grievously against the Lord. Therefore, the only thing that remained was that he cried out, and that was "to the Lord". For it is he alone to whom we must flee as a holy anchor and the only refuge when we think that it is all over for us. But this is the highest thing, that even though we feel that God is against us, and we have an angry God, and we are sinners who deserve wrath and condemnation, we can still call upon God as a kind and forgiving Father, 1) as He always is and never has to be taken otherwise. And so God is to be judged, not by what we see, but by His promises, by which He has promised to be our Father and our God. Thus, if he is kind to us, if he does not look at us or strike us, we should not trust him [for this reason], since he acts differently from what is before our eyes, but should stand in fear. On the other hand, if he strikes us, we must again not mistrust him, 2) not despair, because he acts differently than we think.

And he answered me.

He felt that his prayer was powerful, just as the effectiveness of a right prayer must be felt. For if we do not feel that our prayer has been powerful, we have not prayed rightly. Inevitably, the following follows

¹⁾ Instead of P0886 in the two editions will read (depending on ut) p088irnu8. - The Weim. Edition notes: "With posse, the Altenburg manuscript forgets ut."

²⁾ Instead of Läknäurn we have assumed äitLäknäurn.

true prayer feels this inward sensation, just as the preachers of the Word feel the efficacy of the Word they teach. For Christ says Luc. 8, 46: "I feel that a power has gone out of me."

I screamed from the belly of hell.

Thus he adapts the speech to the movements of the heart, since it could not be otherwise to his mind than that he would be kept in hell, as also the Scripture calls such severe temptations hell, as one can see everywhere in the Psalms, and says that those who are in the utmost temptation are in hell 2c.

And you heard my voice.

That is, even though there was nothing but ruin and condemnation before the eyes, even though faith had to struggle, it still persevered, and therefore I have been preserved, you have heard me. For faith is preserved by the word, even though there is nothing but condemnation before the eyes, however great the trials may be.

V. 4. You threw me.

Now he describes almost to the end his sinking [into the sea].

Into the depths in the middle of the sea.

In eoräs maris is a Hebrew expression, that is, to the bottom of the sea. This is a frequent expression in the Scriptures, as, in the fifth book of Moses [Cap. 4, 11.]: usque ad cor caeli, that is, "to the midst of heaven". And Ps. 45, 6: "That the nations fall down before thee" in corda inimicorum regis, that is, "in the midst of the king's enemies," where they are strongest and most numerous. So also here: in corde maris, that is, where the sea is deepest.

All your waves and billows went over me.

This is also taken from the Psalm. By the way, instead of gurgites, which we read [in the Vulgate], one should translate more correctly fracturae. For the same word is in the 93rd Psalm, v. 4: "The waves of water (clationes) in the sea are great," where the ancient writers translated: SUSPENSURAE. But it actually means-

The first thing is what we Germans call "bulges or waves". It is therefore the opinion: All thunderstorm and all impetuosity of the sea covered me. But he expressly says "yours", that is, my conscience testifies to me that it is you who inflict this punishment, this terror of death and hell. And this is the punishment of consciences, that we feel the wrath of God against us in adversities, who lays out for us these evils and these exceedingly great plagues.

V. 5: That I thought I was cast out of your sight.

Here he meant that it had happened to him body and soul, as if he wanted to say: All this drove me to despair; frightened by these signs, I saw nothing else than that it had happened to me, that I was rejected by you. This is one of the inexpressible groans, this is the highest groan and the highest death in temptation. These are not vain words, and only those understand them who have once suffered in this piece. They know what it means that the conscience feels within itself that it has in truth been rejected by God. For this is how it seems to such consciences 1) that are in distress, as it also seemed to Jonah. For he says, "I thought," as if to say, "I was wrong, and you were wrong, since you acted differently from what I expected to happen. So in the heart of Jonah there was a struggle with despair, but he did not despair completely. For in such temptations despair is so great and so mighty that even faith seems to succumb, but still it endures, and God's power is mighty in the weak, 2 Cor. 12:9. The same is in all the pieces in the 31st Psalm, from which this is taken [v. 23.], "I said in my trembling," it says, "I am cast out of thy sight."

I would not see your holy temple again.

I am entirely of the opinion that [what is affirmatively stated in the Vulgate is] ver-.

¹⁾ Instead of 86vt6ntii8, What the Weimar edition offers is to be read with the Erlangen eon86i6ntii8.

noing must be understood and read, so that the opinion is: Do you also think that I will ever see your holy temple? For even to this day the Hebrews do not agree about this word that is written here. It may mean the outward temple at Jerusalem, for that was appointed by GOD for prayer. Or, to whom this does not please, he may understand the spiritual temple, that is, where GOD dwells, as the prophets use to nine the dwelling place of GOD the temple of GOD 2c.

V. 6. reeds (pelagus) covered my head.

The Hebrew word here means either the sea or reeds. Therefore I translate in such a way: Reeds had my head entwined, that is, the sea, which has reeds or rushes at the shores, has become a crown of my head. So much was lacking in it that I could have escaped. So he highlights the challenge and makes it great.

V. 7. I sank down to the mountains' foundations.

To the foot of the mountains, where the mountains have their end, that is, I was at the bottom of the sea.

The earth had locked me eternally.

These are all figurative speeches, as if he wanted to say: It was impossible that I could have gone out, because the earth had completely closed me with bars, as it were; nothing could be hoped for that I would be freed. And this is a great movement of the heart. For this is the way to sinue to all who are in such heavy temptations that they do not think it can happen in any way that they will be redeemed.

But you have led my life out of ruin.

The Hebrew word which the Latin interpreter translated by perditionem, 1) is also found in the 16th Psalm where we read [Vulg.

V. 10.]: "You will not admit that your saint sees corruption (corruptionem)." This word was by all means a word of faith, and if this be said of nus in truth, it is impossible that we should perish, though we be in the midst of death and hell. And here he prescribes to us the way in which we are to be snatched out of the resurrection, as if to say, If any man be afflicted, if he feel the terror of death, and be in hell, call upon the Lord, as I also have called upon ihu. Remember the Lord, call upon him with confidence, and when he has been called upon, he will help you immediately. Here belong many psalms.

V. 8. Since my soul despaired with me.

This is also taken from the 42nd Psalm, v. 12: "Why do you grieve, my soul, and are so troubled within me" 2c.

V. 9: Those who hold above the void.

This is what the spirit does immediately, that he, instructed by his experience, teaches others the same, and condemns everything, whatever it may be, in which we trust outside of our uprightness. This is the only and quite right service of God, when in adversity we take refuge in him as a father to obtain help. All our works, undertakings and all the efforts with which we want to help ourselves are null and void, they cannot help us; in adversity everything falls away, because it is something null and void, as Jonah calls it here, and not only that, but they are also null and void people, because they hold above the null and void and take care of it, i.e., what they take care of or worry about is null and void, and their works, with which they struggle so vainly, are null and void.

Abandon their grace.

That is, the grace of God, in which they should hope for everything. For the grace of God is ours, since we are to hope in it alone, and are preserved by it alone in all adversities. Everything else, by which we want to help ourselves, is null and void.

This is not correct, but also here is in the Vulgate: 6k eorruptiorik. The opinion of Luther will be: instead of enrruptionk should be set pkräitionk. This is also offered by the Zwickau manuscript.

Thus we learn to keep the grace of God in no other way than in temptation, when we think that it is all over for us, when not only God but also all creatures seem to be against us, when we cannot remedy the evil with our advice, with our wisdom, reason and all our efforts.

V. 10. But I will sacrifice with thanksgiving.

This is the sacrifice of the godly, this alone does the Lord require of them, these are the farrows of the lips, that is, thanksgiving. See the whole 50th Psalm. [There it is said, v. 14: "Offer thanksgiving to God," likewise (v. 23.): "He who offers thanksgiving praises me," namely, if we ascribe everything to God, nothing to ourselves 2c.

I will pay my vows to the Lord.

"Pay vows" is everywhere in the Psalms for giving thanks. For it is "to pay the vow" to confess and praise that the Lord alone is our God, who alone can and will snatch us out of all temptation and adversity, and it is done for us if he does not save us 2c.

V. 11. The fish fed Jonah from the land.

Thus, for the godly, death and sin are the cause of life and righteousness, and disgrace is the cause of honor: in fact, everything must serve them for the best, as we said at the beginning of this chapter. What, therefore, can separate us from the love of God? Hunger or persecution 2c.? Rom. 8, 35.

The third chapter.

We have said enough and too much about the someone could easily wander at leisure in all the streets greatness of Jonah's task in the first chapter.

2c. Then in the Latin Bible also a great error has been

V. 3. But Nineveh was a great city of God.

For what we read in our Latin Bible: İtİnere trium dİerum, according to the Hebrew İt is more correctly read like this: to pass through (transitu) in three days. For what they say, that the city had a quite extraordinary size, has not my approval, namely that one could hardly have passed through from one end to the other in three days. Jerome says that it was so large in circumference 2c. Lyra has meant, it was an area which was surrounded by walls. I think that this city was hardly as big as Cologne or Erfurt. And the reason why I assume this is the passage in the last chapter, which moves me [Cap. 4, 11.]: "In which are more than one hundred and twenty thousand people" 2c. That is certainly a small number of people for a city of such size as they want. Hence the opinion: to pass through in three days, that is, which

2c. Then in the Latin Bible also a great error has been committed in that the name of GOD is omitted, and it should be read thus: "it was a great city of GOD" (or before GOD). This name ["GOD"] all Hebrew copies have with great unanimity, and Jerome did not omit it in his Latin translation. And all the commentators pass by this very bravely. But it is certain that it is not called a city of God because it is built by God, for Assyria built it, which is evident from the tenth chapter of the first book of Moses, v. 11. Moreover, it is not called a city of God because it was ordered by the laws of God. Therefore, I consider that this is the opinion, as if to say that God took care of them, God took care of this city so that it would not perish, and that is why He sent prophets to them, so that they would turn from their evil ways and be saved. And this is what I have spoken of abundantly in the beginning of this prophet, that God is not only God to the Jews, but also to the Gentiles.

V. 4 And Jonah began to go in a day's journey into the city.

That is, he completed the third part of his sermon. - Instead of clamavit, it should more correctly read: he preached.

There are forty days left, and Nineveh will perish.

In exceedingly short words he describes the main point and goal of his sermon, but no doubt explained it in a great many words. As he preached, he used his passages of Scripture with which he testified that the wrath of God was present; he explained to them his mission from God, he reproached them for their sin and explained to them the cause of God's wrath 2c.

V. 5. 1) Then the people of Nineveh believed in God and preached that they should fast.

This passage is held against us by the enemies of faith, who think that they have completely won the victory against us, since the blind people read this [v. 10], that God looked at the works of the Ninevites, and, according to them, bring a testimony against the righteousness of faith. We do not want to be like them, with our eyes open, but look at the words of the Holy Spirit and consider them more carefully, namely, that it is not by chance that it is prefaced: "Then the people of Nineveh believed in GOD." This is the guide and rule by which everything must be judged that is added of works. For if faith is sincere in heart, it does not need any teacher of good works; it knows of itself what is proper to do. Thus the prophet Jonah proclaims only the pure word, for that is what he was sent to do, and prescribes nothing at all about works. But since the Ninivites believe the word, they do these works of their own free will under the guidance and impulse of faith, with which they testify to the inner faith by heart. Faith alone makes a man absolutely righteous, as is stated in the third, fourth and fifth chapters of the Letter to the Romans.

1) In the Weimar edition, this verse number appears only before the next keyword.

is written. After man has been justified by faith, the fruits of righteousness necessarily follow, since a good tree cannot but bear good fruit, a bad tree bad fruit, as Christ says [Matth. 7, 17]. We see quite the same here in all things, for he says thus, "Then the people believed" 2c. Therefore, works did not produce faith, but faith produced works. Therefore, this passage does not serve against us. but for us.

And put on bags.

This is a Hebrew way of speaking, as the Hebrews also say, Eat bread and drink water, where we say, "He has eaten and drunk." So here "to put on sackcloth" means to put off the delicious and splendid garments and to put on lowly ones. This is quite clear from many passages of Scripture. Is. 20, 2. it says: "Remove the sackcloth from your loins", likewise Cap. 50, 3.: "I clothe the heavens with darkness, and make its covering as sackcloth", that is, I make the heavens sad, foggy and dull. And in this prophet also we see this Hebrew mode of speech, for he says afterwards [v. 8.], "And shall wrap sackcloth about them both men and beasts." A sack is a whimsical garment for animals.

V. 6 And when this came before the king of Nineveh.

Here we see what I said above about the power and effectiveness of the word preached by Jonah. Although the king had not heard Jonah preach, he preached himself after he had been informed of Jonah's sermon and converted the third part of the city through his sermon, 2) and stood up from his royal throne, took off his purple, and wrapped a sackcloth around himself, that is, a lowly garment, namely a mourning garment, by which he testified to his inner grief together with the other citizens.

According to the Zwickau manuscript, it should read something like this: and converts the whole city by his preaching, after Jonah had converted the third part of the city 2c.

And sat down in the ashes.

This is also a Hebrew way of speaking, that is, his lowly sitting also corresponded to his lowly clothing; he sat in some lowly place where it was otherwise not proper for the king to sit.

V. 7 And he cried out and said to Nineveh, by the commandment of the king and his mighty men, thus:

Instead of ex ore regis et principum ejus, it should more correctly read: "By command of the king and his mighty ones."

It shall cost neither man nor beast, neither ox nor sheep.

God does not look at the works of animals, nor are they pleasing to Him; but in such a way, since it is done by faith, it cannot but please God supremely. Thus, faith causes everything to be exceedingly pleasing to God. For what is done by faith is right and pleasing to God, but everything that is not done by faith is sin, Romans 14:23. So also the fasting of the animals pleased him, but it would have pleased him no less if the king had fed the animals.

V. 8: And they shall cover themselves with sacks, both man and beast.

That is, they should testify to their sadness and repentance; in order to display their sorrow because of sin, they should not dress splendidly. Thus, what a broken heart does by faith, no matter how ridiculous it may seem, is exceedingly pleasing to God.

And let every man turn from his wicked way.

This is true repentance, and this is true faith, to which then works also correspond, so that we do not turn from faith back to ungodliness, thinking that we believe.

V. 9. Who knows, God wants to turn back.

Here one asks why they doubt, since the certain faith is present. For if they had not hoped for grace and mercy from God, they would not have shown and manifested this hope through those works. And this is what I also said above: Faith is in battle with despair. For in temptation, when God seems to be against us and to be angry, faith feels the struggle with despair and yet is not defeated.

V. 10. But God saw their works.

The previous passage, as I have said, interprets this. They believed the word of God, and since they refrained from ungodliness, they testified to their inward faith with outward works, and for the sake of faith, which is the source and fountain of works, God regarded the works of the godly. Otherwise, everything that is not based on faith is sin. If the heart is impure and unbelieving, God does not like the works, no matter how glorious they may be in outward appearance, which the Holy Spirit explains most clearly in the Scriptures about Abel and Cain, Gen. 4, 4. ff.

The fourth chapter.

The beginning of this chapter seems to be anticipated (per anticipationem dici), since the same is repeated afterwards, where he returns to the order of the history.

1) For this is the way of the Hebrew language, that

1) Weimar edition: ersdlt instead of reäit.

it has a ponderous (taediosam - morose) sentence structure and often repeats the same, as in the first Psalm [v. 4., according to the Hebrew): "Like chaff the wind scatters them." In this speech the pronoun "they" is entirely superfluous. And what she does in any abbreviated sentence, she does also in a

long continuous speech, as can be seen in the fifth book of Moses, where Moses often makes many words when describing some history, which he then tends to repeat again completely, even in one and the same context. So I think that also this passage at the beginning of this chapter is anticipated, so that this is the order of history: God saw their works, that they turned from their evil way, and did them no evil. These words were not spoken immediately by Jonah, but after some days, after the sermon was completed, when he saw that what he had predicted would happen did not happen. And then follows what is written at the beginning of this chapter: Since Jonah waited thus some days, and that which he had foretold did not come to pass, since the Ninivites repented, Jonah [as it is said in the Vulgate] was afflicted with a great plague. But the Hebrew word rather means, "It grieved Jonah greatly." Christ also used this word in the Gospel, Matt. 6:34: "It is enough for every day to have its own plague." But he was unwilling because, before he went, he had set aside the command of the Lord, because he was frightened by the danger of death, as I said above, then because he did not want those to be saved 2c. And so he is angry that the Assyrians do not perish, the destroyers of the people of God. Here we see again what I have often said at the beginning of this prophet and elsewhere, and what the Scriptures everywhere indicate, that in the saints there are still remnants of the flesh left, which they do not lack until the old Adam perishes altogether. There is an excellent passage in the 14th chapter of the Acts of the Apostles [v. 15], where Paul and Barnabas say: "We are also men, subject to the same evils as you. And the author of the epistle of James says in the last chapter [v. 17] of Elijah: "Elijah was a man like us." They had flesh and blood just like us. Therefore, no matter how holy they may be, they sometimes fell out of weakness of the flesh, and most shamefully, as Jonah did here, who, though wonderfully proven and exercised in the faith, nevertheless did not gladly submit his will to the will of God.

can. The dear God wanted the Ninevites to be preserved; but Jonah is not the same, but he is angry and grumbles. No suffering, no challenge is sufficient to kill the old man: the old Adam does not cease to be like himself, no matter how great the challenge may be, if he does not finally perish completely and is strangled all at once. This is therefore written for our consolation, that just as divine grace did not impute sin to them, however great it was, because they were chosen and transplanted into the kingdom of grace, so sin will not be imputed to us either. Rom. 8, 1.: "There is therefore nothing condemnable in them that are in Christ JEsu". [v. 28.:] "to them all things must be for the best" 2c. And as they are saved under the shadow of the hand of the LORD, so shall we also be saved, and not despair if we still feel the remnant of the old flesh in us, which shall not cease [in us], even as it hath not ceased in the most holy people, until this old Adam also be utterly put to death; meanwhile we shall cleave unto Christ our Head. And this is the preaching of the kingdom of grace, that though sin remain in the saints, as it cannot be otherwise, yet it is not imputed to them, but is forgiven, as they pray daily 2c.

V. 2. Ah, Lord, this is what I said (hoc est verbum meum).

The Hebrew word dabar means a cause, a thing, a speech. So it says 5 Mos. 16, 19.: "The gifts blind the wise, and pervert the things (Verba) of the righteous," that is, they pervert righteous things. This is how Jonah used it here. The Latin would simply say: "This is when I was still in my country, therefore I also wanted to flee to the sea.

For I know that you are gracious and merciful.

In the Psalms these words are often connected. And what he translates here by misericordia, the same word is also found in Moses

1) In both the Erlangen and Weimar editions: äissinailis, where we think killlilis should be read.

[Ex. 33, 19.], whence the apostle Paul says in the letter to the Romans Cap. 9, 15. "Whom I have mercy on, I have mercy on" 2c.

And of great goodness (misericordiae).

This word actually means charity. Christ also used this expression in the Gospel [Matth. 9, 13]: "I am pleased with mercy and not with sacrifice", that means, I want you to do good to others 2c.

And let yourself repent of the evil.

[Here it says: ignoscens super malitia, elsewhere (Joel 2, 13.)] praestabilis super malitia, sanderswo:] p06uit6U8 8up6rmalitia, that is, who is wont to revoke the plague which he had decided to lay out. These are all surely words of faith; if one can grasp and imagine GOt in this way, that is surely life and blessedness. And this right and sincere faith is with Jonah, and yet he is angry with GOtte. Thus the flesh and the spirit clash. This is the battle in the saints and an irreconcilable war, as I said above.

V. 3. Now therefore, O Lord, take my soul from me.

These are also words of a great spirit, that he desires to be dissolved, desires death; but nevertheless this is also a carnal heart movement, for he feared the shame if that did not come to pass, which he had predicted would come to pass according to the word of God.

V. 4. Do you think you are justly angry?

As if to say: this is not the case.

V. 5. And Jonah went out to the city.

Here he returns to the order of the history. And if everything in this chapter, which now follows, should be connected with the preceding zttsammen, it would be so to connect: For Jonah had gone out of the city 2c. But behold the extraordinary forbearance and goodness of the dear God, behold the admirable kindness of the divine majesty, how he deals and plays with the foolish and angry Jonah, as he bears his displeasure and convicts him by his own saying. That is, of course, treating sinners sweetly and fatherly. Here is certainly a

An excellent example of divine kindness to those who, after being justified, still sin. See how he closes his eyes, how he argues with the grumbling Jonah! In order for Jonah to completely abandon his anger and stop grumbling, divine goodness provides him with an arbor or a small hut under which he can sit and enjoy the shade until the heat of the sun breaks.

V. 6. 1) And delivered him from his evil.

Instead of et protegeret eum, laboraverat enim in the Vulgate] the Hebrew says: that he saved him from his evil (a malitia). This saying can be understood in two ways: first, that the Lord provided an epheu (hederam) that grew up over Jonah, so that the shadow of the epheu delighted him and saved him from his evil, that is, from his affliction, so that Jonah would no longer be distressed by the conversion of the Ninivites. For it is the same Hebrew word here as above [v. 1]. The other opinion, which I like better, is this: so that the Lord would punish and chastise him for being so evil-minded, so that Jonah, instructed and convicted by his own example, would confess that his unwillingness and murmuring was foolish. I accept this second view; if someone does not like it, he may follow the former. Incidentally, among the holy people there has been an extraordinary and certainly distasteful dispute about the word hedera [epheu]. For this is how Jerome translates it, while the old translation before Jerome had "gourd". It is useless to argue about a trivial matter, since the Hebrew word means neither epheu nor a gourd, but it is the name of a tree unknown to us, peculiar to that country. But Jerome gives the reason why he translated epheu. See the interpretations of Jerome.

V. 7. But the Lord provided a worm.

By doing this, the Lord wanted to refute the unjust displeasure of Jonah, but the divine majesty does this by a very fatherly and kind example, as I have said.

1) This verse number is missing in the Weimar edition.

V. 8. 1) That he became dull.

The Hebrew word actually means: to sink down powerless, which the Germans express by "verschmachten". It is the same word above in the eighth chapter of Amos [v. 13], where we read: "At that time beautiful virgins and young men will pine away because of thirst.

Then he wished death to his soul.

Here he returns to order again. For of course I cannot believe that the Lord spoke to Jonah twice like this: "Do you think that you are justly angry?

V. 9. I will be angry with you until death.

Behold the obstinate murmurer, who will not desist from his ways! This prophet is certainly strange: since he has been provoked by the Lord, his anger grows. Thus sin tends to be heaped upon sin, thus one sin tends to give birth to another.

V. 10. The gourd mourns you because you have not worked on it.

As if he wanted to say: You grieve for your gourd, which is now withered, which you man did not prepare, and even though you did not prepare it, you are displeased that the worm has eaten it. I God, who created Nineveh, and in it so many men and animals, should not spare them, should not be patient, should not rejoice in their salvation? This is a glorious and exceedingly sweet word of the divine majesty, this is an exceedingly rich promise of the incomprehensible goodness and mercy of God. He does not want the sinner to die, but rather to be converted and to live. This praises God's grace to us, that he grieves over our destruction and rejoices over our salvation, as the parable of the Prodigal Son in the Gospel [Luc. 15, 11. ff.] shows. In the same way as here, Christ spoke in Matth. 7, II: "If you, who are evil, can still give good gifts to your children, how much more will your Father in heaven" 2c.

\lor . 11. who do not know difference what is right or left?

I): This verse number is missing in the Weimar edition.

This is a way of speaking of the Hebrew language; we speak differently, in such a way: They know nothing, neither this nor that, and as we say in German, "They know not what is white o.der black," namely, as to blessedness;. they know no difference between godliness and godlessness, they have not the word of God.... Therefore, if they only knew as much as you know, dear Jonah, they might be better than you are, as has happened. For after they heard the preaching of Jonah, they were immediately converted, believing the word and repenting, while Jonah meanwhile grumbled and railed against the Lord.

I leave the secret interpretation to your reflection and diligence. For Christ Himself refers in the Gospel [Matth. 12, 39. 40. 16, 4.] this example of Jonah to Himself, namely that He is depicted in Jonah, as He says: "This wicked and adulterous kind seeks a sign, and no sign shall be given to it but the sign of the prophet Jonah. For as Jonah was three days and three nights" 2c. This history is extraordinarily glorious, so that Christ also seems to have delighted in it, which can be seen in this very [twelfth] chapter of Matthew, where he remembers the people of Nineveh, where Christ certainly speaks gloriously of this history. And so this history is praised in both Testaments. Now Christ came upon the sea, that is, into the world. And since he had come into the world, the sea becomes void for his sake, since the Son of God is received by some, but not by others in the same way. He is swallowed up by the whale, that is, by the devil, the prince of this world. For the devil and hell and death devoured Christ while he was hanging on the cross, as if they wanted to destroy him, but he could not be kept [from death], for that was impossible, as Peter says Apost. 2:24. 2, 24. Therefore he had to spit him out again, and so he became alive again, and this became the cause of life, what before was the cause of death. Thus death has become the door to life for us, shame is a promotion to glory, condemnation and hell to blessedness, and that through Christ who was innocent

To Christ be praise and glory..;

3. Luther's lectures on the prophet Jonah,

according to the Zwickau manuscript. *)

Delivered probably in February 1525; printed in 1886.

Translated from Latin.

The prophet Jonah.

[V. 1.) "Amithai" [stands in Hebrew instead of Amathi in the Vulgate]. [V 2.J in is as much as ad; quia as much as quoniam. [V 3.] naulum is "ferry money."

The first question is about the time and person of this [prophet]. Before the time of a great disturbance, there came prophets [whom God sent] to save some. In the time of Jeroboam there were many prophets; at that time it seems to me that this Jonah was. See the second book of Kings, where Jonah 1) is spoken of [Cap. 14, 25. 27.]: For the LORD would not destroy Israel, as he spake [by his servant Jonah] 2c. This passage indicates the time of the prophet. He was at the same time as Amos and others. If this is so, the fable of Jonah falls that he was the son of the widow of Zarpath 2c. As this is easily [said], 2) so it is also easily despised. This prophet was a Jew, that one the son of a Gentile. Amithai means [taken appellatively]: my truth. See the passage in the [first] book of Kings [Cap. 17] of the widow 2c. with Elijah. 3) "Amithai" is the name of the father. Thus I hold for it.

His office was to prophesy to the Gentiles and to preach to the Assyrians at Nineveh. Therefore, the king of Assyria had not yet disturbed Israel. At that time, the kingdom of the Assyrians was the most powerful dominion.

However, it is a great burden and [a heavy] office that a few man should attack a whole kingdom, and the most powerful one at that. GOD "has lifted up the prophet," it is a great task. And here you see that GOD also cares for the Gentiles, for the enemies of His people, so that He sends a prophet from among His people. The Jews alone boasted of the law 2c., Rom. 2, 23. Below [Cap. 3, 5.J it is said: They feared the Lord 2c. There is no circumcision, and so God has had His Christians and saints throughout the world, though we do not see it. That one is sent is a glorious and inestimable sign of love, Rom. 3, 29. The Jews are ordained that they should keep what God has spoken through the prophets about Christ, that he should be preached in the whole world 2c. [If we consider what the word has accomplished, it is an exceedingly glorious history, otherwise it seems to be small. 4) The fruit of the word is described exceedingly abundantly in Jonah. Hardly any apostle would have directed [what] he directed in three days 2c. So much for the ministry.

With the holy fathers this fault is that they want to absolve the saints from sins, and also to us it is offensive that we see the saints stumbling. [They raise the question whether Jonah sinned in that he be-

¹⁾ In our original, certainly erroneously: äs äosia.

²⁾ In the original: ste.

³⁾ In the manuscript: eurn Isais, which the Erlanger has retained.

⁴⁾ Set by us according to the Altenburg manuscript instead of ste.

S) Also this writing is, as we have already reported in the first note to the third relation of the lectures on the prophet Joel, a college transcript of Stephan Roth. It was printed for the first time in the Erlangen edition, sxsA. opp., torn. XXVI, x. 7, then in the Weimar edition, vol. XIII, p. 225. According to the latter we have translated. . . .

pale to throw him into the sea. Jerome answers that this is allowed when chastity is in danger]. 1) They did not pay attention to the realm of grace. The judgment according to faith "cannot fail me", according to works I cannot judge 2c. One man kills and does not sin, another man kills and sins, because the spirit of the one is different from that of the other, the faith of the one is different from that of the other. A Christian must be judged by the favor and grace of God, 2c., or by the realm of favor shown to man, not by that shown to man. The saints had flesh and blood like us, but when the Spirit came upon them, they prophesied 2c. [Jac. 5:17:] "Elias was a man like unto us." They had the same word, the same spirit [as we have]; if I sometimes judge foolishly, so did they 2c. A Christian "must not" be judged by outward appearance, but by the Spirit 2c. We are under the kingdom of grace, not of the law. Thus we say that Jonah sinned as we do. Either he did so full of faith and the Spirit, or empty of the Spirit 2c. God judges him by the spirit 2c. As long as a prophet lives in the flesh, he sins and falls as we do 2c. Surely the sin was great; the punishment, the retribution

of sin shows all this, the impetuosity of the sea. He has the word: "Go", and he does not go 2c. We magnify the sin of Jonah, so that we poor sinners who fall daily 2) may have comfort 2c. Because he would not have been under the kingdom of grace and a dear child (fillus albae gallinae - a lucky child), he would certainly not have returned, but would have had to pay for this neglect with death 2c. Of the fish he knew nothing. To be punished with such a cruel death is certainly something great: something great is also to be able to persevere in faith with such a conscience. He committed the sin of disobedience: according to his office he was a prophet and should have preached; secondly, he had a peculiar profession 2c. This is written for us, that we may not despair, though punishment and vengeance be present 2c. It is great faith when one feels the punishment and has an evil conscience, and yet perseveres. [Ps. 117, 18.:] "The LORD chasteneth me well [, but giveth me not to death]." The fathers "may have had a mind," but surely they lacked judgment. Here we are concerned with the sanctity of grace, not works 2c. They have made of the Scriptures a terror to us, not a comfort. Although those who are in the kingdom of grace sin, they are not condemned because they are in the kingdom of mercy 2c.

2) Weimar edition: tiakcutss instead of laksutss.

1) This is inserted by us after the Hallische and the Altenburger manuscript instead of the sentence incomprehensible in its abruptness: Oastitus uou perictitatur nisi per me ipsuiu etc..

[The first chapter.]

V. 1. ff. The word of the Lord came to pass 2c.

Short words, a very big task. What moved him [to curse], 3) I do not know, I think it was flesh and blood. I think he looked at the greatness of the task, the danger, [feared] death 2c. as if I should preach to the Turks. Human fear seized him that he did not want 2c.

3) In both the Erlangen and Weimar uoverit instead of ruoverit.

V. 2 For their wickedness has come up before me.

He increases the fear. "Preach within," that is, against them, punish 2c. "This makes the matter great," that he should punish the tyranny of the whole kingdom, sit down against the king and the very mighty city. [They could say against him,] Art thou of some men wise against the whole and exceeding mighty kingdom? 2c. There were the saints and wise men 2c.

- "Their wickedness has come up before me" is a Hebrew phrase as in the first book of Moses [Cap. 18, 21.]. Not as if God does not always see 2c. So it seems to us s that our wickedness comes before GOD when we feel in conscience that GOD is angry with us]. 1) - There is an emphasis on "before me". Before the world it is a very respectable kingdom, before me they are "of the devil". He certainly sinned for a great cause, because the flesh is weak and the task is great. One must look with a simple-minded eye at the word 2c. If this is not done, the eyes "will drown" in the greatness of the work or the task. 2)

V. 3 [But Jonah arose, and fled before the Lord, and went to the sea, and came down to Japho].

I do not approve of the interpretation of Tharsis ["sea"] from the fatherland of Paul. I think that it is the special name of a sea, as we divide the sea into the Caspian Sea, the Persian Sea 2c., the ocean, which flows around the earth. hotu in Hebrew quite generally all seas. What is called a sea in Hebrew, Lucas [Cap. 5, 1.] calls "the lake" (stagnum) of Galilee. Tharsis [^^^n] is called in Hebrew the middle sea.

The sea is called the land sea, the red sea, the Indian sea and the ocean 2c. After three kingdoms Solomon sent ships to the sea (in Tharsis) (2 Chron. 9, 21. 20, 36.]. It cannot be One Tharsis. Likewise in Isaiah (Cap. 23, 1.], "Hail, ye ships of the sea." Likewise in the Psalm [Ps. 72, 10.]: "The kings of the sea," where it speaks of the Mediterranean sea, that is, the kings of the Mediterranean sea. Tharsis is called the "great sea" in Hebrew. Jonah did not want to flee to any city, but "where he would go" so that he would not have to "preach". - "Before the Lord." I do not dislike that it is said here:

before the kingdom of Israel, where God dwelt, where He had His worship. There God was present; as if he wanted to say: I want to flee to where God is not served, not worshipped, not preached 2c. For if I remain in the land, GOtt is always there 2c. - "Japho" is a port of the midland sea, so Tharsis is the sea 2c. - ("That wanted to go to the sea"]. Intrantem is better than cuntem. It looks at the heart movement of the prophet, "who wanted to flee wherever he went", if only he could flee from the Lord.

V. 4. Then the Lord sent a great wind on the sea.

The summa of this prophecy is: Jonah is sent as an apostle to the Gentiles. A great task! The Assyrians have been disturbed [later] by the king of the Chaldeans and the Persians. This prophecy has been a postponement of the vengeance and the disturbance which came over them afterwards 2c.

Periclitabatur [conteri], that is, "one wept the ship would break" 2c. - (V. 5.] Interiora, that is, "down into the ship." - IV. 6. "Then the master of the ship came up to him and said to him,] What are you sleeping for?" 2c. 3) - This prophet is easy when the simple histories are allseen. The simple histories require a great heart movement and attentiveness to the things that are in the history. See that one person is sent to convert an exceedingly powerful and very godless kingdom. Notice the pusillanimity of Jonah. This is a great sin, so that he must die twice. This matter is treated seriously. It was an exceedingly great and serious sin. He is distressed by a double evil, by his conscience and by the retribution; he feels the sin and the vengeance, the impetuosity of the sea. In this spiritual consternation there still remains a spark of faith. There is a greater storm in Jonah's conscience than on the sea. If we were so challenged, we would raise many questions 4) 2c. -

¹⁾ Added by us instead of etc. in the original.

²⁾ In our original, there are two glosses to v. 5 and v. 6, which are repeated in the Weimar edition at v. 4. We assume that they were transferred there, but they were forgotten to be deleted here.

³⁾ It is these two previous remarks to which our last comment on 2 refers.

⁴⁾ Weimarsche: volv6r6inu8 with the remark: "Erlanger Ausgabe falsch solveremus." In the preceding relation here is: omittersmus.

narrow" for him 2c.

V. 5. *But Jonah had gone down into the ship, and was lying down and sleeping.

Dormire is cubare; he "lay and slept". This sleep is not a sleep of security, but of sadness; ser is] "halfdead" like the disciples in the garden [Luc. 22, 45.] [When someone] "becomes insane, [the] sleep passes away" 3) 2c. All this is written to indicate how Jonah felt the presence of divine wrath. He is another as he departs than as he comes. [God does this for his own sake, so that he may turn to Himself, He does not delight in the death of the sinner [Ezek. 18, 23].

V. 6. Stand up!

believe in GOtt. To have God is to form God in one's heart. Ps. 18, 27: "With the pure you are pure." If God is formed angry, He is angry, if reconciled, He is reconciled. Such forming they undertake. Divine service is [then] having various opinions of the true GOD, the divine majesty is tied to various works of men. The prophet says [Isa. 46, 5.], "After whom do you form, and to whom do you compare me?" This is the service of God 2c. The right opinion of GOD is faith in the Holy Spirit, which enlightens the heart. True faith says that God is absolutely gracious 4) even in temptations,

- 1) üeus is here in the Erlangen edition, but is missing in the Weimar edition.
 - 2) Supplemented according to the Altenburg and Hall manuscripts.
 - 3) In the original: "wansynig Wirt, schlaf vergehet."
- 4) xropitius. So should also be read in the Hallische Handschrist instead of pkrsviyuus (Weim. Ausg., vol. XIII, p. 229, Z- 2 of the notes)

"A great tempest", that is, a very great one. - God is when he strikes. Unblinking eye [he holds this]. everywhere. Especially now on the sea the presence Everything else is delusion, as if someone sees of GOtt is felt. In good days GOtt is 1) a different man through various [colored] glasses. All of them pretend than in adversities 2c. Jonah felt in conscience that to the name of GOD 2c. Rom. 1, 19.: They know that this storm was for him 2c. The conscience [was] GOtte is, but his will and his good pleasure they know "wriggling" for him. The sinner feels quite well [the not. Immediately I put GOtte "a measure" when I seal presence of divine wrath]. 2) When he feels that he that these or those works please Him. I impute to is struck by the wrath of God, the world becomes "too GOtte a will and a form which he does not have, which I have devised 2c. All monks are fabricators? (fabricatores) of gods, because they give God a form, as they themselves are formed in the heart 2c., and that is idolatry. He himself says [Is. 46, 5.], I do not want that one gives me a form, but I want to form you. The Holy Spirit fashions by faith. I please you, O GOD, not by my works, but by your goodness. That is to be born children of GOD, he "mak[es] another heart" 2c. There is no doubt that they called upon the: true GOtt, but they were different in their customs, in their worship 2c. God hears all, but does not hear all to blessedness. -Vasa is "Geräth".-The master of the ship [said to him], Why are you sleeping?... Perhaps God will do it to us in such a way that we will not perish. In adversities we are all last, who before They were not entirely godless people who did not |wished to be first. They would not have looked at Jonah before. For when nature is in prosperity, it proudly exalts itself above all; but when it is in adversity, it casts itself down below all 2c.; it measures nothing to itself, but presupposes that Jonah is capable of much. Note how they confess that their conscience is smitten. [Reason is all too arrogant in well-doing; in adversity it humbles itself. It exalts all above itself, it lowers itself below all 5) 2c. But faith despises no one and is not presumptuous of anything. Faith is not so great that it should be presumptuous, but believes that God will help it. But reason thinks] that it can be helped by the intercession of others.

> 5) The text is not in order here and in what follows immediately. The Weimarsche offers in the text: onaues dsjiait. The Erlanger leaves these words out of the text and has in the margin: Kuptsr: omuss üejieit. We have assumed: "nUtb omnss 86-äsjioit. In the following we have tried to help by additions.

$\mbox{\it V}.\mbox{\it 7}$ And one (vir) said to the other: Come, let us loose.

Vir is: any one. 1) - To tempt God is not good, but if it is "for one's life", then the question is sam places, whether one may loosen 2c. God does not tempt misery and the danger of death. You do not have to follow the example of Elijah, the word "must also be there" 2c. Where there is a strong hand and you can work, do not expect bread from heaven, that is tempting God. When the highest need is there, when I worked and yet had nothing, I should expect it from God. It is quite different when a man is out of danger of death than when he is in danger of death. God judges according to the disposition of the heart. For one time it is sin, for another a good work 2c. "Here runs" the godlessness that they do not believe GOtte. I do not absolve them from sin.

V. 8. Then they said to him, "Tell us, why is it so bad for us? What is your business?

Opus, that is "trade". Your office, your name, your country, everything show us.

V. 9. 2) [He said to them: I am a Hebrew, and I fear the LORD. GOD from heaven rcZ

"Then the confession "goes on", the sin "will become less", since it is revealed, as if he wanted to say: "I cannot escape from it", I have fled, but not escaped. The fear [of the LORD] is spiritual worship, that is, I am a worshipper of GOD from heaven. Perfectly right worship does not consist in works, but in reverence. He who has an obedient and God-fearing heart is a right worshipper. It is a Hebrew phrase: "the fear of GOD." This is what that true worship is called. In the Psalm it says [Ps. 19, 8.]: "The law of the Lord is without change" 2c. He speaks of fear as of the law. The law is holy, the fear [of the Lord] is holy.

lig [Ps. 19, 10.],that is, the service of God. Here he has a pure and holy thing, since he has the true service of God: I have the right opinion of the true God.

V. 10 For they knew that he fled from the presence of the Lord, for he had told them.

See the confession. As if he wanted to say: "Misfortune is upon me. There he is seized between spurs, there the misfortune starts."

V. ii. For the sea went impetuously.

"The sea went on and on, burde, bnrde."

V. 12 For I know that such a great storm is coming upon you for my sake.

In the highest fear "we must have the prophet". He is a model of Christ. He has sin "on his neck and must drown in the sea". He is in his hour of death, "must die" in the wrath of God.

V. 13. [And the people drove that they might return to land].

Reverterentur is "that they would come back to land". They did not like to kill him; they did not cast the lot for the sake of killing someone. Because of the sin of one man, all in the ship innocently come into danger 2c. For the sake of a man, "God shall punish a country," but for the sake of a man, again, "God shall punish [a whole country]. There are many examples of this. Are the others innocent? No. This is written for this reason, so that we may take care that sins do not go unnoticed; [we are to realize that] sin will not go unpunished. 2c.

V. 14. [Oh, Lord, let us not perish for this man's soul, and count us not for innocent blood; for thou, Lord, doest as it pleaseth thee].

Oh, Lord, how it pleases you, as if they wanted to say, "We do it unwillingly," but you want it.

V. 16. They made sacrifices and yows to the Lord.

On the occasion of Jonah's sin, they are converted to GOD; they are enlightened for the sake of the One Jonah, and this terror of death is

This is drawn in the Weimar to the preceding verse.
 This is added to the previous one in the Weimar edition without new verse numbers

salutary to them. Note the thoughts of Jonah: since he was to be drowned, he feels death in death, he is swallowed by the fish 2c. He is in death and does not die. Here it is indicated how [GOD] is the Lord of the

Death and life. In death is life. He could not have come "deeper in the jaws" of death than he is now 2c. He is a Lord to make blessed, therefore he "pushes into" death.

The second chapter.

[V. 1.] "And Jonah was [in the body of the fish]."-[V. 3. "Out of the belly of hell," that is,] out of the body of the fish. - [Instead of inferi it should read] inferni.-[V. 4. Instead of gurgites [would have been better translated] "thy billows" (fracturae tuae). - We hear the punishment of Jonah. It is an example of a sinner and lost man who is condemned and has been preserved in damnation. This example should be presented to all sinners. The Lord is present in death and can be preserved in death 2c. He makes alive and kills [1 Sam. 2, 6.], he knows how to preserve in death and in hell. In the death [of Jonah] a greater danger is added, namely this is the fish that swallows him. He thought, "Deeper into the sea." It seemed to him as if he was going completely into the right hell; here he was certainly in the struggle of life with death. Faith began to fight after being drowned and swallowed 2c. In the animal he felt that he was not yet dying. His song is witness to the thoughts he had in his heart. He felt that he was not yet dying, and yet he struggled with death. Such sighs in the face of death [like his] are inexpressible. There are two deaths: being drowned, and being consumed and digested in the fish, and yet here he feels the hand of God. He has always had death before his eyes: How? if he would now still be digested? 2) He is in darkness, he does not see the sun 2c. "He must have had whimsical" thoughts 2c. If it is not

1) Instead of nimis we have assumed ornnikns.

of the Scriptures, one could hardly believe it 2c. If God understands this art, who would not believe and trust Him? Here is a sinner in the greatest sin, in the greatest despair 2c., and yet he is not abandoned.

V. 1. [But the LORD provided a great fishZ

The Hebrew verb means that something is in readiness 2c., "he provided". In such a manner GOD orders all his things: he made to be there in readiness. - ["Three days and] three nights." "Whether that be whole," little is concerned with that. flt will be] according to the figure of the synecdoche [spoken of] 2c. He could not count [the days and nights] for fear 2c. in the body of the whale, but afterward 2c.

V. 2. 3. [And Jonah prayed to the Lord 2c.]

But he prayed. Instead of 6xauäi8t1 it should be "you heard." This song describes how he had been in the body [of the fish], in the fear to sense. After his salvation, he put it into a song. - "I cried out." "Yes indeed." The song is against works, for mercy. - "In anguish" is "to do no more" than to despair of merits and works. One confesses his sins and does not despair of being unworthy of mercy. [Jonah] was a "bold man" who could cry out to GOD who was angry. One need not judge of GOD by what one feels. Sometimes one feels him as an angry one.

Instead of dsAlutirstur, which does not seem to fit us well, we have assumed diMrerstur. In the Altenburg manuscript eonsumorstur is written.

³⁾ Instead of 8i in our template, we have assumed 8io.

should he therefore not be favorable? You feel him to be a gracious one,-is he therefore favorable? No. "Believe him not" when he "dealeth amicably," but fear. Believe him according to his mercy. The right gift of faith shall ever remain 2c. - "And he answered 1) me." that "lacketh not." It is an imitation of what is written in the Psalm [Ps. 118, 5.], "In anguish I called upon the Lord, and the Lord heard me." He feels that his prayer has been heard, in the midst of the body [of the fish]. He who does not feel this does not pray well. [Every prayer must feel that it has been heard. In the Gospel it says Marc. 5, 30/: "And JEsus immediately felt from Himself the power that had gone out from Him" 2c. He who does not believe that he is heard, is not heard. Fear made him call, not with the voice, but with the heart 2c. - 2) "Out of the belly of hell." He speaks according to what is to his mind. Those who are in fear seem to go to hell. That is why when someone is in extreme tribulation, it is called the deepest hell. It seems as if they are afflicted by the whole world 2c. It is not a certain place; there is nothing about it in Scripture 2c. The word of GOD has upheld it. This is the hand of the LORD: the fish "would have digested" him; he sustains him by the word; "this" is what faith does.

\lor . 4. You threw me 3) into the deep in the middle of the sea.

He describes the tribulation 2c. This is a long description of the sinking [into the sea] and the tribulation. - "That the floods compassed me about" 2c. This is from the Psalm "As the Deer Cries" 2c. [Ps. 42, 8.] - In corde maris, that is, into the depth of the sea, as Christ says [Matth. 12, 40.]: in in corde terrae, that is, "in the midst of the earth." [5 Mos.4, 11. it says: USQUE ad cor] [that means: "until

in the midst of heaven"] 2c. It is a Hebrew way of speaking. Ps. 45, 6. reads: In ooraea iniinioornin rsZis, that is, in the midst. "Since the sea is deepest, enemies thickest" 2c. - "That the floods surrounded me," "I was drowned." - [Instead of gurgites it should more correctly be] fracturae sheißei/ 2c. Ps. 93, 3. reads: mirabiles elationes], [also found is] Suspensurae, [where in German we say "Wogen und Wellen, Bülgen." "All thy billows and waves passed over me," all the impetuosity of the sea covered me 2c. He says: "your" [waves], "that hurts". He judges that this did not happen by chance, but "you do [it], Lord". When one feels that God inflicted this, that is to feel the wrath of God: "You did it, you did it" 4) 2c.

V. 5. 5) [That I thought I was cast out from your sight].

And I, as was to my mind at that time, 6) thought I was] cast out. "There he dies in body and soul." The floods drove him to despair. These signs forced me to say 2c. These are deep inexpressible sighs of the spirit "in distress, from the bottom of it the heart groans." This is from the Psalm [Ps. 31, 23.], "I spoke in my trembling," that is, in my fear and hurrying away 7) [from you], I am cast out, that is, I shall never SEE YOU AGAIN; grace "is gone," and mercy I have lost. But I have deceived, and you have deceived me], 8) because I have judged you according to the feeling of my heart. This was his attitude: it was a struggle with despair, but it was not despair. In this struggle, despair seems to be victorious, faith to be defeated, the spirit to be lost 2c. -Verumtamen etc., I do not understand. I take it in a negative, not in an affirmative way: "Do you also think" that I will ever see your temple again? 2c. It is an exclamation. In the

- 4) In the original, "du thetts, du theils."
- 5) This verse number is missing in the Weimar edition.
- 6) This sentence has a question mark in our template and is drawn to the previous one.
- 7) In our template: tsstirmtious. Maybe trspiäatious or dssxwratious?
- 8) Set by us according to the Altenburg manuscript instead of them.

¹⁾ As a keyword is to be assumed here with the Erlangen edition, what also the Altenburg manuscript has, not Lxau6ikti, what the Weimar one offers. This proves the gloss at the beginning of this verse

Already here, the Weimar edition has the verse number "4."In our template eum instead of nw.

Psalm "Israel nevertheless has God for comfort" [Ps. 73] this word is also written. I take it in a negative way: "I am gone", never 2c. I do not know if he means to indicate the outward temple; it may be because it was then still in bloom. Do you think that I will come to Jerusalem? I would never have thought that 2c. Wherever God dwells, that is what the prophets call the temple, whether you take it physically or spiritually.

V. 6. Water surrounds me to my very life.

"To my life," that is, to death. The sea had flowed around my head. The sea, in which there are reeds, the sea of reeds had surrounded my head with a bandage. The sea, which has on its shores. has reeds and rushes, "that was my crown". "In Moses [2 Mos. 28, 40. we read of] untying hoods", head bandages, "I shall one day become a peacock". Depths were around me, reeds embraced my head. The Hebrew word means storm 2c., we have [in the Vulgate] pelagus.

V. 7. I sank down to the foundations of the mountains; the earth had shut me up forever.

"To the bottom of the mountains", where the mountains have an end, that is, to the deepest bottom of the sea. Thither I have sunk down, where the lowest of the mountains is. The earth "comprehended" me. I was locked up, as it were, 2c., like one who is locked up with bolts. It was refused to him to go out, because he was as it were shut up with bolts. The earth with its bolts I had eternally before me, "around and around, must well remain". I thought, "There is never any escape here." All delay [of salvation] is the mother of impatience, and so with all who are in tribulations [the thought that it is] an eternity follows. - "But thou hast brought my life out of thy corruption (de perditione) 1)" is from the Psalm [Ps. 16, 10. Vulg.]: "Thou wilt not suffer thy Holy One to see corruption (corruptionem)." Thou wilt wholly deliver me from "corruption" (corruptione). "O Lord, thou wilt yet help."

V. 8 When my soul was in despair, I remembered the Lord, and my prayer came to you in your holy temple.

This is a motto. He decides "how one should do", as if he wanted to say: "This is how I have done, this is how others should do".] 2) When someone is in need, he remembers the Lord; "just remember" that you call. The short epitome of this song is: Works count for nothing, no man's holiness or wisdom. 3) If you should be "afraid", "drop everything" 2c. "Call upon me in distress" 2c. [Ps. 50, 15. "When I was in anguish and distress, I remembered the Lord."

V. 9. 4) Those who hold above that which is not, forsake their grace.

"This is what the Spirit "soon does" [that he, instructed by experience, teaches others also; 5) we see this] often in the Psalms. You cannot "serve God much" than by crying out to God in distress; it is nothing that you labor with works. Those who do this (illos), he calls people who hold above the void 2c. - ^rustra. 6) They hold in vain over that which is void, that is, those works and that for which they care are void 2c. These are the people who forsake their mercy, that is, they forsake the mercy which they should hope for from you. It comes to us to look to mercy. The mercy of God is ours because it is promised to us. It is necessary to hold on to it", but they are struggling with uncertain affirmations. "It grieves the spirit when it sees that the mercy is not respected.

²⁾ Supplemented by us according to the Hall manuscript. Without this addition, it would be difficult to guess what the "Sinnspruch" should be

⁸⁾ The Erlanger offers here: 8umma Summarum ost tiusus Lärms fls Opera uou... sauotitas, sa:; the Weimar: 8umma Summarum ost tiusus oarmiuis: opora uou suvaut, sauotitas, sauetitas. We have assumed, according to the Hallic manuscript: 8umma Summarum est tiusus earmims: spe-"" -ro-r saspioutias.

⁴⁾ This verse number is missing in the Weimar one. The following is attached to v. 8.

⁵s Completed by us according to the Altenburg manuscript.

⁶⁾ We hold that b'rustra, which is connected to the following in the editions without punctuation marks, is a new keyword.

⁷⁾ Instead of viäoLt we have assumed viäot.

¹⁾ The Vulgate also says here: oorruptious.

V. 10. But I will sacrifice with thanksgiving.

"I do not throw away the grace of GOD," says Paul [Gal. 2:21.] "Not much works" I know to teach, the voice of praise I will give you. "The voice of praise" (VOX laudis) is thanksgiving. Ans der Noth er er Saved, "give thanks to] my GOtt" 2c. "What I have vowed I will pay to my LORD for salvation." "Paying vows" is nothing other than giving thanks for being God's people and having Him as God, confessing and preaching.

to be God, that is, merciful. That is, paying vows. The vows I vowed to the Lord for helping me, that is, "I will praise you all my life".

V.11. And the Lord spoke to the fish, and it spat out Jonah from the land.

Everything is done by God through His Word. GOD cannot abandon those who believe in Him 2c. [Death must cast me into life, put shame in honor" 2c.

The third chapter.

[V. 3. According to the Hebrew it should be called Magna Deo [in the Vulgate "GOD" or "before GOD" is missing].- [Instead of itinere it should be:] Transitu trium dierum [to pass through in three days]. - This chapter is very easy as far as grammar is concerned. 1) Nineveh was the capital of the kingdom of the Assyrians. Above you have heard of the greatness of the ministry laid upon Jonah, that he, a certain man 2c. Before the world this preaching was foolish, because of the greatness of the kingdom, because of the lowliness of the person, because of the greatness of the thing which he preached: it would come to pass that Nineveh should be disturbed after forty days. This was not believed by Lot of Sodom; it was incredible that so great a city would perish. The kingdom of the Affyrians was powerful, it threatened the kingdom of Israel from the greatest proximity; therefore he took the office to preach against the enemies of his kingdom.

V. 2. Preach to her the sermon that I tell you.

This is a proof point that one should preach nothing but the word of the Lord.

Then Jonah arose and went to Nineveh, as the Lord had said.

He went, as the Lord had said, fearing that he would again fall from the fish.

1) Here the Erlanger: yuo aü A^tiarn . .; the Weimarsche: ^no uä Aratiam eontinAit; we have assumed: qmoad Srannnatieain.

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be devoured. - A great city before GOD or GOD's. -Itinere, better transitu. - To resolve the question, much has been said of the greatness of this city. Some say that it could have been traveled through in three days [from one side to the other] 2c. Jerome tells us that it was so large in circumference. Another says Lyra: it was not a city, but a stretch of land surrounded with walls. I think that it was not so large, like Cologne, I think. At the end [Cap. 4, 11.] it is said [that nothing two hundred thousand people [had been in it] 2c. [There it is said:] "In which are more than one hundred and twenty thousand people." 2) This moves me 2c. If there are more [people], it is still nothing with the assumption of the immense size]. Nowadays one can [well] find a city in which so many people are, and vet it is not large. Someone could walk through it in all the gapes, 2c. so that he could go through it in three days, 3) "go around" like "a preacher monk". It is a city that one could wander through in three days, "walk through" through all the gaffes. Wes-

²⁾ Here we have tried to adjust our template with the help of the Altenburger manuscript. The Erlangen edition offers: in üne diountur dueentu milliu Uoniinurn etc. unteHNurn truns 12 milliu Uominuna. Instead of trans, the Weimar edition has put trunsirent, but even this change does not make the matter any clearer.

³⁾ Set by us instead of eto.

half does he call it "a city of GOD" or before GOD? It is certain that GOD did not build it, but [like] Nimrod [Babel, so did] Assyria build the city [Nineveh], as written in the first book of Moses [Cap. 10, 8. ff. is written. Second, it was not ordered with laws of GOD, like Jerusalem, where GOD dwelt. Therefore, he says that God took care of this city, that God took special care of it, that He did not want to disturb it, and that He sent a prophet from His Jewish people 2c. God is not only the God of the Jews, but also of the Gentiles.

V. 4. 1) And Jonah began to go in a day's journey into the city.

Itinere [that is, a day's journey] he went about "as far" as he could. The third part [of the city] he visited with his sermon, as far as he could go around in one day. But he did not go through the whole city with his sermon, he does not say that.

Preaching, he said, "Forty days are left, and Nineveh will perish.

With very short words he describes this sermon after its main part. It must be assumed that he has elaborated it with a lot of words. He has added his reasons of proof why it happens, why God is angry 2c. But he alone gives the subject: God 2c. Here one disputes why he did not add: if they would not do evil 2c.

V. 5. Then the people of Nineveh believed in God, and preached fasting, and put on sackcloth, both great and small.

They have put on [sacks], both great and small. 2) The king has taken off his purple robe. [The king cried out and said, "Let the sheep and the oxen also cover themselves with sackcloth; let both men and beasts cry fiercely to God, and let every man turn from his wicked ways. 2c." "The preaching is greater than these" [, men and beasts, put on sackcloth]. It is said to us who preach: faith alone is the

Justice, held against: This passage "preaches," against the doctrine of faith. They [the adversaries] say against us, Thus Nineveh [was saved by works] 2c. Likewise the text says [v. 10;P. "But since GOD saw their works" 2c. We must "put off spectacles," and see what was said before, namely, "Then the people of Nineveh believed in GOD." They [the Adversaries] think that God and the Holy Spirit "care less about believing in" the word than they do. It is not necessary to prescribe to true and sincere faith what must be done, as here Jonah prescribes nothing, no works; here is the word alone. The believers do this immediately of their own free will. Against them [the adversaries is this text. The sacks and the fasting would have been nothing, but God saw their faith. First they believe, then they do works. Faith does this only to justify a man; when he is justified, works no longer do anything. He describes that they first became righteous, and because their glow is pleasing, all their works are also pleasing. Faith did these works. If they have believed, they are righteous; but if they are righteous, they also do works. True faith does not cease from works. They believe the words and threats of God; they would not do the works if they did not believe. To put on sackcloth does not mean to clothe oneself with a "hop sack," but it is a Hebrew expression, as eating bread, drinking water. [The Germans say:] "Give to eat, [to] drink", the Hebrews say: water and bread "give". It means to lay aside the delicious and splendid garments. and to santhun a bad, lowly garment]. "Remove the sackcloth from thy loins," says Isaiah [Cap. 20:2]. "I clothe the heavens with sackcloth" [Isa. 50, 3.]. "The sun was like sackcloth made of hair," Revelation 6:12. When the heavens are sad, dim, foggy, "that is his" sackcloth; when there is a fiasco of the sun 2c. To clothe oneself with a mourning garment, to display sadness,

³⁾ Instead of vsro we have adopted vera.

⁴⁾ In our original: Hisrsnaiak. Both the Erlangen and the Weimar editions in the margin: Jer. 13, 4. - This error goes through all relations

¹⁾ This verse number is missing in the Weimar edition. 2) Here our template has no punctuation mark.

that is, put on a sack 2c. With a sack, that is, with low and low clothes.

V. 6. And when this came before the king 2c.

"This must have been a pious king." Behold the fruit of the word: the king himself did not hear it, but through the rumor of the third part [of the city] it reached [him] 2c. By his and his mighty command the whole city believes. A great efficacy of the word, the like of which is not seen in any other preacher. It is much greater than in Peter's first sermon [Apost. 2, 14. ff.], where three thousand [gladly received the word] 2c. "Bad thing" 2c. The king put on a lowly garment, as befits a lowly man. It is something great: "a king" 2c. - "To sit in ashes" means to have a low and lowly gift and seat. Thus it is said in Isaiah [Cap. 47:1], "Sit in the ashes." That is, he sat in a low place, that he might show his sorrow by his garments, by outward gestures 2c.

V. 7 And he cried out and said to Nineveh, by the commandment of the king and his mighty men, thus:

Ex ore, that is, by order, by decree of the king. "This must have been a beautiful edict." Perhaps the king signed himself and the authorities of the kingdom. - "Men and cattle." What has God to do with the fasting of oxen? By all means nothing; so also [nothing with the fasting] of men (illorum). When faith is there,

so GOtte pleases the works, even if oxen, "cows fast". Because here is the faith, also the fasting of the oxen pleases him. This hunger they shall suffer, that they may cry out 2c. "So that", by this faith, "they gain our HErrgod". - "Water," they shall [not] be watered.

V. 8: And they shall cover themselves with sacks, both man and beast.

They display their sadness, crying out "for food". GOD calls this good, because faith and the bruised heart "so foolishly attack it". Everything is well-pleasing that goes along in fear; even "that" is well-pleasing which is otherwise lowly and rejected 2c. - "And let every man repent of his wicked way." It is not true repentance unless the life is also changed. First the sinner must be crushed, and the conscience because of sin 2c.

V. 9. Who knows, God wants to turn back.

Why does he doubt, since true faith does not doubt? Faith is a struggle; the words of faith in fear are words of despair. Faith speaks according to how it feels. Fear is there; the contestation has the upper hand and forces him to break out into a word of despair or doubt. GOD has regarded the works, namely [because they are] [done] in faith. For the preceding text "regulates" the following: "Then the people believed" 2c.

1) Instead of aliarn we have assumed illarn, which will be read according to the Hallic manuscript.

The fourth chapter.

[V. 2. Numquid non is as much as] nonne.[Propter hoc praeoccupavi, ut fugerem in Thar-sis,]
that is, therefore I have come before, to flee to the sea.
- [Clement, that is] gracious. - Misericors [that is kind].[Patiens, that is] long-suffering.- [Ignoscens super

The beginning of this chapter seems to be anticipated, because these words are repeated afterwards, as it is used to happen in the Hebrew language, as [Ps. 1, 4. according to the Hebrew]: "Like chaff, which the wind scatters" 2c. So it happens also in a whole speech and sentence structure. Thus repeats

In the fifth book, Moses uses the same abundance of words that he used in the beginning. Thus, the fact that he asks and is angry is anticipated here. This is the order of history: God saw their works, their fasting 2c. But Jonah ordered these words much later, seeing that the city would not be disturbed, seeing that his words had not been fulfilled 2c. For it is added. [V. 5.], "And Jonah went out to the city" 2c. The construction "go as it may", the order of history must be observed. He waited some days, perhaps forty days 2c. When he saw that the evil did not come, "he was angry.

V. 1. Jonah was almost very upset and angry.

Afflictus here means: "This made him very angry", [he was] "ill at ease". [Christ used this word Matth. 6, 34. So it is said of Moses [4 Mos. 12, 3.] that he was a troubled man 2c. And it grieved him, he was very angry, that he alone should be sent to the great city, to the enemies whom he would not have saved; he feared the danger of death. These are the two causes of his anger. He is unwilling that the spoilers of the Israelites should not perish. This is how it must be in the hearts [of the saints], so that they remain human beings. The Holy Spirit is not distributed according to the fullness as it is in Christ. In the Acts of the Apostles [Cap. 14, 15.] it is said of Paul and Barnabas that they said, "We are men, even as ye are. "2c. The saints suffer the same: follies, infirmities 2c. God has forbidden that anyone should do better than he can. Therefore, Jonah remains weak, like another man who cannot submit to the word of God. He does not want them to be saved, GOD wants them to be. From this challenge [that he was devoured he should have become a new man, I believe, "they should have mortificiren him" 2c. [The flesh] is not cut off in this life; "nothing better [, than] neck cut off" and "scraped into the earth" 2c. [This serves for our consolation, and shows what the kingdom of God is like, namely, that the saints

1) In our proposals: has.

such people be like us, living under the shadow of grace, that we may hope. 2) [The Christian] may fall and fall again, if only he always looks, and hangs on the head Christo 2c. This is seen in the great apostles; they always had the flesh "running after".

V. 2. 3) Oh, Lord, this is what I said while I was still in my country.

[In terra mea means according to the Hebrew:] Super terram meam. - Verbum means a cause, a thing, a speech. [So it is said Deut. 16, 19:] "The gifts make [the wise] bund [, and traffic] Verba, [that is] the things of the righteous." The Latins would say, "This is what 4) I said to myself while I was still [in my country]; [I] "knew that it should happen this way," because I know that You are a gracious and merciful God. [These two words "gracious" and "merciful"] are often linked together in the Psalms. This passage is taken from the Psalms. In Genesis [Ex. 33:19] is a passage quoted in the ninth chapter of the Letter to the Romans [v. 15]: "Whom I am gracious, I am gracious; and whom I have mercy on, I have mercy on.

"patient", that is longanimis, "long-suffering". 5) - Misericordiam, that is, Wohlthätigkeit, wohlthun 2c. - In Joel [Cap. 2, 13.] 6) it says: praestabilis super malitia; elsewhere: poenitens super malitia, that is, he who out of mercy revokes the evil which he had decided to expose, which I deserved. This man stands in faith, faith speaks [from him] in the best way, and yet he is angry. The flesh and the spirit clash. No one can speak like this unless he is in the spirit. He fears that he may be a false prophet.

- 2) Instead of speraiuus we have assumed 8p6r6inn8.
- 3) This verse number is missing in the Weimar. In the Vulgate, these words read: Obsecro Domino, numHuiÜ non Poe 68t verdum monm, onm udliue 6886in in terru inen?
 - 4) Here we have erased 68t.
- 5) In our original it says: lonZanimis: "longsuffering" i. 6. "patient". Because lonMnimis is not in the Bible text, but is an explanatory word, we had to change the order. Likewise with the following gloss.
 - 6) In our prelims: In libro li6Nm 1. flotiol 2b

V. 3. Now therefore, O Lord, take my soul from me.

These are words of a great spirit, that he wishes to be dissolved, that he hates this life. Out of the flesh the spirit must speak: "I would rather be dead than live." 1) "It grieves" when one is taken in a lie and yet speaks the truth from the mouth of God.

V. 4. But the Lord said, "Do you think that you are 2) justly angry?

He abhors his anger, but it is a venial sin for him. He speaks according to the flesh, bearing his weakness 2c. So far everything is anticipated.

V. 5. And Jonah went out to the city.

Or: For Jonah had gone out; so it would come in order 2c. He had sat down, he had made [himself a hut], that is, what would happen. This happened after the sermon. He waited to see if his prophecy would be fulfilled; meanwhile he hears that they repented 2c. But God does not play with the childish and foolish Zürner only with words, but also by a likeness and example; he convicts him by his word and spirit 2c. This is an example of the divine good will against those who are justified and still have sin left in the flesh 2c.

V. 6. 3) That he might give shade over his head, and deliver him from his evil (ut eriperet eum a malitia sua).

This has a twofold mind. You may judge which of the two is the better. God provided a gourd (hederam - epheu) that it grew very high, so that its shade would be a shelter for the murmur, "that he might have it for friends, tabernacles".

Malitia means a plague; that he saved him from his plague, "that he was so wicked". This malitia is explained in two ways: first, that he was afflicted by the heat of the sun; second, that God did all this to save him from the evil by His example and deed. This was the reason that God made the gourd grow, so that he might convict him of having acted wickedly, and so that he might say of himself that he had acted wickedly. He should believe that his indignation was foolish. By this example he wanted to cure his murmuring. - [Laetitia] magna, 4) that is, he was very pleased with the epheu (hedera); this is a Hebrew way of speaking. Another text has cucurbita (pumpkin). Ueber Ein Wörtlein one argues fiercely; see the Jerome. These he calls pumpkiners (cucurbitarios). It is neither an epheu, nor a pumpkin, but a fast growing little tree, similar in leaves to the tendrils of the vine 5) and not similar in trunk. It gives a dense shade by the height of the leaves. Note what Jerome says: This tree is unknown to us, which is peculiar to that country. It is neither the Greek nor the Latin myrrh, "nor must we have it".

V. 7. But the Lord provided a worm that stung 2c.

By this example or event he wanted to refute Jonah's displeasure and show it to be unjust. We will leave out the Hebrew word, because we have [the thing] 6) in Hebrew.

V. 8. God provided a dry east wind.

Calidum, from the east, "which is hot there, east wind." - ["That he became dull."] "To the

¹⁾ In our original: mors inen 6t vitu inou, where the Vulgate offers: inolior 68t nnln rnor8 Hnain vitu. - Immediately following, we have filled in the gap in the original with the word "wehe". The Weimar edition has inserted koronänin instead.

²⁾ In our original x "6nitn8 instead of dono in the Vulgate. There is no doubt that this is a misunderstanding on the part of the scribe.

³⁾ This verse number is missing in the Weimar edition.

⁴⁾ In our template: MaMo.

⁵⁾ Our original offers: kolim sirnilm, euuäu et trnnco non 8innli8. Since we cannot make sense of these words, we have followed Luther's German interpretation (Col. 901, A 13): "hat Blätter wie Weinreben", instead of ounclg, assumed: oanli and thus interpungirt: kolÜ8 8iinili8 cunU. 6t trnnco non mrnilm.

⁶⁾ We hold that this is the interpretation of the word. Cf. the first relation, Cap. 4, ? 14. The Weimar edition has a colon at the end of the sentence

Time will languish" 1) [Amos 8:13.] Above in Amos is the same word used here 2c. [He] "shall faint, pine away" 2c. Therefore he wished death to his soul. Now he returns to the order of history; you must not think that he spoke this twice, but once.

V. 9. Do you think you are justly angry?

Now he applies the example and the likeness. The prophet is unwilling and grumbles because of the salvation of the city. Another evil is added, that the joy is gone. Since he is already unwilling, he becomes irritated, as sin tends to increase in a sinner.

V. 10. 2) [And the LORD said, Thou wailest for the gourd, in that thou hast not wrought].

You man spare; "are merciful" to the gourd. What is he compared to Nineveh? "Nor grieveth thee" that the worm hath stung him 2c. If a man can be kind against temporal things, should not God also spare and have mercy 2c.? This is a word of the incomprehensible mercy and kindness of the divine majesty. [Matth. 7, 11.: "So then you, who are nevertheless bad, can still give good gifts to your children" 2c.

V. 11. who do not know difference what is right or left?

"What is right or left", [for this we say **in** German:] "what is white, what is black", what is this or that 2c., namely, what is for the blessedness of the soul. Simply and according to the grammar it is said: They are ignorant.

they have not had the word 3). [They have gone astray,] since they are human beings, and I should corrupt them? If they knew what you know, this would not have happened.

I leave the secret interpretation to you according to the Gospel, where Christ Himself condescends to refer this prophecy to Himself [Luc. 11, 29. f. Matth. 12, 39.ff. 16, 4.]. Christ seems to have enjoyed this history. Again he states in Matthew [Cap. 12, 41J: "The people of Nineveh [will appear at the last judgment with this generation, and will condemn it, because they repented after the preaching of Jonah, and behold,] here is more than Jonah" 2c. 4) Christ was cast ius sea when he came into the world; for his sake also the sea is troubled. These will [accept him], those will not. He is devoured by the whale, that is, by the prince [of this world]. The maw that swallows him is death and hell. He who is swallowed up on the cross is in the grave for three days. but rises again after three days, because he could not be held [by death] [Acts 2:24]. The door of death is the door to life. The ignominy is a promotion to glory, to honor: death to life: the mouth of hell to heaven. The mouth of the earth, as was the case with the mouth of the whale, is both the door to death and the door to life. The rest you may mean for yourselves 2c.

Instead of verda we have assumed verduru. - The following addition is according to the Hall manuscript.

⁴⁾ Instead of this saying both editions offer: uouue Ninive plus Nie quaru louas ete. Instead of uouue Nineveh we have assumed viri Mulvitae according to the Vulgate, and added the saying, which is given only after its first and last words. The Hallic manuscript has instead, "Likewise, as he says of the repentance of the people of Nineveh."

Both the Erlangen and Weimar editions have äeüeieus instead of üeüdent.

²⁾ Here in our pattern there is neither a new verse number nor a key word, but the following is attached to v. 9.

W. vi, 2700-2702.

K. D. Martin Luther's interpretation of the prophet Micah.

1. interpretation Who the prophet Micah

from Luther's lectures compiled by M. Veit Dietrich. *)

These lectures are finished April 7, 1525; printed 1542.

Newly translated from the Latin.

[Veit Dietrich's] preface.

Veit Dietrich, preacher of the church at Nuremberg, wishes salvation to the reverend, highly learned and godly Mr. Nicolaus Amsdorf, bishop of the church at Naumburg in Thuringia. As often as I think of the government of the Church, I have in mind the exceedingly lovely picture with which the Son of God depicts His ministry and His servants, telling the story of the Samaritan who himself cares for the man wounded and half-dead by the murderers, and brings him to the inn and commands that he be cared for [Luc. 10:30 ff].

For human nature has fallen among the most horrible murderers, by whom it is cruelly wounded and robbed. And the priest and the Levite passed by the one who was on the way, that is, the nature that was overcome by terrible misfortune, that is, the teachers of the Mosaic law and human wisdom brought no help to the human race.

But Christ the stranger comes: he raises the halfdead, washes the wounds with wine and pours in the most healing oil. And after he has laid the heavy burden of our guilt on his body, he brings the sick to him.

^{*)} This interpretation can also be traced back to the lectures Luther gave on the Minor Prophets in the years 1524 to 1526. Materially, it is much closer to the Altenburg manuscript than was the case with Dietrich's treatments of the prophets Joel, Amos and Obadiah, but formally it deviates much further from it, for this Commentary is almost three times stronger than the aforementioned manuscript; "but it becomes so only in that the editor adds long discussions (on the opern electicin of the monsedi, polemics against the Pabstthum) similar to 1536, but even more frequent. Luther's explanations are embellished with classical citations and a wealth of biblical examples. For the real textual explanation of Micah, nothing new is added beyond the material offered by the Altenburg manuscript" (Weim. Ausg., vol. XIII, p. XXVI). The time when Luther finished the lectures, namely April 7, 1525, is given at the end of the Altenburg manuscript. Before Dietrich submitted his edition to the printer, he presented it to Luther for inspection, who also declared himself satisfied with it. Dietrich's preface, in the form of a letter to Nicolaus Amsdorf, Bishop of Naumburg, was written by Melanchthon for him, as we can see from a letter from Melanchthon to Veit Dietrich (6orp. Rek. IV, 908), dated December 4, 1542. The first edition, which appeared in Wittenberg, has the title: Eornrnentarius in AUeimrn propkstaln, eollsetus sx praslsetionidus ksysrsn. katris I). Älsr. Imtü. nune prirnum in luaem eckitus per M. Vituln Düeoäoruln, Eonelonatorern XorInderKen. 1542. WittederZue. At the end: imprint Wittern derZae spit Vitum Ereut^er. ^nno, N.V.XHI. Under a similar title, another edition was published in 1543 in Basel by Bartholomäus Westh, and a third edition in 1546 in Frankfurt. In the collections: in the Latin Wittenberg (1552), tom. IV, col. 563d (after the original edition); in the Jena one (1570), tom. IV, col. 5291" (after the Basel edition); and in the Erlanger, exe^. opp., torn. XXVI, p. 237. This writing was translated into German by N. Stephan Reich, and appeared in Königsberg in 1555 in quarto. This translation is included in the Wittenberg edition (1556), vol. VIII, p. 445d; then transferred to the Altenburg, vol. VIII, p. 67; to the Leipzig, vol. VIII, p. 348 and Walch, vol. VI, 2700. Dietrich's preface is found only in the Latin Wittenberg edition. It was translated into German only for the Leipzig edition by Ä. I. I. Greifs for the Leipzig edition and then included by Walch. We present a new translation of this preface according to the Wittenberg edition, and of the text itself according to the Erlangen edition, which reproduces the original print, comparing the Wittenberg and Jena editions.

into the inn, that is, into the church, and commands the household, that is, the teachers of the Gospel, to take care of the healing. What can be thought more lovely than to contemplate the benevolence of the Son of God towards the human race, expressed in this image?

But again, when I turn my eyes to the inn and see that everything is full of terrible diseases, and the cure is difficult and dangerous, the doctors quite unequal: then I truly tremble in my whole body. Of such a nature have we, who are now teaching the churches, delivered Germany to be healed, which truly suffers from the most dreadful diseases.

For, to say nothing of the vices of individual people, how great are the obstacles to healing: the tyranny of those who are hostile to the Gospel; the epicuric contempt of the true religion among the people; the false accusations of godless teachers, as of Eck, Pyghius and similar people, who scare the hearts of the inexperienced away from the pure doctrine; the courageous will of good heads in the clergy, who do not cease to cloud the clear springs of the Gospel, which resounds in our churches. Meanwhile, we are in truth, as Christ says, a small flock; what can we do in healing, that is, with exhortation and teaching? If we consult human reasoning, we few, despised and weak people cannot resist the rage of so many.

But I am strengthened in our ministry by the Son of God, who has almost always ruled this His shelter in the same way through the weak. "God chose," as St. Paul [1 Cor. 1, 27.] says, "what is weak in the sight of the world, that He might put to shame what is strong." Therefore, we are not to leave our post. For the Son of God Himself also promises that He will stand by us. He says [Matth. 28, 20.]: "I am with you until the end of the world."

But still, some times are happier and calmer than others. At times the world has had godly princes who helped to spread the right doctrine, as Constantinus and Theodosius. Now not only the barbarian Turk is waging war against the name of Christ, but also many kings, pretending to be Christians, are raging against Christ's members, seeking to suppress and extinguish the pure light of the Gospel.

In ancient times, the bishops were the leaders of the rest of the preachers, who by their erudition and prestige ensured the unity of the people.

of those who taught rightly. Now the bishops, who are satellites of the Roman pope, not only do not help to take care of the godly in the inn of Christ, but they themselves practice robbery, defend the most shameful and obviously blasphemous errors, the idolatries that are practiced in the invocation of the saints and in the desecration of the Holy Communion, excessive debauchery and many obviously nonsensical things, and kill the godly who teach better.

This is not concealed and cannot be excused in any way by honorable people, unless the unreasonable reason is given that it is not proper for wise and worldly-wise people to start quarrels with their fellow citizens and to deviate from what the powerful generally agree on. This worldly wisdom may have its place elsewhere, but it cannot strengthen blasphemous errors. For we have another rule in the church which commands this [Gal. 1:8]: "If an angel from heaven preaches a different gospel, let him be accursed. Let him be forsaken and accursed, and let him flee away, as the scum that defends idolatries, and makes war against the first commandment, "I am the LORD thy God, which brought thee out of the land of Egypt."

Therefore, we should not only abandon such bishops, the enemies of Christ, but also curse them as evil-doers, tainted with idolatry and murder of the godly. But if there are some in this crowd who want to be healed, we exhort them to separate themselves from the opinions and advice of others and to begin to give glory to Christ and to care for their salvation and that of the churches. Would God that godly princes would also purify the monasteries and appoint capable bishops over them. For this service they undoubtedly owe to God, as it is written [Ps. 24, 7. Vulg.]: "You princes, open your gates wide and the doors of the world high, so that the King of honor may enter."

Since I had heard that you, venerable bishop, had been commanded to hold this office of government, which you now administer, I could not but approve of this example. I know that you are far from ambition, and that both out of a natural disposition for restraint and because you are already tired through old age and hard work, you love peace and quiet, and because of your own you are more likely to give way to others than to quarrel with anyone.

This too, that you have taken upon yourself a burdensome burden and spitefulness. But I praise your heart that you have decided for the sake of the church to undergo these difficulties rather than to concede this position to another who is an enemy of the pure teaching of the gospel. If the other princes want to advise their churches in truth, they will eventually have to follow this example.

For in what your adversaries bring forward of the canonical election, they do deceitfulness with words. For so many centuries there has been no canonical election, but these benefices have passed from hand to hand either by the candidacy of princes or by the collaboration of powerful people, or have been bought at Rome, with contemptuous setting aside of the old and new canons. But no consideration at all was given to Christian doctrine and to the government, which actually belongs to the church. What I am telling you here is so obvious that no one. no matter how incomprehensible and impudent he may be, can deny it. Would that God would restore to the churches the canonical right to vote, which belongs not only to one class, but to the learned, honorable and godly people of all classes.

Now the churches are oppressed by the foundations through tyranny. Even though there are some good men in them, they are surpassed in number and audacity by the wicked. Therefore, the other estates should assist the good, so that the glory of Christ might be promoted and the salvation of men advised. But wisdom is set aside, and violence is used, especially in this trade.

The adversaries evidently see that in what concerns election they obey neither old nor new laws, but are determined to retain by force the possession of power and good life, seeing that they would be thrust out of the same if they were bound by the old laws of election.

I am often displeased that we are accused of disregarding the canons, since we follow the prescriptions of the ancient and useful canons more than the adversaries. They set divine and human laws according to their arbitrariness and abolish them again. Yes, as it is said of Solon's tables of laws in the Athenian Comedy, $\varphi p\dot{\nu}\gamma uu\sigma_1 \chi \dot{\alpha}\gamma\chi p\nu\varsigma \tau \dot{\alpha}\dot{\imath}\varsigma \chi\nu p\beta\eta\sigma_1$ they roast flour with the tables of laws lighted. Thus our adversaries before this time have most brazenly destroyed the monuments of right ecclesiastical antiquity. Where are the ancient writers who were

has entrusted to the monasteries for preservation? What can be more dissimilar than the old monasteries, which consisted of learned and godly people, and the present cooperatives of knights, who now hold wild revelries in the most prestigious monasteries.

That you are now commanded to govern there, I believe that you have acted godly and rightly in it, and I ask God to give your advice success in all the improvements you intend to make. Visitations will have to be made in the neighboring churches, godly and learned pastors will have to be procured, courts will have to be established, discipline will have to be introduced, scientific studies will have to be promoted, and poor students will have to be supported. I know that you lack neither good counsel nor the will to carry this out. Therefore, I ask that God promote your very laudable efforts.

But it is useful for the churches that we, who teach the gospel, bear witness to the people of our agreement; therefore I have now gladly written to you to declare that I am united with your church in mind, heart and will.

Then, because I have always loved you for your righteousness and for your skill in judgment, I have wanted to indicate my constant devotion to you through this preface, and to publish the lectures (dictata) on the prophet Micah by the highly famous and excellent man D. Martin Luther, our teacher, whom I rightly honor as a father, under the prefix of your name. However, I have sent them to him beforehand for his perusal. For I believe that these interpretations will also be useful for the church's descendants, because he has such skill in interpreting the prophets that we cannot prefer anyone else to him in this respect.

I believe that this praise will also be granted to him by the more reasonable opponents. But however the adversaries or disfavored people may judge him, I thank God that He has called me to the knowledge of the Gospel and has given me the opportunity not only to hear Luther's living voice, but also to gain an insight into his inner life through the contact with him in his domestic life, which is full of godliness and the most glorious examples of an honorable way of life. And in truth and from the bottom of my heart, I would like to wish all his enemies that they would gain as thorough an insight into Luther's life as is known to me.

Basil wishes himself luck to the instruction of his nourisher, who had heard Gregory of NeoCaesarea. He also says somewhere that the voice of Athanasius is still ringing in his ears. So I have no doubt that you and many others also rejoice that they have heard Luther and acknowledge that they have progressed through his teaching. I know that Erasmus, although someone told a fable to the donkey; but he shook his he seemed to be very estranged from him, sometimes ears]. angrily said to someone who rebuked Luther: one should not 'blame this man, who in his interpretations on. He said that one should not blame this man, who in his interpretations on one side brought more thorough scholarship and more light into the teachings of the prophets and apostles than the interpretations of anyone else at any time.

sometimes reproached by ill-wishers that we were not moved by sound judgment and right causes to accept the teaching of

We do not want to accept the truth that our churches profess, but rather, in a kind of flattery, we ascribe too much to Luther. This is a great presumption, if they think that we all have not heard Luther other than as it is said in the fable of the donkey:

ονω τις μΰ^ον ελεγε, οδε τά, ώτα έχίνει

But these slanders will be refuted by time itself. I do not doubt that the doctrine which our churches profess is the true voice of the Gospel, and in truth the opinion of the whole (catholicae) holy Church of Christ, which is necessary for the right invocation of God and the blessedness of men. Therefore, I insist on this opinion, and I wish to encourage others to For this reason, I am very annoyed that we are the same, as much as I can, for the sake of the glory of God and the blessedness of men. Be well.

Nurembera, in 1542.

[D. Martin Luther's Preface to the Prophet Micah.

Since the desolation of the kingdoms of Israel and Judah was imminent, many prophets were sent by the Lord to proclaim this disaster beforehand and to exhort the people to repentance, so that at least some of them would convert and be preserved in this miserable future destruction of the people. The desolation of the kingdom of Israel fell in the sixth year of Hezekiah, for that is the ninth of sKing^A Hosea [2 Kings 17:6.]. About one hundred and fifty years after that the kingdom of Judah was destroyed by the Babylonians, the city laid waste and the temple burned.

This calamity was first prophesied by Amos, who lived under Uzziah the father of Jotham. Hosea followed him and lived under Uzziah, Jotham and Ahaz. Isaiah was in office for a longer time, for he also lived under Hezekiah. But Micah, the youngest of these, was not yet in office at the time of Uzziah. These prophets have completely one and the same way of teaching, because they preach about the desolation of the people and the abolition of the physical kingdom for the sake of sins, so that another, new and spiritual kingdom might be established through Christ.

The first part of the teaching belongs to the penance. The last is for the comfort of the godly, who, having suffered the same calamity, needed this spiritual comfort from the kingdom of Christ, through which they believed they would be in grace; for it is a kingdom of forgiveness of sins, of righteousness, and of eternal life. And since for the sake of this spiritual kingdom both kingdoms, Judah and Israel, were desolate, and the people scattered among the Gentiles, a remnant was preserved, that the promise of Christ might be sure, and the people sure, out of whom Christ should be born. This is the subject of the four prophets mentioned, one as well as the other, calling the people to repentance and comforting the godly, whom the common calamity also affected.

And here we are rightly reminded of the counsel of God, who always, when very great changes and exceedingly unfortunate times are imminent, used to remind people beforehand by the Word. Thus Noah preached a hundred and twenty years before the Flood, so that some would mend their ways and be saved. Before the last destruction

the synagogue, John, Christ and the apostles preached for more than forty years. And there is no doubt that the light of the Word that we have today will be followed by a certain calamity. For in addition to the other sins, there is also this, that the Word is neglected and despised by those who hear it and have it. The others who do not have it, as there are the pope, the bishops and many furious princes, persecute the word with the greatest cruelty. Do you think that God can see this and tolerate it longer? Since Germany is now ripe to suffer the punishments it deserves, we are reminded by the Word, so that at least some will mend their ways and either be saved in the coming calamity, or have something with which to comfort themselves in the common misfortune.

And it could almost seem as if the Jews had reason why they did not believe the preaching of the prophets. For there were the promises of the everlasting kingdom of David. Likewise, that the scepter should not be taken away from the tribe of Judah until the Messiah came. Against these promises the sermons of the prophets seemed to argue. Therefore, there was no lack of people who accused them as if they were lying spirits, as the examples of Jeremiah and others testify. And puffed up by the promises, which they had not rightly understood, they laughed at and despised the true prophets, as the papists do now, because they dream that they are the church, lean on the promises given to the church, and live quite securely.

And GOD with wonderful wisdom did both, that the threats of the prophets were not in vain, and yet also the promises were fulfilled. The people were led away captive, and yet there remained a light from the house of David, the captive Jehoiachin, who was delivered from the dungeon by EvilMerodach and kept royal [2 Kings 25:27]. Then it came to pass that the remnant of the people were restored, by whom the city and the temple were restored.

Reason does not understand this way in which GOD fulfills His promises, for

she thinks that God cares about the great number, and as she is ambitious, she thinks that God, for the sake of His glory, is doing everything magnificently. But GOD does not look at the great number; rather, for the sake of sin, He rejects a tremendously great multitude, so that He may keep His promises to a few believers.

In this way St. Paul discusses that God has not rejected His people, "for", he says [Rom. 11, 1.], "I am also an Israelite, of the seed of Abraham". This is admittedly a great thing, that he boasts this of his individual person, and yet meanwhile confesses that the whole people were cast out and rejected. But this is the way God acts, as Isaiah [Cap. 10, 22] testifies: "For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them be converted." The godless crowd of the Jews did not recognize this, therefore they surely despised the threats of the prophets and thought that God would not reject such a large number.

The papists do not have such a promise, and yet they boast that God will not abandon His Church. This is true. of course, but how do they want to prove that they are the Church? By standing in the highest dignity? By having the greater multitude on their side? But God does not look at the dignity, not at the great number, as the history of the Jews testifies. Therefore, they should abandon this security and humble themselves before God, since He could preserve His Church even if there were no pope, no bishop. Thus, after almost the entire kingdom of Judah and all that was high in the nation had been destroyed, he nevertheless received the tribe from which Christ was born, like an earlobe of a lamb torn out of the laws of a wolf, as the prophet [Amos 3:12] speaks. For God is wont to act so marvelously that the wicked become ashamed and ashes and perish.

And this is also the reason why the prophets have veiled the future things in such a way that they seem to be in contradiction with themselves. The passage about the king Zedekiah gives a clear proof of this. Jeremiah says of him ^Cap. 32, 4.], "He shall speak orally with ihin seeming king of Babels, and shall see him with his eyes." But Ezekiel says in the twelfth chapter [v. 12.], "His face shall be veiled, that he shall not see the land with any eye." Such contradictions the wicked have taken very fine notice of, and have reproached the prophets with them as certain proofs of falsehood. And vet it is true what

This is what Ezekiel said, because Zedekiah's eyes were put out and he could not see the land of Babylon, yet he saw the eyes of the king. This gave offense to the wicked, so that they suspected that the prophets had lied, but God uses this way to punish presumption with blindness. This is what I wanted to say in a few words about the content of this prophet.

The first chapter.

V. 1. This is the word of the Lord that came to Micah from Mareshah in the days of Jotham, Ahaz, Jehizkiah, kings of Judah, which he saw over Samaria and Jerusalem.

The word xxx is a familiar expression. It is properly translated by "word," but it has a broader meaning among the Hebrews than among us, for it signifies the whole matter acted or said about, roughly as we use the word "commerce" (res).

However, he only remembers the kings of Judah in the title, since he also preaches about the disturbance 1) of the kingdom of Israel. Perhaps because he prophesied only in the kingdom of Judah. Amos and Hosea also mention the kings of Israel.

The prophet is called Morasthites from his fatherland Maresa, a city of Judah, as can be seen from Joshua Cap. 15, 44. and 2 Chron. 11, 2 8.

But he commemorates three kings. Jotham reigned sixteen years. His son Ahaz reigned for the same length of time. Jehizkiah reigned twenty-nine years. This calculation shows that Micah not only lived a long time in his office, but also did not complete this prophecy in one sermon nor in one year. Therefore, as we have divided the prophet Amos and the others into certain sermons above, so also Micah must be divided into several sermons. And this

1) Erlanger: äsvastations instead of: äs Variation". 2) In the Latin editions: 1 car. 16. is also the reason why Lucas [Cap.3, 4.] 3) calls the prophecy of Isaiah a "book of speeches". Because he indicates that all this is not, as it seems to us, treated and completed at one time and in one speech, but at different times.

But this serves to make us suffer with equanimity the contempt for the word and the persecution that we experience everywhere today, since the holy prophets endured the same misfortune with untiring zeal and unbowed courage for many years, and that among a stiff-necked and hard people, and therefore did not abandon their profession. So too we often remember it, when our hearts are moved by the unseemly treatment and become despondent to leave the preaching ministry and seek good days.

But that he adds that the word of the Lord was done against Samaria and Jerusalem, he first of all incurs great envy and hatred, because he connects Jerusalem with Samaria, since in Jerusalem there was the right worship and the right preaching ministry, but in Samaria neither, but everything was full of idolatry and godless teaching. So it would seem unseemly if someone were to say that those who confess the gospel are in the same condemnation with God as the papists, and must suffer the same punishments and the same judgment. This would seem improper, and yet it is true that God does not punish the sins of the papists.

3) In the editions in the margin (wrong): Tue. 4.

I hate them equally, whether they are committed by us or by the adversaries. Yes, the servant who knows the will of God and does not do it, will have to suffer all the more strokes, as Christ indicates in the Gospel [Luc. 12, 47]

But the judgment of the people does not move the prophet; he says freely what the matter is and is not moved by his danger. That is why the elders of the people [Jer. 26, 17-19], who wanted to save Jeremiah from undeserved death, use this example of Micah against the angry priests who wanted Jeremiah dead, and they praise the godliness of Hezekiah who had preserved the prophet who prophesied so vehemently against Jerusalem. But this passage of Jeremiah shows sufficiently that if it had not been for the good king, Micah would have had to die because of these prophecies against the holy city of Jerusalem.

V. 2. Hear, all peoples, take heed, land, and all that is within; for GOD the LORD has to speak to you, even the LORD out of His holy temple.

This is an extremely appropriate beginning for the subject, because, seeing that such a terrible devastation is certainly imminent, he seeks with a great spirit and with great vehemence to awaken the people who are, as it were, drowsy in their sins, so that they may take care to amend their lives and avert the punishment. For this is the first thing that the prophets used to do, and Christ also wanted this order to be observed in the New Testament when teaching, that first the doctrine of repentance should be presented, which leads man to the knowledge of sin, so that we not only confess that we are sinners, but also begin to hate sin in truth, because of the greatness of the wrath of God that it brings upon us. Isaiah also uses a similar beginning. But both seem to have followed Moses, Deut. 32, 1. For although the prophets preach only to the one Jewish people, the maiesty of the Word is so great that all that is in all creation should rightly hold the Word in honor. And this example goes to all of us

that we learn to fear God and refrain from sinning, since He has punished the sin of His people so severely.

But that he adds: "God the Lord has to speak with vou" is similar to what we see in the letters of the apostles, where they proclaim that they are servants of Jesus Christ according to the will of God. For Micah does not want his teaching to be accepted as his teaching, but as that of GOD. Therefore he says that he calls God, the Lord, to witness, that he does not speak anything according to his own will, but everything from God's revelation and command, so that the opinion is: Hear me, you nations, because if you hear me, you hear the Lord Himself. This one you will certainly not reject as a witness of my prophecy without the highest danger for vou. Thus, in his prayer, Moses, out of reverence for the Word [Ps. 90:1], calls himself a "man of God," that is, whom God commanded and sent to reveal the will of God through the Law.

But what is the purpose of the repetition with the mention of the place: "The LORD from his holy temple"? He adds this not only for the sake of describing the true God by a certain and true sign, namely as the one who promised in his word that he would dwell in the temple at Jerusalem, but also to punish the godless presumption, because the kingdom of Judah kept the right worship in the rightful place. But since the prophet had connected Jerusalem with Samaria and threatened it with the same punishment, those who were in the kingdom of Judah considered themselves much more holy, because the kingdom of Israel practiced open idolatry. This presumption the prophet meets by this repetition. As if he wanted to say: You are presumptuous because of your worship and your sacrifices, you boast about the temple, you boast that the Lord is the inhabitant of the temple; but he, the Lord himself, will testify about his dwelling place against you. For though you have the lawful sacrifices in the lawful place, yet you do not perform them in the right way. For you should have trusted in the Lord's mercy, but you trust in the temple and in the Lord.

your sacrifices. You should have obeyed this merciful and kind Lord from your heart and done his commandments. But you let them stand and live in your own ways, as Isaiah says [Cap. 53, 6. 55, 7. -56, 11.], let your lusts run wild and do everything you like without fear of God. This testimony of your ungodliness is given by the Lord Himself against you from His temple, of which you are very proud. But as this place is very holy, because of its holy inhabitant, so it is desecrated by you, who are unholy.

I think that in this way the prophet is here covertly punishing the confidence that the Jews in truth placed more in the temple and in their worship than in God. But it can also be referred to the fact that, as we will show later, under Ahab the temple was closed and all corners were full of high places. As if he wanted to say: You are leaving the temple, which the LORD has appointed for His worship, but He will not suffer Him to be despised; from the temple itself He will act against you.

V. 3 For behold, the LORD will go out of his place, and come down, and tread upon the high places of the land.

Here he begins to threaten the future misfortune, or rather the disturbance. As if he wanted to say: Do not be sure. You invent that God is merciful to you, or at least that he does not see your sins and does not want to punish you; you think that he snores idly, that he does not pay attention to your transgressions. Truly he is already stirring to go out and visit you; he will soon come and descend, that is, he will show by deed that he is present and angry with your wickedness, that he will punish it through the Assyrian and Babylonian.

But the Scriptures use this simile of going out and coming down to indicate that God, though slow to avenge, will certainly avenge all that there is of ungodliness and infamy. Thus the poets have also invented that the gods put on woolen socks when they want to execute punishments. For the wicked will be assailed by the wrath of God, as experience has taught the pagans.

The Hebrew word which the Latin interpreter translated by excelsa ["heights"] is often used for altars or elevations, which we also call altars (altaria) in Latin, from the height (ab altitudine), or that which is erected in an elevated place above the earth. But in general it denotes everything that is sublime or outstanding. Therefore I think it is taken generally in this passage, "The LORD will tread upon the high places of the earth," that is, that which is high among you, and that which is prominent above others, namely, the kings, prinests, the worship, yea, even the temple itself, the LORD will tread down, and make it nothing. Therefore, this is, as it were, the content and short epitome of the whole prophecy, which he will present later in various ways.

V. 4. that the mountains will melt beneath him, and the valleys will crack; as wax melts before the fire, as the waters that flow beneath.

This is a synecdoche, because he takes what is contained there for what is contained in it. 1) For by the expression "mountains and valleys" he understands the whole people, that everything is to be disturbed which is situated both in the mountains and in the valleys. For he alludes to the location of the holy land, which is full of mountains and valleys, to indicate the utmost desolation, lest it be thought that anything will be left anywhere on which the enemy has not laid his hand.

The parables used by the prophet serve to show that this wrath of the Lord cannot be restrained or prevented in any way. For what is there that can keep the wax from melting when it is brought to the fire? What can resist the onrush of a torrent that rushes down on sudden places? Likewise, he says, it will be with the punishment that comes upon you with great impetuosity. The Lord is the fire, you are softer than any wax. The Lord is the torrent, which flows with great

 oontlnous pro contonto. So the Zwickau manuscript and the Jena edition. In contrast, in the original, in the Altenburg manuscript and in the Erlangen: ooutiuous pro continonto.

You are like little bushes that hardly stick to a steep or this misfortune befell them. To preach this sermon so sloping place. Without effort, therefore, you will be freely required great courage and a man who despised snatched away for punishment and perish. all the dangers that threatened him from the godless These are frightening things, and should bring us back to works saints.

the right path, lest, while we continue in sins without fear of God, to the great annoyance of the brethren, His wrath repentance, and it is useful to consider it carefully for the burns, and we perish in the way, as the second Psalm, v. sake of the extraordinary security of heart that we find in 12, threatens with the same thing.

V. 5: All this for the transgression of Jacob, and for and increased by Satan. the sin of the house of Israel. But what is the transgression of Jacob? Is it not Samaria? What are the think at all that God will see it and avenge the so high places of Judah? Is it not Jerusalem?

shows the cause of this misfortune. And here one sees in admonished by the prophet Nathan. How much less the prophet a peculiar greatness of courage and an excellent certainty of faith, that he accuses the people of godlessness, who seemed to be the holiest in the whole world. And truly, we cannot compare our monks and hypocrites in any way with the Jews. For the Jews had to Scripture indicates that they were the punishments of the concuping to the multiple murder to which hypocrites in any way with the Jews. For the Jews had to Scripture indicates that they were the punishments of the concuping the heart, which is occupied do with the services which God had instituted and that sin. For Satan keeps the heart, which is occupied commanded, but the religion of the monks is nothing but with thoughts of sin, so entangled that it cannot foresee a self-chosen spirituality, as St. Paul calls it [Col. 2, 18.], with thoughts of sin, 50 of sangular anything accurately. that is, services which they have chosen for themselves without the Word, without God's command, according to that God is determined to punish our sins, and not to turn their own will, with respect to which they can never be sure a blind eye to them or to punish them lightly, but that His that they please God and are approved by Him. Since our wrath is immeasurable, so that we, thus reminded, may people can so hardly suffer that these ridiculous services, live in the fear of God, and earnestly ask God not to lead which are not based on God's commandment, are us into temptation, but to govern us for the glory of His censured by us, with what kind of heart do you think this sermon of the prophet will be received by the people who were apparently holy and based on their righteousness? the question: "What is the transgression of Jacob?" and And especially the house of Judah could hold up to him the temple and the priests and the lawful sacrifices in the place that God had ordained. But the prophet says in general that because of the sin of Jacob and the erring of Israel (that is, the people who boasted that they had Israel or Jacob as their father, from whom they descended)

Furthermore, this saying belongs to the doctrine of ourselves and all other people. Although this is inherent in our nature, which is so corrupted by sin, it is inflamed

Since Cain is intent on killing his brother, he does not shameful murder. Since David was inflamed with boorish He has prophesied the punishment, now he also almost fall into despair, which he felt when he was

But that the prophet in the person of the people adds

boast about your transgressions as if they were righteousness. So that you may know what the Lord is punishing and why he is threatening you with such great misfortune: the kingdom of Israel sins in Samaria by sacrificing there and worshipping against commandment of God; but the kingdom of Judah sins in Jerusalem precisely because it thinks it serves God and is well deserving of him.

Furthermore, I have said above that the prophets had obvious cause why they condemned the worship services that were established in the kingdom of Samaria or Israel. For since God had chosen Jerusalem in which the sacrifices were to take place in the Temple that God had commanded to be built, it was idolatry for Jeroboam to decree places of worship in Israel, for he did it without the Word, even against the Word of God.

And here the foolishness and the error of human wisdom is illustrated very well. Jeroboam thought that if he established special religious services in his kingdom and prevented his subjects from performing the annual religious services in Jerusalem, he would fortify his kingdom and break the power of the kingdom of Judah. But it turned out quite differently, for by this very counsel he overthrew his kingdom by means of idolatry, so that it was devastated by the Gentiles.

It is almost the same thing that happens to many princes and kings today. They worship the Roman whore and favor and protect the godless church services, they make sure that nothing is changed either in the doctrine or in the ceremonies, and think that they will be safe in this way, and thus their own can be preserved. But just in this way they will bring themselves and theirs to ruin. For God will not let the contempt of His word and idolatry go unpunished forever.

Therefore, although the kingdom of Israel stubbornly held fast to its worship, saying that it did not worship idols but the true God, it was not so much the place that mattered; God looked at the heart, not the place, not the persons; it did not matter whether the sacrifices were performed in Jerusalem or in other places; even the preliminaries of the sacrifices were not the same.

He says, "No one can make me confess my sins; you also | Jerusalem was a city of the Gentiles, so how could it be better than other places? Although this and similar things were said by the false prophets in defense of idolatry against the prophets, they could not deny idolatry. For we are not allowed to worship either. And if we do something according to our own will, how can hearts be sure that it pleases God? Therefore, because not only the place, not only the persons, but the whole way of worship was prescribed by God, the prophets could easily convict the kingdom of Israel of idolatry. For when it comes to the service of GOD, it is not what you do, but how you do it. They sacrificed oxen, bowl and grain offerings in the kingdom of Israel at certain hours and days, as was the custom in the kingdom of Judah and in Jerusalem. Therefore, although there was no difference in the work itself, there was a difference in that God had commanded that this work be done in a different place and by different people.

Therefore, the sacrifices of the kingdom of Israel were connected with a disrespect of God's commandment and a disobedience against the word. But God, as Samuel [1 Sam. 15, 22] says, wants obedience to His word rather than burnt offerings and the fat of rams. But if anyone does not obey the voice of GOD, he is said to be an idolater-though he praises the highest and most difficult services of God. Thus it is peculiar to idolaters that they do not choose things that appear to be easy, but things that are arduous and very difficult.

Therefore also our monks, the devil's own servants, flee the ordinary things, the government of the household, the marriage state and the other offices, which are necessary for the civil life: they do not use ordinary clothes, not ordinary food, but choose such things, which have more admiration because of their rarity, as the priests of Baal wounded their skin and shed their blood. Even the kings among the people of God slaughtered and burned after Abra-.

Ham's example their children. But since God demands above all things that one obey His voice, it is obvious that there is idolatry where this obedience is not.

But, you will say, it was not so in the kingdom of Judah. For these kept the ordinary services in the place which God had appointed for it, and by the persons appointed by God. Why then does the prophet say that the high places of Judah were Jerusalem itself? This city was the crown of the whole kingdom for this reason, because it was ordained by God Himself for worship.

Here we must first remember the title. For the prophet says that he lived and preached under Ahaz, the son of Jotham. But the histories show that King Ahaz departed from the way of his father and followed the way of the kingdom of Israel. For he also made images of the idols of Baal and worshipped them, and sacrificed his son in the valley of Hinnom, even sacrificing on all the high places. Since God punished this idolatry in many ways, by the king of Assyria, by the king of Israel, by the Edomites, he nevertheless did not become better by it alone, but did over it still heavier sins: he closed the temple, which was intended by God for the service of God, and established altars in all corners of Jerusalem. on which he ordered to offer sacrifices to other gods. In the other cities of Judah, too, he had high places erected and offerings made to foreign gods. Therefore, according to the letter, "the high places of Judah" are rightly interpreted as Jerusalem itself, in which the godless king established his godless being and idolatries of every kind, from where afterwards the example spread to the whole empire.

But you can find elsewhere that even the services which were performed in a lawful manner in the temple itself by the lawful persons are punished, as in the 50th Psalm, v. 8, and in Isaiah in the first chapter, v. 11, where God says badly of the sacrifices themselves that he has no desire for them and does not demand them, even though they were not performed in an unseemly place, not even by unlawful persons, as in the kingdom of Israel.

But it shows the prophets, if on these

The way in which the sacrifices are punished is enough to show what is wrong with them. Isaiah complains that those who sacrificed the most live in obvious shameful deeds by oppressing the poor through stinginess, not administering justice properly, neglecting orphans and widows, just as the 50th Psalm, v. 17 f., complains that they hate discipline, throw the word of the Lord behind them, run with thieves, that is, deceive others in their dealings and pursue adultery 2c. Those who do these things, and then think to make themselves pleasing by sacrifice, are they not justly censured?

Therefore the Lord also says in Hosea in the sixth chapter, v. 6, that he is more pleased with mercy than with sacrifice. And this saying is quoted by Christ quite appropriately [Matth. 9, 13. 12, 7.] against the saints of works and Pharisees, who held the highest works of love in low esteem compared to their righteousness. Therefore, the sacrifices, which are good and holy in themselves, are defiled by unholy people, who not only offer them without faith, but also with an evil conscience, without fear of God and from a heart that is not only unrepentant, but even seeks and hopes for righteousness through such works.

Second, such sacrifices are also reprehensible for the sake of overturning the order that God Himself wanted in the divine services. For some services are external, as there are the sacrifices and ceremonies that God has instituted, as well as all the good works that God has commanded. Others are spiritual, which belong to the first table, as there are faith, the fear of God, calling, hope, thanksgiving, confession 2c. But the outward services are also pleasing to God, because they are done in obedience to the Word, if they are connected with the inward ones.

But the hypocrites leave the true worship that is in the heart, imitate only the outward worship, and are presumptuous of it, as if it were a righteousness in itself, even though the hearts are without faith and fear of God, even though they do not call upon God in peril, but seek other help. Thus did Ahaz; he forsook the true God and his worship and went to

that the Syrians had better luck.

the hypocrites that if they want their works to please as the utmost ungodliness. God, they should fear God in truth, follow His words, and then whatever they do and undertake will be in vain, for even more. -

silent about the fact that you also add these sins: are still useless servants [Luc. 17, 10.]. ungodly teaching, ungodly opinions of God, idolatry and spiritual fornication; then also wicked living, which is full of sins of every kind.

services that they themselves have performed without them to the ground. the Word of God and worship as a righteousness. For where are the vows, where is the celibate state, where are the masses for the living and the dead, where is the merits of the saints, where are the pilgrimages, the the Word. Dear, where then is the obedience in which God delights more than in sacrifice? I am now silent about the fact that the wicked defend this against the word, and that they most cruelly persecute the word in order to defend their idolatry. For if thou wilt boast of the service of God, show the word GOt

the service of the gods of Damascus, because he saw Do not worship the word of God, not your thoughts and the idols of your heart. But if you do not have the word, The prophets punish this falsehood and admonish flee everything that is imposed on you as God's service,

Secondly, we also punish the trust they place in place all their hope in God. But if they do not respect this, works that are good in themselves, that is, commanded by God, such as the works of love, which are good in God will not be reconciled by it, but will only be enraged themselves, but are nevertheless defiled when it is added that one trusts in them. Thus the sacrifices of the Jews In this way, God preaches in the 50th Psalm, vv. 13- were defiled, even though they were instituted and 15: "Do you think that I will eat ox meat or drink the blood commanded by God. Good works are indeed pleasing to of a goat? Offer thanksgiving to GOD, and pay your those who have forgiveness of sins through faith in Christ, vows to the Most High. And call upon me in trouble, and and they have their reward. But if the heart puts its trust I will deliver thee, and thou shalt praise me." As if he in them and thinks that through them it has a gracious wanted to say, "You are perverting the order and doing God, then they are defiled and cannot please God. For everything in an unrighteous way. You insist on confidence is not due to our or other people's works, but sacrifices as if I were in great need of them. Rather, if it is due only to the mercy of GOD and the merits or works you would recognize me as your God, put your hope in of the Son of GOD. For our works must not be set against me and call upon me, your outward worship would be the mercy of God, but they must be done as an obedience pleasing to me as obedience. But since you refrain from that we owe to the so gracious and merciful God, with this that and do not respect it, how can this please me? I am confession that, if we have done all that we are able, we

V. 6 And I will make Samaria a heap of stones in the field, which shall be laid round about the vineyards; In this way, we also punish our adversaries for the and I will drag their stones into the valley, and break

Jeroboam, the first king of Israel, as I said above, made golden calves in Dan and Bethel to have his special service of the saints, where are the intercessions and worship in his kingdom, different from the worship that the Lord had instituted in Jerusalem, for the reasons I have monastic state, and similar quite futile antics, indeed the shown above. When the whole kingdom of Israel had most pernicious plague, instituted, taught, and spent forty-eight years in this idolatry, King Amri bought commanded by the Word of God? But if they are without Mount Semron and built the city of Samaria on it [1 Kings [16:24]. So that the city would have a greater reputation. a new idolatry was started there in addition to the one that Deroboam had caused, which increased greatly afterward.

For Samaria was the permanent seat of the kings after that, and Ahab, the son of Amri, established a Baal service there. Therefore the prophets, when they want to indicate the head of the sins, use to call Samaria in general. And elsewhere they refer to the whole kingdom by this name, but here the prophet is actually talking about the city. Since this city was very strong and well provided with all means of support, and yet, as the prophet threatens here, was to suffer the punishment for its sins, it can easily be assumed that the other cities were also to suffer the same misfortune.

Here, too, the prophet uses a splendid simile to illustrate the future disturbance. The flourishing kingdom or city is rightly compared to a well-cultivated field or garden, where there is not only a peculiar loveliness, but also a joyful abundance of fruits of every kind, which also tends to make a pleasant impression through order. For disorder is unpleasant where each individual is not in its proper place.

The prophet has this in mind and threatens that it will happen that Samaria will have a different appearance, namely, such as heaps of stones have, which, when diligent farmers plant vines, are gathered from the vineyard to one place. But how, you will say, will this be done? So that the enemies drag his stones, that is, his magnificent buildings and porticoes, and turn them upside down from the ground; this I consider to be the true opinion. Some interpret what he says about planting the vineyard in such a way that it is to be made a desolate field on which the cultivators will plant vineyards afterwards.

V. 7. all their idols shall be broken, and all their whoredoms shall be burned with fire, and I will destroy all their images; for they are gathered of whoredoms, and shall become whoredoms again.

What great thing is it, you say, to threaten the destruction of the images and the idols? Who should wish that these remained unharmed, when the people are led away and

devastate the kingdom? Does God take pleasure in raging against wood and stones, which are God's creatures and cannot sin, even though they can be misused by men for ungodliness and offense?

But this threat, like the rest, belongs to the sermon of repentance, that men should give up the trust they had placed in dead wood and stones and in the worship services they had invented, since it was certain that they would become a prey of the enemy and could not free themselves from the fire and the enemy's violence.

As for the grammar, xxx is called the carved images; let's

call temple gifts (donaria). But it is the same word which we translated afterwards by "wages". But it means here "harlot's wages," that is, which the impious priests received by idolatry. Thus we have seen that in the places where certain idols were worshipped, a great quantity of gifts or temple treasures were offered daily, as there were the idols of Mary at Aachen, at Regensburg, in Grimmethal, and innumerable others throughout the whole kingdom of Pabst, from which the idolaters derived exceedingly rich revenues by inventing lying miracles.

XXX we translate by idols, because the Scripture often calls them so from the word XXX, which actually means to be afflicted. Not only because certain misfortune always follows godlessness, as all examples of all times testify, but also because there is nothing more troublesome and arduous than the life of the idolatrous; as our monks serve as an example, to whom some new worship was born every day, to whom superstition, extending into infinity, laid out new troubles every day. Furthermore, this passage is one of the number of those which today have given cause to the iconoclasts to throw the images out of the churches without distinction. And this is not a new poise in the Church. The second synod

all images out of the churches without distinction. And this is not a new noise in the Church. The second synod at Nicaea, more than eleven hundred years ago, 1) was held under Constantius and his

1) This is erroneous. The second synod at Nicaea was in 787.

Mother Irene was called together for this reason alone. churches. Therefore it is not inadmissible to show in a few words what is to be held as right in this matter.

It is true that Moses and the prophets with great zeal everywhere forbid and condemn the images, but it is inconsistent to understand this in general of all images. For the Jews also used images even in the temple, as Solomon's building shows. And who should doubt that there were not also some painted pictures in the houses of the kings and princes? For because painting depicts things, it has never been counted among the forbidden or illicit arts. Therefore, just as the story of Solomon wisely judging between the two harlots is told without sin, so the same story can truly be painted without sin. And I would not think that the Jews were ever such an immoral people that they should not also have had in public places, and not only in their private dwellings, these memories of outstanding events on paintings, as they were very careful in describing them.

We would therefore consider it not only a cruelty, but also an extraordinary ignorance, that in many places also the images of Christ and the apostles have been thrown out of the churches without any distinction. For who does not see that, just as godly histories are told without sin even for the benefit of the listeners, such histories can also be painted and carved in this way for the sake of the unintelligent, not only in private houses, but also in public places, so that, just as in the past the ordinances of the commonwealths were presented in a public place, so also the simple may be reminded everywhere of their blessedness, of the benefits of God, of the punishments inflicted on sinners, and whatever else is useful for edification.

But, you will say, if paintings and pictorial works have such a great use, why

Are they then forbidden and condemned by Moses and and it was decided with great unanimity against those the prophets with such great zeal? I answer: Moses and who advocated that no images should be used in the the prophets speak of the images made for the purpose that they should be worshipped and that it should be believed that one honors God through this worship. To this we have a manifest testimony in the second commandment: "Do not worship them or serve them, for I am the LORD your God." Thus Moses says in the fifth book [Cap. 4, 15, ff.]: The Lord has spoken to you, you have heard his voice, you have not seen a likeness, so that you do not make for yourselves an image to worship. Therefore, all error in worship and service is due not to wood, not to stone, not to gold, not to silver, but to God the Creator Himself.

> Therefore, if there is no worship involved, one can make use of the images as well as the scriptures, which remind us of things and, as it were, put the things before our eyes. The Gospels present to us the history of Christ, the Law and the Prophets present to us the will of God. But who kisses the paper for the sake of it? Who worships it? Who thinks that GOD is served when he prostrates himself before the Holy Bible? Their custom is different, namely, to read it so that we may be instructed about the will of God and do it.

> Here, therefore, another difference of the images arises. Because some are lying and annoying, like the one of Barbara, Margaretha, George, Christophorus, Catharina 2c. Because these are lying (because what they represent never existed in reality), they are to be rejected, because they are only invented for idolatry. Just as one therefore rejects lying books - for even if one reads them for a long time, one still reads nothing but lies - so also these pictures are of no use at all.

> But it is not enough to remember that they are false. but for the sake of the astonishment they must be removed altogether. For what is the use of keeping them? Rather, just as no one has to suffer annoying images in his home, so they must be removed from the public churches, where everything that is said, written, sung, painted, formed, in short, everything.

What we see and hear should serve for edification. And in this one must take into consideration the descendants, to whom this can lead to the annoyance and to the trap, as in the holy histories examples are present, where some good diuge, if they had become the annoyance, are taken away, as, the brazen snake 2c. But about this I will perhaps say more below.

But what he adds: Samaria hath gathered them of whoredoms, and they shall become whoredoms again, this saying hath the appearance of a proverb, as we say, that that which is evil won shall be evil torn. For he calls with a common image the people who whored with idols a harlot, since they have forsaken the right bridegroom, God. These idols, the temple gifts, the magnificently decorated temples, all this, he says, is the reward of idolatry, which is obtained through the preaching of confidence in other gods; but just as all this is obtained, so it shall also perish. There will come a godless people who are without God, to whom these idols will become a prey 2c.

Furthermore, we complain here, not inappropriately, about the extreme blindness and wickedness of the world. For we learn nowadays, as people are properly taught about God and God's service, as well as about truly good works, that an insatiable avarice has taken over the hearts and minds of all. No one supports the poor as liberally as he should. There are innumerable ways to raise prices even in the smallest things. But of all that is spent on the servants of the churches, on schools, one thinks that it is too much. Therefore, we see what is not only the greatest shame, but also the greatest sin of our time, that through the avarice of the people many parishes either completely fall away or are most miserably neglected.

But look at the earlier times, when there was no proper way of worshipping God, when people were led to the service of idols and the vain trust in their own works, there was no end of giving. All the monasteries, all the monasteries of the monks of the mass were maintained in the greatest abundance in all things, the churches were filled with gold and

Silver adorned that one had to be surprised about it. In short, one would like to say that gold and silver were considered inferior by the people at that time than the stones are now. Rightly this deplorable blindness of the race occurred, which the prophet indicates here, that idolatry had the best prosperity and the richest income, while the Levites, who presided over the true ministry in Jerusalem, were miserably starving.

But what punishment is inflicted on those who gather riches through wickedness? Certainly the one of which the prophet says: He has collected them from the wages of harlots. 1) and to the wages of harlots they shall become again. Nowadays it is a great complaint that the spiritual goods are taken by our princes and are used for worldly custom. But first, if they are spiritual goods, dear one, how are they obtained? Has it not been through vain and ungodly preaching of masses, indulgences, merits, and similar antics? Then tell me, how do those use them who have the richest spiritual income? How many are they who teach the Gospel? who care for the poor, who in some way render such service to the Church? Are they almost not the only ones who persecute the Gospel in the most cruel way? who stubbornly hold on to idolatries of every kind and defend them with the greatest cruelty? who defile the church with innumerable aversions and the most shameful life? In short, they are in truth whore goods, and are used by those who have them for no other purpose than whorish ones. For either they squander them most shamefully, or they are cruelly sparing. But this is not vet the right punishment: they become the prey of others who neither know the right doctrine nor strive to propagate it.

As for our princes, they are worthy of all praise, because they promote good studies and the teaching of religion excellently and at very great expense. Therefore, they are unjustly accused of having robbed and stolen the spiritual goods. Rather, those should be accused who do not support the church and yet rob the monasteries.

But this also happens to the papists according to the words of the prophet: "They are whores' wages, and shall become whores' wages again."

V. 8. I must lament and howl over this; I must go about bereft and naked; I must lament against the dragons, and mourn against the ostriches.

Although what follows is clear as far as the meaning is concerned (for the devastation, which he has prophesied briefly up to now, he now sets forth more abundantly and, as it were, in detail), the understanding of the words is nevertheless very obscure for the sake of the various allusions.

And here, those who study the Scriptures are rightly reminded that they should apply themselves with great diligence to the study of the languages. For though one hears this interpreted in the best way, it is impossible for one who is wholly ignorant of the Hebrew language to understand it fully, for the sake of the images which no other language can imitate.

The prophet has so far indicated that the desolation of the kingdom of Israel and Judah by the Assyrian will take place. Now he leads the reader, as it were, into the middle of the matter as a present one, and prophesies not differently, as if everything was before the eyes. Therefore these words are to be understood as of what will possibly occur (potentialiter), which in Hebrew is expressed by the future tense; for the Hebrew language has no optative. So great, he says, will be the calamity, that someone might or must howl Iran and howl like the dragons 2c.

Furthermore, it is common in the Scriptures that whenever a desolation is indicated, it uses the simile of dragons and ostriches howling in desolate places, as it happens in Isaiah Cap. 13, 21, where he speaks of the destruction of Babylon, and Cap. 34, 13. of the destruction of the kingdom of Edom, and in Lamentations Cap. 4, 3, where he speaks of the destruction of Jerusalem 2c. The prophet mentions large beasts mainly for this reason, so that he may make the future sorrow great, because because of the size of their bodies they also emit a great roar.

Of the ostriches it is written in Job

[Cap. 39, 14. ff.] that it is a stupid animal and cruel to its young, since they lay their eggs on the ground and do not pay attention to them afterwards. The prophet therefore expressly remembers the young, so that he indicates that the people are completely abandoned, as a young is abandoned in truth, if the mother does not take care of it.

The fact that he says: "I have to go naked" is to be referred to the exceedingly exquisite adornment; not as if he wanted to go completely naked, but that he wanted to take off the more splendid clothing and go in a bad dress (as the mourners used to do). So Isaiah was commanded [Cap. 20, 2. ff.] to go naked to indicate the captivity of Egypt. But we must not think that he went with his body completely bare; he was dressed in a bad and very short garment, but had taken off the long and more respectable garment. So it is said in the history of the gospel [Marc. 14, 52.] that the disciple merely fled from them, but let the linen go, which was the upper and more respectable garment.

V. 9 For their plague is no counsel, which shall come unto Judah, and shall reach unto the gates of my people unto Jerusalem.

The word means a fierce, severe and miserable plague that cannot be healed. This devastation, he says, which will begin in Israel, will not stop there; Judah will also feel this blow, yes, it will be felt in the gates of Jerusalem. For it is known from history that, as the prophet will prophesy shortly thereafter, Sanherib also devastated the kingdom of Judah and advanced as far as Jerusalem; when he besieged and surrounded it, he was driven out of there by the angel of the Lord and many of his own were killed. This is what the prophet indicates here.

V. 10. Do not proclaim it in Gath, do not let yourselves be heard weeping; but go into the mourning chamber (in domo Aphra), and sit down in the ashes.

This is where the images that cause difficulty begin, because there is no difficulty in the matter.

What he says about Gath of the Philistines is taken from the Song of David 2 Sam. 1, 20, because the prophets often borrow something from the histories when there is some similarity in the matter. David sees that the kingdom has received a great wound through the death of Saul and his sons. He wishes that this misfortune could be concealed in such a way that the uncircumcised Philistines would not know about it and rejoice. The prophet wishes the same here, for the calamity is increased when the enemies are seen to rejoice.

"Aphrah is in the tribe of Benjamin. For because he said that this plague of the kingdom of Israel would reach into Judah and to the gates of Jerusalem, he remembers the cities located in Benjamin and in the tribe of Judah.

And here is the first pun: in the house of Aphra roll 1) in Aphar - dust]. The word aphar actually denotes the excavated earth, which is loose and not cohesive, like that which is dug out of the graves, and is commonly rendered by the word earth or dust. The opinion is therefore this: The city of Aphra rightly takes its name from the dust, for at that time its calamity will be so great that it will cheaply, as in the highest mourning, want to sprinkle itself with ashes. This was customary among the Jews in great dangers and in great mourning.

V. 11. You beautiful city must go with all the shame.

Here is no play in the word, but a beautiful contrast in the thing. means to be beautiful and adorned. This name, he says, Samaria has had hitherto; but whither has thy name come? Where has your adornment and beauty gone? For thou liest desolate, as if thou hadst never been, and thou art all covered with shame, even as if someone should strip a beautiful maiden adorned with delectable garments, and present her naked to the eyes of men to behold.

Here is a Hebrew idiom which is used in the

Latin can only be rendered by a paraphrase. For so it reads from word to word: Transi vobis civitas decora, XXX XXXX, that is, go away and flee to another place, for that will serve thee, that will profit thee, counsel thee by flight. And there is also in these words a picture, xxxx and xxx. You have been until now, who has lived there safely; you are not used to wandering, but now you will have to wander. go there, "up and away, there is no more staying".

The inhabitant of Zaenan will not move out for the sake of suffering.

"Zaenan" is in the tribe of Judah, as is clear from Joshua [Cap. 15, 37? But it has its name from going out [xxx], as if one said: the walker.

But here again there is a play on words: xxxx non xxx that is, [Zaenan] will not go out; it will stay in its house, as those who are in mourning are wont to do. For these flee of their own free will from the sight of men, that they may give free vent to their tears, as the prophet adds the cause.

The neighboring house will take your belongings. 2)

This is how I understand this passage, especially since other interpretations, which are brought by the commentators, 3) seem to be too forced, because if one also takes Beth Ezel [xxxxx xxx] as a proper name, then what should xxxxx be? It is interpreted as the camp of the enemy, but the opinion is too forced that it should be referred to the enemy receiving this reward for the stay he made there. Therefore, since this opinion is closer to the matter and also does not contradict the understanding of the word, I wanted to keep it, that Beth

²⁾ In our Bible translation "of the next house" is drawn with to the preceding, but here it is made the subject of the following. The sense is however also here the same, because "the neighboring house" is interpreted by the Asshrier. By the way, Dietrich deviates here from the Zwickau, the Hallischen and the Altenburger manuscript; these interpret "the neighboring house" from the kingdom Juda.

³⁾ Erlanger: atkereMur instead of: aükrnntnr.

Ezel in appellative meaning, "the neighboring house", namely Assur, would receive from the inhabitants of Zaenan their belongings, that is, even that which they thought would remain and be safe for them.

V. 12 The afflicted city (civitas Maroth) cannot comfort itself, for disaster will come from the Lord even to the gate of Jerusalem.

There is no less darkness in this saying than there was in the previous one. For some declare xxx by suffering that the city of Maroth will suffer because of the lost goods. Others, that it is weakened in doing good, because it has not practiced obedience to the law and the word of God, as xxx means rebellious and disobedient.

Some think that this is the meaning, that the city is weakened by its good or prosperity and good success, that is, it has become nonsensical, as the proverb says: To whom fortune favors, it makes a fool. For this is a common affliction of all flourishing communities, that they are deceived by good success and believe, because of their wealth and power, that they and theirs are safe when they are closest to danger. Therefore, when they are called to repentance by threats of future misfortune, they do not allow or believe them. Therefore, happiness and good fortune are in truth fatal diseases; for where the word is not heeded and repentance does not follow, punishment can no longer fail.

But the simplest conception is this, may one take Maroth as a proper name or appellatively as a rebellious city, that it waits anxiously for good, because the people who are in danger become sorrowful and weak precisely because they wait for help, and wait in vain. This position of the heart is indicated by the word at this point.

V.13. O city of Lachish, hire runners and depart; for thou art the beginning of sin to the daughter of Zion, and in thee are found the transgressions of Israel.

Lachis is well enough known; Sanherib also conquered it, as history shows. The prophet predicts this disaster, and as soon as the danger is present, he tells her to prepare a chariot and to flee.

Furthermore, the prophet reminds us here of a peculiar history of which no certain traces are found elsewhere, namely, that Lachish first adopted in the kingdom of Judah the idolatry and the godless worship of the kingdom of Israel.

But we are first instructed here that God uses to punish idolatry by wars and devastation. Secondly, that those deserve greater punishment who give others cause for idolatry by their example. In the Gospel [Matth. 18, 6. f.], Christ also threatens those most severely who cause others to be angry by their example. Therefore it behooves kings and princes in particular to take heed lest, while they themselves care little for religion, others spread idolatry and godless worship, as happens today. The authorities think that it is not their duty to see to it what is done in the church, therefore godless people insist on the abominations of the Pabst with all the greater audacity. But woe to those who, although they should prevent this according to God's commandment and could do so through their reputation, nevertheless do not do so. For, as this passage reminds us, those will suffer greater punishment after whose example others

V. 14. Therefore send envoys to Maresh Gath. The house of Achsib will deceive the kings of Israel. 1)

The word comes from send. Therefore, it is free to interpret it either as a gift that is sent, or by messengers; for the sense remains the same. For he mockingly invites them to seek help from their neighbors, of whom he says that they have to struggle with the same dangers. Further, there is a darkness in this: some associate this saying with your going before-

This verse reads in our Bible: "You will have to give sung as well as Gath. The city of Achsib will lack the kings of Israel."

den that Lachish should send gifts to the inhabitants of Maresa, neighbors of Gath of the Philistines; others relate it to Achsib.

However, the prophet also uses a very beautiful play on words here: "The house of Achsib xxxxx) will be for the kings of Israel to deceive (Achsab [xxxxx]." But it means eiue lie, vou the verbum lügeu, to deceive, to be in vain. Jos. 15, 44. Achsib is mentioned by name as being a city of Judah. This, as the prophet seems to indicate here, made a covenant with the kingdom of Israel. But as it happens in general, the prophet says, this alliance will not help them in the calamity that will come through the Asiprian. But it would not be inconsistent to take "the kings of Israel to lie" passively, i.e., those to whom the kings of Israel have lied, those who have deceived the kings of Israel by idolatry.

V. 15. I will bring you, Maresa, the right heir.

The prophet has given a brief register of the cities of Jnda, which the king Sanherib would lay waste after your kingdom of Israel. But also here is a dainty play on words: Maresa [xxxx] I will bring you xxxx, that is, an heir. The word xxxx means an inheritance or possession, for it comes from the verbum As if the prophet meant to say, You, Maresa, have the name of an heir; behold, I will make you the heir of a mighty enemy who will conquer and rob you. But all this, as I have said, is to teach repentance, so that they may believe that such punishments of ungodliness will surely follow, and therefore at times abandon ungodly worship and turn to the right religion.

And the glory of Israel shall come unto Adullam.

The cave "Adullam" is known from the history of David [J Sam. 22, 1].But I think that this is, as it were, the end of the threat; as if he wanted to say: The glory of Israel is great; it relies on its riches and its power, and therefore it is safe in the greatest sins. But

verily it shall come to pass that all this glory, so many glorious and rich cities shall become as Adullam, a miserable and desolate cave, because of the desolation which Sanherib shall make.

Thus we are now out of these dark places, although there is no great difficulty in the matter. The explanation of words (grammatica) is somewhat difficult, as is sufficiently evident from the translation of Jerome, who generally makes common names out of proper names, as elsewhere common names out of proper names. This passage, however, shows sufficiently how necessary the knowledge of the sacred language is for those concerned with theology.

V. 16. Let the hair be shorn, and go bald over thy tender children; make thyself as bald as an eagle; for they are led away captive from thee.

In mourning, they used to either pull out their hair or shave it off and go bald. Now that the kingdom of Israel was facing such a terrible devastation, and the kingdom of Judah was also facing such a devastation, the prophet wants the people to cover themselves with hair, as they do in the greatest mourning, and not to take care of their hair, as they do in well-being, good rest and happy days. For, he says, your children, whom you have brought up with great hopes, will be taken away by the enemy to a foreign land.

Thus, this first sermon refers entirely to the fact that we should flee idolatry with the utmost diligence, which is not followed by light punishments, but by the utmost desolation. For if God avenges injustice against one's neighbor with terrible punishments, as the following chapter will show, how much more should we believe that God will be an even harsher avenger when He sees that His honor is suppressed by godless people through idolatry, through godless teaching and godless worship!

But this sermon is also necessary for our times. For how many abominations have been introduced into the church by the popes for more than six hundred years! Necessity has forced them to read at least the text of the Gospel in the churches. This, too, happened much less frequently in Italy and other nations than in Germany. Thus they had to retain baptism and Holy Communion, even though they have defiled both sacraments in many ways, one of which they have also mutilated in an ungodly manner. Necessity forced them to keep them.

But putting this aside, nothing has been done in the whole of life by a pope as pope, by a bishop as bishop, by a mass priest as mass priest, by a monk as monk, by a nun as nun, for so many centuries, that has not been done by a bishop as a bishop, by a mass priest as a mass priest, by a monk as a monk, by a nun as a nun, that has not been done by a bishop as a bishop, by a mass priest as a mass priest as a mass priest.

The people of the world are not in the same position. For even their good works have been disgraced by the ungodly delusion of merit. Since even today the popes want this godlessness to remain unharmed, since they stubbornly hold on to it and defend it with inhuman cruelty, how is it possible that God should not punish in His time, and in a short time, with the devastation of all of Germany? For he will not go unpunished who blasphemes the name of God and despises His word and His will, as this example of the kingdom of Israel clearly shows.

The second chapter.

V. 1. Woe to those who seek to do harm, and deal wickedly in their camp, that they may accomplish it early, when it is light, because they have power.

We have finished One Sermon of the Prophet, in which he predicted both the kingdom of Israel and Judah the future calamity by the Assyrian. But he has added the cause, which is quite different from that which could be understood by reason, because reason recognizes only the sins that are done against the second table. Of the works of the first table it has no knowledge at all. Therefore, the word of God is necessary to reveal the sins against the first table.

The people of both kingdoms boasted of worship and a special zeal for religion. But the prophet says that the religion to which they adhere is the foremost cause of all their misfortunes. For since nothing can be called the service of God but what is done according to the word of God, all that men do without the word as the service of God is idolatry, and deserves the utmost punishment. For although other sins that are committed against the second tablet also have their penalties, these services that are performed out of human delusion or human devotion deserve to be punished.

without a revealed word, greater and more certain punishments. Therefore, the prophet punishes idolatry in the first place and shows what its punishments will be, because idolatry is always connected with blasphemy and disrespect for the word.

According to this, idolatry is also the cause of a vicious life. For how can life be rightly arranged or led if no consideration is given to the word? That is why the prophet started this second sermon, in which he also punishes the sins that reason can judge, avarice, injustice, violence, unjust judgment and the like. For these things do not have any semblance of holiness with which to protect themselves, as idolatry does, and yet the ungodly think that this cannot be perceived under the pretense of idolatry.

Thus, a great holiness is pretended by the monks and by the mass priests when they have to say mass as often as something has to be performed in public. But when one comes to the wine, to the whores, to the collection of money, then they only show how much this pretense of holiness is close to their hearts.

It is the same with the popes. Dear God, how holy, how meek, how humble they are when processions or supplications take place.

when indulgences are given to the foolish multitude! But it is nothing to these very people to kill the godly teachers in large numbers all over the world, it is nothing to them to release the subjects from obedience and the oath, as often as the emperors or the princes do not want to comply with their desires, it is nothing to them to entangle whole empires in war and bloodshed. I shall not mention fraudulent actions in courts, insatiable avarice, unspeakable lusts, all of which, of course, even the common people recognize as being worthy of cursing. But nevertheless those who do this think that this is covered by the splendor of religion, and does not stand out so much.

Therefore, this sermon also serves the doctrine of repentance, that we should learn that equal punishments follow equal sins. For if avarice, if fraud and deceit in court dealings were the cause of such great misfortune at that time, what better can we expect now that you see people possessed and taken over by avarice to the greatest misfortune of the poor?

The word the prophet uses here, which we have translated by "harm," is very common. For it is often taken for idolatry, because it is followed by toil and labor, but in this place it is generally taken of any injustice or wrong done by the mighty to the lowly.

But here the prophet speaks of a very strong desire to do harm, saying that even in their beds they cannot rest without thinking how they will do harm, how they will stalk others, how they will make others uncomfortable, just as the 36th Psalm, v. 5, describes this behavior of the wicked very well and almost in the same words: "They seek harm in their camp, and stand firm in their evil way, and do no evil. Woe to such people, says the prophet, for in his time they will suffer unbearable judgment.

Here belong also the circumstances of the time, which he adds, that they commit in the earliest morning what they have devised treacherously in the night to other people's harm. This

is not inappropriately understood by those who are in the highest position in the church and in the state, namely, that the godless teachers investigate with the highest zeal what may well serve to increase and enlarge their wealth; then that those who are in public offices and in the judiciary do not look at what is just, not at what is fair and good, but at what is useful to them, and give and repeal laws for their benefit.

And of course, how can an evil tree bring forth other fruit than evil fruit? Therefore we have a shining example of it in the papacy, which has dealt with nothing else, has been more careful about nothing than how they would bring about wealth and power and not suffer lack. From this arose the cruel tyranny, that for the sake of a few pennies they publicly banished the people. But in time they will have to give an account of all their doings down to the last penny.

There is a darkness here in the grammar. For what

we have translated, "Because they have the power,"

is in Hebrew: For it is xxx their hand. But because the word is often attached to GOtte, therefore Jerome translates: For against GOtte is their hand. But this word is also used appellatively for strong, powerful, and in abstracto for force, strength, as Proverbs 3, 27: If your hand is able (potens est) to do good, then 1) do not refuse to do good to the poor, xxxxx xxx so also Deut. 28, 32: "There will be no strength in your hands, xxx xxxx xxxx. In this way the prophet also speaks here: They are ready to do harm and deal with it day and night because they are powerful. Therefore, the inferiors must be silent about the injustice; they cannot avert it.

V. 2: They take for themselves the fields and the houses they desire, so they do violence to every man's house and every man's inheritance.

The prophet beautifully exalts the avarice of the wicked, and especially that of the

1) Erlanger: neMvs instead of iEM8.

Teachers; as also Christ saith [Matt. 23:14.], "Woe unto you, Christian teachers and Pharisees, hypocrites, which eat widows' houses."

Outstanding examples of such avarice are today the so many monasteries of the priests, the so many monasteries, the so rich incomes, the so great splendor of the buildings. For what ruler has ever been or is today who could equal them in such wealth? They boast of the donations of Constantine and the emperors, but if we look at the truth, these donations must be taken as the prophet says. They have coveted such goods and then stolen them, not with obvious violence, but by deceiving people with the appearance of religion and persuading them to make a ladder to eternal life for themselves in this way. However, there are many well-known examples before our eyes where they also acted with obvious violence. For that is why the bishops have been granted lands and cities that belonged to the empire not so many years ago.

Therefore thus saith the LORD; Behold, I remember evil against this generation, out of which ye shall not draw your necks, neither shall ye walk so proudly: for it shall be an evil time.

The prophet also uses a very fine image here: You, he says, think evil against others, therefore I also think evil against you, by which you shall be bound as by a fetter, so that you cannot pull out your necks.

But he looks beautifully at the thoughts of those who are oppressed by injustice, who are forced to bear the unjust violence. They judge in such a way that those who have great power and riches have a certain loophole against dangers of every kind. If there is theurung, their situation is better, for they have plenty of bread when others are starving. In war, they seem to be able to buy their salvation through their goods. At the time of the pestilence they change the place and guess themselves by the escape. This protection is provided for the rich and powerful in such adversities, which the poor and oppressed do not have. But the Lord threatens that there will be a

that they will not be saved by this protection. Therefore, the prophet comforts the poor and oppressed so that they will not doubt that God sees the injustice and deceitfulness of the powerful and will punish them in His time, so that the poor will beware of revenge and will be accustomed to repentance, since the Lord will strike them with unavoidable punishment in His time.

Thus the pride and arrogance that follow wealth seem to be an unbearable burden. But the prophet indicates that a very great change will follow, so that, just as the lowly will be forced to humble themselves and, as it were, to walk bowed down, weighed down by injustice, so also in his time, when the Lord executes the punishments, those who go in will be straightened up and proudly humbled by the inevitable calamity.

This is a glorious consolation when applied to the examples and to really existing conditions. The arrogance of Egypt was unbearable, for Israel was so weighed down with heavy work that it could not breathe. On the other hand Pharaoh and his people walked proudly in the highest idleness. Here Israel could think that God had forgotten him. But what a sweet change took place! Israel goes safely with the treasures of Egypt to the land of promise, Egypt is humiliated and perishes. As before the necks of the enemies were straightened, so afterwards it was the greatest pleasure to see the enemies surrounded on all sides with such terror of death that there was nowhere to escape.

Therefore this passage belongs to the saying of the 91st Psalm, v. 8: "You will see how the wicked will be repaid. Those who are oppressed and humiliated by tyrants should comfort themselves with this hope and expect the Lord's vengeance, but abstain from their own vengeance.

In that day shall they say of you, It is finished, they shall say, We are forsaken. My people's land will be given to a foreign master. When will he restore to us the fields he has taken from us?

Here a somewhat freer translation is necessary, because the Hebrew language has a certain peculiar way of speaking here, and moreover the brevity increases the darkness. Your misfortune, he says, will be celebrated with speeches and public songs. But this will be the song: "It's over, we're lost." The land and the people, which until now had the name that it was God's people, will now have another master, namely the Assyrian. For he has so disturbed the kingdom of Israel that he did not give the fields to the people again, but to his warriors, as is known from history.

Because he says here of a final disturbance, I think that he speaks only of the kingdom of Israel, not of the kingdom of Judah, which, although it was also devastated by the Assyrian, the Assyrian has not so seized; rather, he was subsequently so affected by adversities in his homeland that he never returned to Judah, as is clear from the prophecy of Isaiah. For at that time the power of the Babylonians began to grow, and they finally conquered the Assyrians and took control.

v. 5: Yea, ye shall have no part in the congregation of the Lord.

This also belongs to the song. And here again it becomes clear that he speaks of the final desolation, that the citizens of the kingdom of Israel are to be taken away in such a way that they will not return afterwards, nor will they have any part in the congregation of the Lord, that is, in the people of Israel. For the fact that the prophets also preach that Israel is to be restored refers to the spiritual kingdom of Christ, in which the Israelites are called to the kingdom of God through the gospel, who lived in misery among the Gentiles and were also degenerated into Gentiles; it does not refer to the physical kingdom, of which the prophet speaks here.

These are the thoughts of God against the godless, who abuse both doctrine and their power to oppress others and to increase their goods. The same judgment will await the godless papacy, which, because of its insatiable avarice and immoderate desire for money, has no end in sight.

with its idolatry and godless worship.

Some take this part: "You will not keep a portion" to mean that it is the same as what Paul says [Eph. 5:5]: "A miser does not have an inheritance in the Kingdom of God. This view is certainly true, but the other seems to be more in accordance with history and actual.

V. 6. They say not to be baptized; for such baptism does not befall us, we will not be so put to shame. 1).

This [ne stilletis] is not good Latin, and yet the expression had to be retained, which the Scriptures also use in other places. For it is common for the Hebrews to use the word "stillavit" for teaching, prophesying, preaching, as in general the Scriptures use the same image to denote teaching by rain, as Ps. 68:10: "But now you, God, give your inheritance a gracious rain," where it speaks of the teaching of the Gospel to be spread throughout the world by the apostles.

Furthermore, here the prophet begins a new doctrine or a new sermon, which actually concerns the authorities, both in the spiritual and in the temporal state, who worked against the prophets, who exhorted the people to repentance and threatened the future destruction, holding out to them the promises that had been made to this people of the eternal kingdom of David, and accusing the prophets of lying, in imitative speech (xxxxxxxxxx). One must take this closer

The prophets have spoken in the person of those wicked rulers who surely despised the threats of the prophets, being presumptuous of the promises made to this people, as we also said at the beginning of this prophet. Therefore they say: Do not call, do not preach such things.

The prophet answers in the name of God and the Church: Yes, they shall cry. This threat will not be in vain; we will not be frightened by your reputation.

1) In Latin: Na stiilatis. Iirio stiNabunt. Na stiiiatis illis, from anim tanta appraüanäat aos iZvominia. This is what the interpretation refers to.

Here the godless authorities again put their prestige before and do not want this to be taught by the prophet. They say: Do not call these, that is, do not threaten this people. They add the reason: The shame will not seize these, that is: You, Micah, and others, you lie, you prophesy destruction, but God has promised that he will establish the kingdom of David forever; therefore the shame will not hit this people.

But it is useful to see in the prophet these examples of presumption, for often this certainty of the wicked breaks the courage of the weak. Look at the papists today; they do not act differently against us than if they were made certain by God's voice that their idolatry is pleasing to God, but our teaching is false and not pleasing to God. This certainty is also punished by Christ in the Gospel [John 16:2], when he says of the synagogue: "The time is coming when he who kills you will think he is doing God service." And John the Baptist says [Matt. 3:7], "Who then hath shewed you that ye shall escape the wrath to come?" As if to say, "You are as certain that God's judgment will not come upon you as if this were indicated to you by God Himself through a voice from heaven. In the same way, they call the prophet silent, as if they were sure that he was lying and that the evil he threatened the wicked would not come.

The extraordinary brevity that is in this passage causes obscurity, so the commentators have different opinions here. I think that this view is the simplest one.

V. 7 The house of Jacob comforts itself: "Do you think that the spirit of the Lord is shortened?

This also belongs to the foregoing, for I take it to be said in imitation in the person of the wicked, who accuse the prophet of lying, and comfort themselves that this calamity will not come.

Therefore there is an emphasis on the name "the house of Jacob", as if they wanted to say: Do not believe the prophet. Have you

Have you forgotten that you are the house of Jacob? To whom has the Lord given such rich promises? May the prophet threaten the Gentiles who do not have such promises and live in sins. We are the people of God, therefore we will keep this hope, the Spirit of the Lord is not shortened; if He promises something, He can also fulfill it. And the works of God are known, by which he has testified that he always wants us well. He delivers us from Egypt and does not drown us in the Red Sea, for that is Pharaoh's due. He sets us in the land of Canaan, does not push us out, for that is due to the godless heathen. God's works for this people are therefore: to save, to deliver, to adorn; it is not God's works to destroy, to abandon, to disgrace, as Micah mendaciously threatens.

This is truly an excellent picture of the godless, who are extraordinarily presumptuous of God's favor, even when misfortune is near. Hence it is that they do not accept the doctrine of repentance, as our papists, when they hear that their masses and other ungodly ceremonies are condemned, not only do not change and reject them, but hope even more stubbornly for them, whereas the godly, as Job [Cap. 9, 28. Vulg.] fear all their works, even the good ones, and cannot have such confidence in the promises and mercy as the wicked have, even when they do the most fearful things. Therefore, the arts of Satan must be countered: the godly hearts must be established with consolations, while the secure ones must be disgraced and broken with threats.

We, who nowadays adhere to the pure doctrine, can by no means stand up in the face of such great rages of the world and Satan as the papists stand up with the comfort that the church will not perish. For wherever we turn our eyes, we are frightened in many ways. The raging of the world and of Satan is extremely great, through which he seeks to eradicate this doctrine. Those with whom there seemed to be some protection also suffer from their infirmities, for either they flatter the popes to have an opportunity for gain, or they have not so

The people of the country have a lot of courage to oppose the unjust tyranny; therefore we see how there is almost no help from the authorities.

How many weaknesses and damages are there among us who, by God's grace, have pure doctrine! There are quite clear signs that our churches will suffer an unbelievable lack of teachers; I will gladly keep silent about other damages. Since all this is before our eyes, our hearts cannot help but fear it all. But look at the papists 1). In their obvious idolatry, in vices and sins of every kind, they nevertheless retain hope and shout with all their might that the church will not perish. Why do we not do the same, who, though we are weak, nevertheless have forgiveness of sins through Christ and confess the pure doctrine?

But with these things it is like this: it is useful for Satan that the papists are as safe as possible, because then they do not improve, nor do they repent. On the other hand, he is pleased that we are frightened and stand in fear, and let ourselves be moved more by the images of terror that he holds before us than by the consolation and promises of our victor and savior Christ. Thus the Scriptures everywhere hold up to us the bitterest lamentations of the prophets against the triumph of the wicked, who should shortly suffer the utmost calamity.

It is true, my speeches are kind to the pious.

Here the prophet answers and refutes with a few words everything that can be held up by the wicked. Certainly, he says, I do not say that the spirit of God is shortened, I do not say that it is God's work that he perishes. But this refers to those who are pious; there no such great calamity can occur that the Lord should not stop it by his Spirit and save his own. But where men do not walk righteously, God truly punishes and heaps calamities of every kind upon them.

- 1) Instead of pontiü668 in our template, pontitieios will have to be read.
 - 2) Erlanger: terrieula rnentis instead of: terricularuentiZ.

And this saving is as it were an interpretation of all legal promises. For these are conditional, as the promise 3) of the kingdom of David in the 132nd Psalm indicates. David is promised descendants, the confirmation of the priesthood, peace, abundant food and good things of every kind, but with this condition [v. 12]: "If your children will keep my covenant and my testimony, which I will teach them." The godless Jews did not heed this condition: they set up certain services without God's commandment, they gave free rein to their lusts and took no heed of the word. Since the prophets then punished these sins and threatened destruction, the wicked held the promises against them. Quite right. says the prophet, the promises are true, they will not lie; but to those who are pious; for to the wicked God promises nothing but wrath and destruction.

Thus, since the papists boast of the promises made to the church, I do not deny that the promises are true, but I do deny that they are the church, since they persecute the church and its head, Christ, with such great cruelty, and persistently defend their idolatry and ungodly doctrine. Therefore, it follows that God speaks good against His church, but against those who are not the church He speaks very evil, as the prophet soon adds with regard to His people.

Furthermore, we have often recalled the difference between the promises of the Law and the Gospel. The prophet speaks here in a legal way that God is good and speaks good against the good, that is, against those who do the law and follow the word of God, because that is called "being pious". But Christ speaks differently [Matth. 9, 13.P. "I have not come to call the pious to repentance, but sinners." For forgiveness of sins and eternal life are not promised to us because of our worthiness or our works, but for the sake of the Son of God, if we recognize our sins and believe that they have been atoned for and forgiven through Christ.

³⁾ Wittenberger: prorm88io; Jenaer and Erlanger: promisso. We have followed the former reading.

add to the promises of the Gospel but faith, that we such sinners, belong to them. believe that what was done through Christ was done sins the sin that he does not value the blood of the true one, and agrees with the grammar. Son of God more highly than his sins, and remains in unbelief against the commandment of God.

Furthermore, the gospel not only demands obedience to the law, but also promises believers the Holy Spirit, through whom they can fulfill the law. But because of this fulfillment, sins are not forgiven, nor is eternal life granted, but because of faith in Christ, who died for our sins and rose again for our righteousness [Rom. 4:25]. Therefore we must be careful here not to make the law into the gospel, and not to transfer the prophet who speaks of the law to the promises of the gospel, which are offered to sinners and belong to sinners, as Christ says [Matth. 9, I3.]: "I, am not come to call the pious, but sinners."

V. 8. For my people have risen up like an enemy; for they steal both skirts and coats from those who go safely, as well as from those who come out of war.

Because the wicked held out against the promises and comforted themselves with them, but left repentance in abeyance, the prophet made a very necessary distinction and said that they only apply to those who walk rightly, that is, who follow the word and are godly. But now he shows that the people of Jacob were not like this.

Since fearful minds want to apply such sermons For, he says, it holds itself hostile, it exercises an as the prophet's here to the promises of the Gospel, intolerable tyranny over those whose brethren it and think that God will forgive sins only when we are should spare. Therefore, let them consider that not pious, they must be reminded that we have nothing to the promises, but the threats, which are held out to

Jerome followed a different opinion: Those who for us, and for Christ's sake hope for forgiveness of were simple-minded or safe, you have stirred up to sins and eternal life. This hope or confidence must be war; that is, you sow discord where there is no held fast even when our sins come before us. For discord. Thus the popes have often driven princes, whoever allows this hope or confidence to be who were very good friends, by their lies and snatched away because of his sins, adds to these calumnies to corrupt one another. But our view is the

v. 9 You drive the wives of my people from their dear homes and always take my jewelry from their young children.

This also belongs to the description of the violence against the poor, which he also punished at the beginning of this chapter, because idolatry is always connected with avarice.

But it is a great cruelty to deprive widows and orphans of their goods, just as Christ condemns this cruelty to the Pharisees [Matt. 23:14]: "Woe to you who devour widows' houses." For since they are the most exposed to injustice, they should be taken care of protectively, especially those who are in a magisterial office. But, he says, "you drive them out of their dear homes," that is, out of the dwellings that are dear and pleasant to them, as the Greeks say: XXXX XXXXX, XXXXX

xxxxxxx, because the best house is the one in which one likes to be. Thus, the widows and orphans have their houses as nests "dear houses", even if they are not splendid, because they like to be there and, as we say in the Dentin, they are at home. The prophet wanted to express this movement of the heart in order to make the cruelty of the miserly people great.

The word XXX means adornment and splendor, which is in the suit or clothing. But in this place he calls so the inheritance which has fallen to the children who have lost the father; to this, he says, you are straggling, inflicting a damage on the poor children of the widows which can never be repaired.

V.10. Therefore arise, you must leave, you shall not remain here; because of their uncleanness they must | indulgence, I would be a pleasant prophet to you. be rudely destroyed.

the avarice of the godless teachers and authorities. Because you have treated the poor widows and their underage children so cruelly, you will be repaid in kind, for you too will be expelled. Therefore, you hope in vain that you will have permanent homes here. This will not be your rest; you will have to wander among the Gentiles, 1) and there bear all the hardships of captivity.

I take this piece therefore also in such a way that it goes on the Neich Israel, which should be completely devastated by the Assyrian, both because of the idolatry and because of the avarice and other sins, which the prophet has told. But because everywhere an immoderate avarice reigns among all classes, so I should think that these sermons also go to the people of our time, because the same sins are paid with the same punishments.

V. ii. If I were a false spirit, and a preacher of lies, and preached how they should drink and revel; that would be a preacher to this people.

The shortness is always a cause of the darkness, therefore about this saying the one has this, the other another opinion. Jerome has translated the little word XX by utinam, 2) but thereby brings out a not at all suitable sense. This opinion of ours is simpler and more appropriate to the intention of the prophet. For the prophet complained that he not only could not lead the Jews to repentance by these threats of future misfortune, but that they actually tried to prevent him from teaching. This piece also belongs to this complaint. As if he wanted to say: In vain do I preach to you when I predict future misfortune. But if I promise you abundance of fruit, peace, riches, glorious victories, if I promise your

If I were to eat and drink and approve of your

But he uses a delicate image, which we cannot Here he concludes the sermon preached against render in Latin, for he calls a vain (Vanum) man, and he who promises vain things, XXX XXX XXX a man who walks in the wind. He indicates that there were many such teachers among the people at that time, who turned a blind eye to the sins of the people, comforted them, promised them victories against the Gentiles: such teachers, he says, are pleasant to you, but you cannot stand me, but such people walk in the wind, that is, they promise futile things.

> This is zero the second sermon, in which he condemns the avarice, especially of those who were the rulers in the church, and threatens the disturbance. For after the manner of the prophets, he now turns away from the present so wicked people and comforts the godly with a glorious sermon about the kingdom of Christ.

> V.12. But I will gather thee, O Jacob, altogether, and will gather the remnant of Israel together: I will put them as an herd together into a strong stall, and as an herd into his hurdles, and they shall sound as of men.

> So far, the prophet has exhorted the people to repentance and has contrasted the thoughts of God with the thoughts of the godless and secure people who seized power and did whatever they pleased without hesitation.

> Now he uses a transition, because he turns the speech from your present people and the physical kingdom to the spiritual kingdom of Christ. For this is the way of the prophets, that after they have punished the ungodly, who surely sin, and prophesied of the future destruction, they finally also preach of the eternal kingdom of Christ, and that for the sake of the godly, not only that they may comfort them in this way, but also that they may increase their hope, so that they may not despair of the kingdom of Christ for fear of the physical calamity.

> However, when reading the prophets, it is important to pay careful attention to these transitions, because they are often very sudden,

In the Wittenberg and Erlangen: 6INI, Zranäuna instead of: emiAranUnna.
 In the Vulgate: Utinum non essoin vir dudons spirituln - O that I were not a man who has the spirit.

for a bodily salvation, but in vain. For the prophet when he says of the "remnant of Israel. does not speak of a physical salvation, but of a eternal life. Because the Jews do not understand this and wait and hope, the less hope remains.

But, you will say, why is this not more clearly frightening blindness.

Now as to the words of the prophet, he expressly thee shall all the nations of the earth be blessed."

general promises to a fulfillment (eventum), which is only a partial one. For not all believe, therefore not all will be saved. Therefore must

1) Erlanger: instead of: yni.

so that one can hardly believe that the prophets one holds the Unterschieb, because it is something depart so quickly from the discussion they have different:. "In you all nations shall be blessed", as: All begun without any reason. Therefore, if you want to nations are to accept this promise of blessing. For connect this following passage with the previous one although the Gospel offers to all the forgiveness of and understand it to be about the outward or bodily sins and eternal life through Christ, not all accept this restoration of the people, you will be completely in promise of the Gospel. Thus the prophet says in this error. When was the kingdom of Israel restored? But passage: "I will gather you, Jacob, completely," and if it has not been restored, what does the prophet who yet the fulfillment teaches that the majority of the 1) says that it shall be restored want? It is true that people did not believe the gospel and were therefore the Jews, moved by these promises, stubbornly hope rejected. So the prophet indicates the same thing

Why, you will say, are the sayings so general? Of spiritual salvation, which takes place through the course, so that no one may be excluded from the gospel of Christ, which has been proclaimed in the promise of the gospel. For Christ is not the treasure whole world. There is scattered all Jacob and the rest of one people or of one time, 1) but is offered to all of Israel, who accept the gospel by faith, and believe through the word. But the fact that not all accept Christ through Christ to obtain forgiveness of sins and is due to their own fault, because they do not believe abandon themselves gathering together", it happens that the longer they Meanwhile, God's saying and promise remains" general, that God wants all men to be saved.

In this way the prophet says that all Jacob should indicated by the prophets? I answer [John 1:18], "The be gathered together, because God wants Christ to Son which is in the bosom of the Father hath declared be the common treasure of all, as Christ says: "God it unto us." For this had to be veiled, so that the clarity so loved the world that he gave his Son, that whoever of the Gospel might be distinguished from the clarity believes in him should not perish but have eternal life. of the Law and surpass it. The sermons of Christ and Behold His zeal in gathering all into One sheepfold, to of the apostles interpret all these mysteries in the One grace, through Christ. But the unbelievers resist clearest way. Since the Jews do not want to this will, because they do not want to obey the word recognize them, they are rightly kept in this and accept it. Therefore, only the rest of Israel will be gathered and saved.

But the prophet uses a simile that is taken from a says that Jacob shall be gathered gauz, and the shepherd and his sheep, which is often used not only remnant in Israel shall come in multitude, even as the in the prophets but also in the New Testament. For it promise of Abraham is a general one [Gen. 12:3.], "In comprehends much in itself that clarifies Christ's ministry and also teaches us about the fate of the Here careless readers start again and refer the church. For Christ himself in more than one place attaches to himself the name of a shepherd, in order to indicate that his kingdom

³⁾ Erlanger: orrinia instead of: oraiüs.

not by force or in the flesh, but by feeding the sheep with the word, as he expressly says [John 10:27]: "My sheep hear my voice." And in the Psalm it is said [Ps.23, 4.], "Thy rod and thy staff comfort me." By these tools of a shepherd the word is signified, which is suitable both to teach the church and to keep away the wolves.

Thus the church has the name of sheep or a flock, not only because it proves innocence, does violence to no one, is gentle and kind, but even more because it shows that it is subject to tribulations and exposed to injustice, as the prophet says of Christ [Is.53, 7.]: "Like a lamb led to the slaughter." And in the Psalm it says [Ps.44, 23.]: "We are esteemed like sheep for slaughter." And here belongs the great danger that threatens the sheep from the wolf, that is, first from Satan himself, then from Satan's servants, that is, from false teachers and tyrants. For these combine their efforts to snatch the sheep from their right shepherd and plunge them into damnation.

Because the ministry of preaching remedies these ills, the church ministers are also called "shepherds. But the one and right shepherd is our Lord Christ Jesus, for he alone lays down his life for his sheep. For he reproaches Satan for devouring and killing him, so that in this way safety and eternal life may be brought to the sheep. Because this consolation is true and certain, the prophet here presents it to the godly, so that through this hope they may soothe and overcome the adversity of captivity. In this way we also comfort people in tribulations, so that they may remember that they will be repaid with eternal goods, which Christ the shepherd earned for his sheep by laying down his life for them.

What he says about the one sheepfold agrees with what Christ says in the Gospel, John 10:16. For those who believe in Christ are gathered together in the same word, in the same spirit, in the same hope, in the same forgiveness of sins.

and the same life, whether they be Jews or Gentiles.

But the prophet uses the word "with one another" (uniendi) because the kingdom of Israel was completely alienated from the kingdom of Judah. These enmities, he says, will cease when the gospel will be preached, because all will be like sheep enclosed in One sheepfold, being fed at the same time, under the same Shepherd.

That it should sound of people.

In Hebrew it is said: 07^? it shall roar before the crowd. But we understand the raving generally from the movement, as it is in a riot. But the word XXX actually denotes raving, as Virgil used this word (fremere) almost everywhere, when in a large gathering of voices sounding in confusion cause a great noise, as he also calls the raging of the sea (fremitum maris) the roar that the waves produce when they crash against the cliffs. 1) Thus it is said, Proverbs 1:21: XXXXX XXXXX in the head of the meetings, that is, in the assemblies, where there is a great crowd and causes a roar.

Therefore, there is no doubt about the meaning, that the prophet wants this, that the gospel should be proclaimed in the whole world, and that the crowd and abundance of believers will be so great that it seems to be a riot. For where there is a great crowd, the voices sound confusedly one after the other and represent, as it were, a riot. Therefore, this piece belongs to the conversion of the Gentiles and to the ministry of the Word, which is therefore also compared to the voices of riotous people, because it arouses the world and the world opposes it.

V. 13. a breaker shall come up before them, they shall break through and go out to the gate; and their king shall go before them, and the LORD in front.

What Jerome translates: one who opens the way, that is a breaker, a disperser who breaks through by force.

But this passage is very beautiful and extremely comforting. For first of all, the word "breaker" contains the indication that there is a cross and obstacles, then also a certain salvation. As if he wanted to say: I give eternal life to weeping sheep and lead them to the right pasture, but this comes at a high price. For the way is not passable or prepared; many things stand in the way, which seek to hinder the elect, namely Satan, death, sin, the law; in short, the whole old Adam opposes it. But I will make it so that even though there are obstacles, they will not hold you up. I will send the breaker Christ before you, who will break through and take away every obstacle; he will prepare the way for you by taking away the power of the devil and death, so that afterwards the passage will be easy for those whom my spirit helps.

By the way, as I said, this way seems to be very rough for the flesh. Therefore Christ says in the gospel of the kingdom of God [Matth. 11, 12], that the xxxxxxx, that is, those who do violence, will snatch it to themselves, as the prophet says here: XXXX, they will also go to the kingdom of God.

break through by the power of their leader. For the flesh must be killed and oppose the whole world and Satan, who seeks to hinder and stop us, that we should not follow this breaker.

But in these difficulties Christ comforts us by saying [John 16:33], "Be of good cheer, I have overcome the world," that is, I have passed through. You shall

break through to the kingdom of God under my guidance, so that it may be open to you, so that you may enter through the gate, that is, so that you may also lead others to the kingdom of God through the ministry of the gospel. Furthermore, it is not hidden with what force Satan sets himself against the ministry of the gospel. Therefore, it is necessary that those who are in the ministry of preaching are in truth breakthroughs who fear no unjust force, no dangers, but break through with great, steady courage.

I have said above about the word "break through" that it indicates the cross, that one has to pass through thousands of dangers. Therefore, in stating that Christ is the or breaker, it indicates that he is a true Meush and wrestles with dangers as a man, as the struggles in death and on the cross testify. But because he overcomes these dangers, and through this victory establishes a people and a kingdom for himself, he is called our King.

But the same is called here also "the Lord" (Jehovah), which name alone is attached to the true God. Therefore, those who study the Holy Scriptures must pay attention to this testimony, by which the divinity of Christ is certainly confirmed, as the prophet will also indicate the same in clear and undoubted words in the fifth chapter below.

The prophet has woven this short sermon about our Savior Christ and his kingdom like a beautiful gemstone. Now he returns to his people.

The third chapter.

V. 1. And I said, Hear, ye heads of the house of Jacob, and ye princes of the house of Israel; ye ought to be just, that know the right.

We have heard three sermons of the prophet. The first two preach about the punishments of idolatry and avarice. The third one is a consolation of the kingdom of Christ, which is as a

Shepherd of the sheep will care for and govern his church.

In this chapter, the fourth sermon is presented, which has the same content as the first two. However, because it is entirely concerned with punishing the outward vices, such as avarice, cruelty, and injustice, with which the princes and the priests afflict the people, the sermon is not intended

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If the text is not easy to read, there is nothing to hinder the reader except for the grammar, which is also easy. But this is a fierce sermon of which Jeremiah speaks in chapter 26, v. 18, and writes that it was preached by Micah in the time of Hezekiah, and vet he was not killed by Hezekiah because of it, while an ungodly king would have killed Jeremiah because of the repetition of this threat, if he had not been protected by the elders. But from this passage it is quite clear that even Micah was not without peril, but was safe only through the assistance of the good king. For tyranny not only cannot stand the truth, but also invents reasons why this freedom must be restricted to the teachers, as, unfortunately, there are all too many examples in our time that show that otherwise reasonably good authorities are annoved by the truth. For what Aristotle has shown in a very beautiful fable happens, namely, that the lions do not like to have laws prescribed for them by the hares, according to which they are to arrange their counsel and their actions. Therefore, when the hares preach to the lions in godly zeal, they must either suffer the lions' claws with danger to their lives or bring their lives to safety by flight.

Nowadays it is common in the courts to say that the frank sermons, in which the vices of the authorities are punished, are seditious. But if it is seditious to reprove the wrongs of persons in authority, I pray you, what shall we say of Micah, who not only said this, but also wrote and publicly signified that he dealt not with peasants, but with the very princes and heads of the house of Jacob and Israel? But it is a very impudent speech to call Micah and others who have done the same as Micah rebels. Is the truth, which is pleasing to God and especially commanded to the servants of the Word, a cause of rebellion? Scripture and experience abundantly testify that rebellion is a punishment inflicted by God.

not for the sake of truth, which is commanded to the teachers, but because of the sins of the authorities, which must be punished for the sake of certain causes, not to be hidden or concealed; for such concealment awakens God to be an avenger of such sins and to bring them to light.

First of all, since the authorities in a community are like the head of the human body, no medicine can be used for the rest of the body unless the head is healed first. For just as we in general exhort the great multitude to godliness in vain, if the authorities themselves do not care for religion, so the authorities, if they are properly instructed, of their own free will bring back the common people to a chaste life and the practice of virtue by severe punishments. Therefore, a godly teacher must let the authorities be his first concern, that he admonish them of their office, that he bring them away from the ordinary arbitrariness which they take upon themselves because of their power. I ask you, how can this happen if a teacher turns a blind eye to all sins and passes over everything with silence?

Then what the satyric poet said is true:

Omne animi vitium tanto conspectius in se Crimen habet, quanto major, qui peccat, habetur.

[Every fault of the heart has a guilt in it that is the more obvious, the higher he is held who sins.] For as the person is a public one, so also the sins of a person in authority are public sins, and have a much greater importance than those of private persons, not only because of the annoyance that the mob is inclined to imitate the vices of the great (principum), but that the person in authority thereafter becomes more indolent to reprove and punish that in the subordinates which he finds in himself. But this is the tremendous evil that godly teachers, like Micah, must counter with all zeal. For how often does the Lord testify that he has been reconciled, as it were, through strict punishment of the wrongdoers! Where, therefore, the authorities in this matter do not fulfill their office

the Lord himself, who is the judgement, is forced to exercise the judgement. But this almost never happens without a common calamity, as the prophet testifies in this passage [v. 12], that because of such sins of the rulers Zion shall be plowed up like a field, and Jerusalem shall be destroyed to the ground, that it shall be nothing but a heap of stones.

Thirdly, this was the special profession of the prophets, that they faithfully proclaimed what the Lord had revealed by visions or in other ways. But even though this has almost ceased today, the example shows that God does not want the sins of princes to be passed over in silence. And in the New Testament it is a general commandment that repentance should be preached. But how can you preach this to the princes if you do not punish their manifest sins, which they commit to the great annoyance of their subjects? These and similar reasons exempt the prophet from the charge of sedition.

V. 2 But you hate what is good and love what is bad; you flay their skin and the flesh from their legs.

A beautiful image expresses the cruelty they exercised against their subjects. And the Germans use the same image when they want to express the utmost violence, for they say: "He flays his poor people to the ridge."

This terrible picture shows how great a sin avarice is in the eyes of God. The authorities often think that even if they do wrong to their subjects, it is not a great sin if they extort a florin or two over the ordinary burdens. But here listen to the prophet, who in a frightening way makes this sin great, for he says that it is the same as if you flay their skin, as if you bare the bones of flesh, and as if you finally inhumanly break and crush the bones that have been bared. Dear, who will say that this is something small? Who will not consider this the highest tyranny and inhumanity? Therefore, this passage, if any in the whole of Scripture, contains the most grievous of all.

Censure of avarice; not alone that it sets before us the exceedingly severe penalty, as will follow, but that it also makes the greatness of sin itself so frightfully great.

V. 3. And eat the flesh of my people, and when ye have flayed off their skin, break ye their legs also, and cut them as into a pot, and as meat into a cauldron.

He persists in the description of violent and tyrannical avarice, because in fact avarice is connected with tyranny and unjust violence.

Furthermore, this detailed description of avarice and tyranny does not only serve the purpose that those who were in the secular and spiritual government at the time of Micah should mend their ways and turn their concern away from the increase of their private wealth and focus it on healing the church and helping it, but this is, as it were, a kind of revelation, which is also useful for our times, that those who are in authority, whether secular or spiritual, should know that this is also a temptation by which Satan wants to lead us astray and plunge us into sin, so that we may learn to flee both unjust violence and avarice with all the greater diligence.

In our time, the splendor of the courts has grown inordinately. Since the ordinary income is not sufficient to pay for such great expenses, we see that the subjects are burdened with new and unusual treasuries. Although public dangers are being raised, everyone can see that the cause of such exactions is that the princes make greater expenditures than the means allow. Therefore, this sermon of Micah should be a reminder to godly princes that they should flee all occasions, that they should not abuse their power by force to suck their subjects dry.

It is not very necessary to make an admonition about the clergy we have in our churches. For they are almost everywhere kept by their own so meagerly and filthily that they are far from all suspicion of avarice, for they have scarcely so much that they can afford to be

dishonor it by seeking their own or misuse it for gain. By the way, here the Pabst's crowd has its place, which If they had not made people foolish with ungodly and untruthful teachings, they would never have attained such great riches. And not even they themselves can we think that it is useful to the church that they keep whores, ride horses, feast, gamble, drink, and the like. But we will leave them to their master, who can kill the soul and cast the body into hell, for they do not hear us. If, however, there are some more decent people among them, it is to be wondered at if they are not troubled in heart when they see that such great goods are offered for idleness, and that they enjoy the benefice without rendering any service to the church. But now let us hear the punishment.

V. 4. Therefore, when you cry out to the Lord, he will not hear you, but will hide his face from you at the same time that you have earned it with your evil ways.

The prophets use to imitate Moses when appropriate. as this is also a Mosaic way of speaking, which is taken from the Song of Moses. But it means "to hide the face' or to turn away: to be angry, as on the other hand to show the face, to illuminate the face means; to look upon graciously, to be favorable and benevolent, as in the 80th Psalm, v. 20: "Let your face shine, and we will recover" because the right recovery is when he is favorable, when he loves and looks upon us graciously, according to the well-known saving of Paul [Rom. 8, 31,]: "If God is for us. who may be against us?"

Furthermore, one must carefully note this text. He has above the so unjust and stingy

and their own. And if, nevertheless, some seek The people were threatened with imprisonment and opportunity to acquire goods, let them be mindful that destruction. Since this is already something heavy in and they take account of their preaching ministry, lest they of itself, he doubles the punishment here, since he also denies them all help in their misfortune. And this punishment actually refers to the impenitent, who, in truth lives from robbery. For although they now boast reminded by the word of God, still do not refrain from of the rightful title of ownership, yet look at the acting evil. In addition to the physical punishment, God beginnings, in which way they started to become great. will not hear them when they pray, because they do not want to hear God when He calls them to repentance. Thus, not only do they lose the goods they obtained through stinginess and impiety, and become involved in deny that they are in no way useful to the church, unless misfortune, but at the same time they also lose the promise of salvation; not only because God does not want to hear them, since they did not want to hear God. who preached and exhorted them in vain for so long, but also because they themselves, when they pray, made ashamed by their conscience, do not dare to hope for salvation.

This cross is arranged for the stingy overlords, so that they shall have nothing to hope for in misfortune. For this is a hard judgment: "They will cry to the Lord, and he will not hear them. From where will they be able to ask or hope for help if the Lord does not look at them in their misfortune, but oppresses the oppressed even more like an angry enemy?

We should think this and believe these threats, then we would be less willing to sin, and the fear of the Lord would drive the security out of our hearts. And there are certainly some who are moved by these prophecies and threats, although the greater part, captivated and senseless by their goods, power and air, do not believe this until they experience it.

But I have said that the prophet threatens this to the impenitent, that is, to those who hear the word but do not obey it, and who sin surely until they are seized with punishment. For this is that he adds: "He will hide his face from you at the same time," as of such people who have done evil with their works, that is, who have not ceased from sinning until they were seized by God in his wrath with the punishments.

Therefore, this passage admonishes all overlords that they should not let their lusts take the reins and not be a burden to their subjects, but preserve justice and righteousness, otherwise it will happen that they will be overtaken by the utmost misfortune without any hope of hiding and will perish.

Furthermore, so that I may also remind you of it, this is a saying of the Law that threatens certain and inevitable misfortune to the impenitent. Thus, Manasseh could not avert exile and captivity by his prayer, and yet, when he subsequently recognized his sin and asked for forgiveness, he was not cast out by God. So we too should believe that, although punishment cannot be avoided, the return to grace is open to all through repentance and faith, as the Gospel teaches.

Thus saith the Lord against the prophets that deceive my people: They preach that it shall be well where they are fed; but where they are not fed in the mouth, they preach that war must come. 1)

So far he has been talking about worldly authorities. Now he preaches about the prophets and teachers, who do not use their office for the blessedness of the people nor for God's glory, but for their profit.

But here, too, he uses frightening imagery when he says that the godless teachers tear the people apart with their teeth. This does not only refer to the damage to goods that the audience suffers through the stinginess of the teachers, but even more to the damage to soul and blessedness. Therefore, they are called "wolves" by the prophets as well as by Christ himself and the apostles, who tear and tear apart the sheep commanded to their loyalty by seducing them.

Furthermore, in it is a beautiful image that is added: "They cry out: Peace. But if someone does not give them anything in the mouth, against him they start war." The word "peace" is familiar because it indicates that the false pro-

1) The Latin text to which the interpretation refers reads thus: Sic dicit Dominus contra prophetas, qui seducunt populum meum, eumque lacerant dentibus suis et clamant: pax. Si quis autem non dederit eis, quod vorent, parant contra eum bellum.

The prophets comforted the people against the threats of the holy prophets and promised that everything would go well and happily. But this, says the prophet, they did because they saw" that the people and the princes were pleased with such preaching. As therefore your Micah and his comrades hated the truth, so these were esteemed and held precious for the sake of the lie. For it has always happened that lying prophets were heard with pleasure and were pleasant to the people, whereas the godly and true prophets were not respected and had to suffer hunger and were hated, especially by authorities and princes.

Furthermore, the Prophet's way of speaking must be noted at this point. For he does not say, as we have translated it, that they make war, but he says that they "sanctify" war, XXXXXX XXX XXXX as if one said:

They do not fight with the sword against those who do not want to give anything (as the civil authorities do, who wield the sword); they have their special war, that they banish such people from the church, that they condemn them as heretics 2c. And they do this under the title that they are holy, that they are the church, that they are priests, Levites 2c. This way of speaking cannot be rendered quite clearly in Latin.

This agrees very well with the artifices of the papists. For just as the false prophets exhorted the Jews to offer sacrifices frequently, and, overlooking all other sins, prophesied that all would be well if they sacrificed freely and often, so it has not yet escaped the memory of men with what efforts, with what artifices, the papists have induced people to buy indulgences, to decorate the churches. To pledge masses, as it is called. In all these things there was a very great gain.

But if anyone spoke against it, or did not want to be persuaded of these things, tell me, were they not, as the prophet says here, waged war against, and did they not have to face certain dangers? If still today in the places where our gospel is condemned by the authorities, someone does not command that his deceased father or If a mother keeps a companion according to her ways, if he does not buy masses and other things customary in the papacy for a certain amount of money, he is immediately taken for a Lutheran, and the monks, the executioners' slaves of the tyrants, are prepared for him. In this way, godliness always remains the same, even though there is a great disparity of manners and times. But what judgment will await these godless teachers and seducers? Certainly this:

V. 6 Therefore your vision shall become night, and your divination darkness. The sun shall go down upon the prophets, and the day shall be dark upon them.

That is, because the ungodly teachers abuse their office for gain, it will happen that they will be caught, and not only will they be found to have prophesied and taught falsely, but even if they want to teach the truth and desire to do so, yet they cannot.

The contrast is well known, XXX means "a face", that is, the gift of divination, as it is common to call the prophets "seers". To this he opposes "the night", which shrouds everything in darkness and puts it to shame, so that it indicates the utmost blindness. Thus we see many who in the beginning not only did not dislike our doctrine, but were also considered by them to be the highest treasure; after these had united with the adversaries for the sake of greater gain, they could not but be blasphemers and speak and think of us in the most hateful way. This reward awaits those who abuse their service or office for their gain. This is one part of the punishment.

V. 7. And the showers shall be put to shame, and the diviners to scorn, and must all cover their mouths, because there shall be no word of God.

It is such a terrible blindness as the prophet threatens, and we see it today in the papist seducers, a great and severe punishment, but it is not small in that. Also shame and disgrace will accompany this blindness, that they, because it comes quite differently than they have promised, public

can be convicted of the lie. Therefore, before the fulfillment, the false prophets can boast against Micah and comfort their own with the hope of success. But when the Assyrian had devastated Israel and brought his army to the gates of Jerusalem, the circumstances proved that Micah had taught the truth, but they had taught falsehood. There they were forced, as Micah speaks in a beautiful image, "to cover their mouths," that is, they did not even dare to protest, while before they had filled the temple and all the streets with their shouting.

This image is also taken from Moses, who in the third book, Cap. 13, 45, says of a leper that he should cover his lips with his garment. And in German we indicate the shame with almost the same image when we say that a man who is convicted of lying does not dare to open his mouth or show himself before the people. And according to Roman custom, those who were convicted in court covered their heads.

Furthermore, the last piece is especially remarkable, in which the prophet indicates the cause of the blindness and the falling into ruin. However, he uses a very delicate brevity: XXXXX XXXX XXX XXX XXX, "for there is no answer.

word of the Lord there", that is, because what they taught and promised was not the word of the Lord.

He does not say anything about the office and the profession, because he concedes it to them, just as we do not refuse obedience to the popes and bishops today for the sake of it, as if they had no legitimate profession and office, since Paul [2 Thess. 2, 4.] expressly says that the Antichrist will have his seat in the church. And Christ says of the false prophets of his time [Matth. 23, 2.]: "They sit on Mosi's chair." Therefore the prophet allows the false prophets the office and the profession, and does not accuse these things, nor does he condemn them. But this he condemns, that although they are in office, they do not use the office rightly, because they teach, but not the word of the Lord, because they promise and comfort, but not from God's word.

Now this falsity has been with the false prophets at all times, that when they have

they were accused of not administering their office properly, yet they protected themselves with the prestige of the office. For what else do the popes and bishops have today that they would like to oppose us with, but that they are in their profession and office? This, they think, is the reason why they can give us laws and why we should accept them. But we have never argued about the office. We punish the abuse of office, but they want to defend this abuse with the prestige of office.

But who would not laugh at, yes, curse a prince who commits many unworthy and wicked things in the worldly regiment, and nevertheless wanted to excuse his sins afterwards by pretending his office? Should he not, because he is a prince, therefore have guarded himself against what his evil desire instills in him? For he is a prince for this reason, that he may do justice. If he does not do this, or even does the opposite, he is convicted by his own testimony that he does not do what is in his office, and cannot excuse himself by protecting his office. Thus it is quite inconsistent and contrary to common sense what the foolish papists do. Because they are in office, they want everything to be up to them.

But we do not guarrel about the office any more than the prophet did, but the quarrel is about how the office is administered. For because they have no answer from the Lord, that is, because they teach, instruct and command everything without God's word, they are rightly punished by us; rightly we consider their reputation to be nothing, which we would hold in high honor if they held fast to the word and did not want to protect themselves against the word. Therefore, what is affirmed in Isaiah [Isa. 40:8]: "The word of God endures forever," the prophet expresses here in a negative way, namely, that where there is no answer or the word of God, there is nothing lasting or eternal, but blindness and falling away must follow, as Christ indicates in the beautiful parable of the house built on sand. It is true that ungodliness often has a glorious appearance, that it seems as if it could not be overthrown by any force;

as it stood when we look back in thought to the form of the church. We can see that the masses and other ungodly ceremonies were so high that no one could have hoped for the present change. There we saw that the masses and other ungodly ceremonies stood in such high dignity that no one could have hoped for the present change. But because those ceremonies were performed without the Word, even against the Word, it happened that that house, when the storm of the Word and the wind of the Spirit broke in, became shaky and began to collapse at the bottom. For it is true: "God's word endures forever." Therefore, where God's word is not, there can be nothing permanent, even if it seems to be demant in appearance.

V. 8. But I am full of power and the Spirit of the Lord, full of justice and strength, so that I may denounce Jacob's transgression and Israel's sin.

This is a glorious contrast, in which the prophet not only praises his office and profession, but also the direction of his office against the false prophets and excellently adorns the right office of the word. Why it is used is clear from the well-known saying of Christ [John 16:8], where he says that the Holy Spirit will punish the world for sin, for righteousness and for judgment, so that people will not only learn to recognize their sin, but also obtain forgiveness of sin and righteousness through Christ, and with great courage despise the threats and rages of both Satan and the world.

But the prophet has shown above how the world cannot stand the truth and the punishment of sin; therefore it rages with all kinds of tortures against the godly teachers, as the examples of all prophets, apostles and teachers show. But those who close their eyes and flatter the world are held in high esteem and are glorified. And there is a greater supply of such people at all times, because not all have such strength of mind that they can despise the hatred and rage of the world. Then they are also generally overcome by a brilliant life and by their desire for riches.

These infirmities of the false prophets Micah very cleverly pulls off by setting his example against them and saying: "But I am full of the power of the Spirit of the Lord", that is, I do not bring my wisdom, I do not rely on my powers, otherwise I would be like you, who are full of the spirit of man, and are subject to temptation, since you, in order to obtain goods and dignities for yourselves and to gain the favor of the people, look through your fingers at the sins of the people.

But the power of the Spirit of God, which dwells in me, proves itself in two ways, in "justice" and in "strength". "Right" means here, according to the usual way of the Scriptures, when the misdeeds that are done are punished and condemned, as the prophet interprets himself, since he adds: "I am so full of right that I may denounce Jacob his transgression and Israel his sin."

But since justice is not without danger, because the world can suffer nothing less than that sins be punished, so also in this the spirit of God is shown, that I am "full of strength" and can despise those dangers. This is the glorious gift that Christ so often promises when he comforts his disciples, commanding them not to worry about what to say, even when they are led to torture [Matth. 10, 17. ff.], especially since they are not alone, but have the Comforter with them, who fills the hearts with all the more certain hope, the closer and more severe all dangers seem to be.

The prophet says that he is full of this gift, so that even though everything is threatening, he will not deviate in any way from the commandment of the Lord. By this gift the apostles, even when they were beheaded, went away rejoicing that they had been worthy to suffer shame for the name of Christ [Acts 5:40 ff]. Although those who do not have this gift are very insolent apart from danger, yet they give way at the first struggle, and rather speak and do everything according to favor than to stand in danger because of the truth and to incur the hatred of men. But what the end of these people is, has been shown above, namely that the sun sets on them, that is to say, that they go into the

The people of the world will fall into extreme blindness and finally also become disgraced.

V. 9 Hear this, ye heads of the house of Jacob, and ye rulers of the house of Israel, who despise judgment, and pervert all that is upright.

He returns again to reproaching the princes in the secular government, who, since they were supposed to be the guardians of justice, left the care of the commonwealth and the subjects to themselves, and cared only for their own advantage. Thus we have also said above that avarice is a peculiar snare of Satan, with which he pursues the rulers, so that they, lured by their advantage, throw away the care for the commonwealth, set aside justice, and oppress the citizens by unjust administration, who suffer injustice and must keep silent about it because of the power of the princes.

But the Prophet has used very expressive words. He calls them XXXXXXXX, ver ous guardians of the law who see what is just and right, but let their lusts take the reins and do not want to do what they recognize, as the poet says: Sit pro ratione voluntas [Instead of a rational reason, let my will prevail].

Then there is also a beautiful contrast: "All that is upright you pervert" or corrupt. For it indicates that they are intentionally bent on not doing right just so they can get rich.

V: 10. Ye that build Zion with blood, and Jerusalem with iniquity.

The change of person is common among the Hebrews. Here, however, the participle nQ, which is in the singular, has the meaning of a collective noun. For it wants to indicate that each individual builds in this way.

Furthermore, this is also a Hebrew way of saying that Zion will be built with blood, for it means that they will build magnificently, but from the sweat and blood of the poor, just as today-

¹⁾ In the preceding, the verb in Hebrew was in the plural, but here it is in the singular. So instead of "person" it should actually be "numerus".

An unusual splendor has broken out at the courts of all princes. The buildings are not the same, the clothes are not the same, the way of life is not the same as before; everything is decorated in the most exquisite way. But in fact the princes also build and decorate their courts with blood, because they load their subjects with new and unusual treasures, so that they are not compelled to give up anything of their splendor and magnificence: Glamor and their splendor to leave. In the past, the princes lived frugally, so they could bear the expenses without burdening the subjects, and in common need they had access to the goods of private individuals. But now, when the subjects are plundered because of the splendor, the princes leave themselves no help to avert common dangers. And in addition to this, there is a more serious harm, that through these unjust extortions the hearts of the subjects are also alienated from them, and the way is paved, as it were, for rebellion and other evils. But these are punishments for sins, which will be replaced and recompensed by other punishments.

V.11. Their heads judge for gifts, their priests teach for wages, and their prophets prophesy for money.

What he says of the princes serves to interpret what he said just before, "They build with blood." For although the tyranny: defend their avarice with the blood of pious men, as Naboth was slain because he would not sell his garden to the godless king, and the tyrant seized the garden, yet this also means "to build with blood," or to circumvent, when the subjects are too much oppressed, and the princes do not administer justice equally, but, as the prophet says here, "judge for gifts," that is, when they award justice even in an unjust matter to those who give them gifts, but do not award justice even in the most just matter to those who give them nothing.

But this is a very great folly, though it is very common in all courts. Well known is the saying of the very good prince Jehoshaphat, who, when he heard the

After he had appointed the secular government and the church in the best way and had chosen suitable people, he admonished the secular authorities in the most serious way and said [2 Chron. 19:6]: "Watch what you are doing, because you are not judging men, but the Lord. All that ye shall therefore judge shall come upon you. This saying teaches that the power to judge is not human, nor is it merely commanded by men, but by God Himself. Therefore, for the sake of God and for the sake of God's commandment, this work of God should have been rightly directed. But, says the prophet, our princes not only do not look to God, but prefer gifts to God, to the commandment of God and to the work of God. Do you think that this contempt will go unpunished? Therefore, this evil will come upon you, so that you will again be despised and rejected, just as you despise and reject God's work and commandment.

Furthermore, this does not only refer to the judges themselves or to the persons in authority, but also to those whose services are used by the authorities in the administration of justice, such as legal scholars, advocates, procurators and others of the kind. Since it would be their duty Since it would be their duty to defend justice and equity, they often defend unjust matters, tempted by a richer profit. Often they cover up good things and only confuse them more, because delaying brings them profit. Often they beat off the: Often they knock off the shell of the poor, even in good matters, when action must be taken against more powerful ones, because they look more to the favor and grace of men than to the commandment of the Lord and the direction of their office.

But who could denounce all such deceit and trickery? Although nothing is more painful than to be defeated in a good and just cause because of other people's unfaithfulness or ignorance (for even the sinful ones who approach these trades while they are not yet sufficiently informed), nevertheless, because the judgment is the Lord's, one must keep silent about the injustice and leave the vengeance to your Lord, who in his time will demand severe punishments from the stingy despisers and perverters of justice, as the prophet will remind us at the end.

And their priests for wages 2c.

Now the prophet also preaches against the spiritual authorities to show that he is full of justice and strength. But he also chastises them that they, infected by avarice, deviate from their office and have their profit in mind by setting aside the commandment of God.

Some use this saying very clumsily against the godly teachers, as if it were not permissible to live on the salary that is set aside for the church servants. They cite the word of Christ [Matth. 10, 8.]: "For free you have received, for free also give." They also hold up the example of St. Paul [Acts 20:34], who, while teaching the churches, did not want to burden the churches, but earned his living with his hands.

This, whether it be called a complaint or a slander, arises from a diabolical hatred of the ministry of the word. For what else do godless people do, who deafen the ears of the simple with such speeches, but that they bring into contempt not only the persons of the church ministers, but also the office of preaching itself, since one should rather take all care that the church ministers have their dignity restored for the sake of the honor of the Word.

It is true that Christ says, "In vain have ye received, in vain also give." For he wants this to be the main purpose of the ministry of preaching, that the glory of God and the salvation of men be served. For it is because of these two things primarily that the ministry of the word is instituted in the world. But it does not follow that it is ungodly for the church to feed its ministers. It would be ungodly if the ministers of the church were to lose sight of the ultimate purpose of the ministry of preaching and look only to the reward, or if they were not to administer the teaching ministry properly for the sake of the reward. Therefore, just as a church servant is required by God's commandment to serve the glory of God and the salvation of mankind, so the congregations in turn have the commandment that they should feed the church servants. For so says Christ [Luc. 10, 7. Matth. 10, 10.]: "A laborer is worthy of his wages." If he is

now worthy, no one need reproach the teacher for his wages, 1) as St. Paul explains this saying more clearly, 1 Cor. 9:14, saying, "The Lord hath commanded," or decreed, "that they which preach the gospel should feed on the gospel." But he adduces the office of the law [v. 13.], "They that sacrifice," he says, "do they not eat of the sacrifice? and they that minister of the altar, do they not enjoy of the altar?" He also uses other parables exceedingly suited to this trade, saying [v. 7.], "What man ever goeth to war upon his own pay? Who planteth a vineyard, and eateth not of the fruit thereof?" But especially remarkable is the glorious comparison which he also uses in the Epistle to the Galatians [1 Cor. 9, 11.]: "If we sow you spiritual things, is it so great a thing whether we reap your bodily things?" [Gal. 6, 6.)

As for Paul's example, he himself publicly testifies that he does this not because it is unreasonable to receive a living from the church, but so that in this way he promotes the course of the word and cuts off the cause of blasphemy that disgraceful people might bring up in a new cause.

Therefore, as from all Christians, so above all from the ministers of the Word every suspicion of avarice and greed should be kept away. But this does not mean that it is wrong to accept from the congregations what is necessary for a sufficient living, as some take pleasure in these strange opinions because of the appearance of a special holiness. Some, out of undoubted ill-will and satanic malice against the preaching ministry, censure it because in some places, 1) where the congregations are able, more generous salaries have been decreed.

For if we look to the benefit of the churches, we shall not rather declare ourselves in favor of keeping the ministers of the churches well, than that in many places they and theirs should scarcely escape hunger

Erlanger: sxprodars instead of: 6xprodrar6.

²⁾ Instead of Midi in the editions we have assumed Mieudi, which is found soon after, Col. 1050, in a similar connection.

can? For this barrenness deters the most gifted minds from the service of the church. For not all of them have the strength of mind and the constancy to accept only hatred and hunger for the very hardest work. And especially a "husband" can encounter nothing more difficult than to see his wife and children starving. whom he could feed splendidly if he took up another profession. For although access to the study of law and medicine is not open to all, because of the great expense; how many occupations can be performed in a community with all honors, even by an only moderately gifted person, all of which open the way to a brilliant life and wealth? Truly, young people will want to take these up, even for their own sake, rather than knowingly and willingly push their wives and children into beggary.

Will not, therefore, a certain danger arise to the church from this barrenness which it shows toward the ministers of the church, since there will be a lack of skillful people, and it will be depressed by the unskillful and dangerous government of unlearned people who cannot aspire to anything higher? There are examples of this before our eyes, which show not only with how great darkness religion has been darkened by the government of unlearned people, but also with how great crudeness all good arts have been suppressed.

Therefore, no one should take offense at the fact that in some places, through the godly zeal of pious princes, the servants of the church are kept somewhat more honest. On the contrary, we should all lament the fact that the majority of princes and secular regiments do not take care of their descendants, who will have either no leaders or completely unlearned leaders in the face of such great barrenness. A particularly grave and intolerable sin and judgment will come upon those who rob the churches and touch the goods of the church servants, as the unruly nobility in the countryside and the more powerful families in the cities are wont to do. For both of them, lured by the hope of a

small profit, the churches into certain ruin, which they should promote and adorn also by their generosity after the example of their, ancestors.

But I return to Micah. He does not condemn the priests and prophets because they accept wages and money, for godly teachers deserve their wages. But he condemns them for misusing their preaching ministry for profit, for turning a blind eye to the sins of the people that they should have punished. Thus Balaam allowed himself to be bought by cursing those whom the Lord had commanded him to bless. In this way, says the prophet, the wickedness of this people should have been punished. But for the sake of profit, the false prophets even assist the sinners and promise them good things.

Relying on the Lord, and saying: Is not the LORD among us? No evil can come upon us.

This is a splendid passage, which is not only useful for the interpretation of the other prophets, but also contains, as it were, an excellent portrait of our adversaries. There is no one who, looking carefully at everything, would not wonder very much where the great certainty and obstinacy of the pope and his followers come from. They profess a doctrine that is flatly contrary to the teaching of the Gospel. The ceremonies that Christ Himself instituted, they have either corrupted or sullied with unrighteous additions, and put new ones in their place without a word of God. But it is not necessary to say anything about their life, the higher they stand, the unrestrainedly they sin, so that already before times the saying was true that the closer one is to Rome, the more distant is Christianity. 2) And yet, with such great godlessness, they fear far less than those whose doctrine and life are holier and better. Who should not wonder where this certainty comes from?

Thus, the prophet sufficiently indicates how much his priests and prophets deviate from their office, since they look more at profit than

2) Erlanger: Otn-istianiösinans instead of: Oüristianismu8.

They are not so sure of their office, and because of so much weight that they could sin unpunished for the money they overlook what they should be severely this reason. Rather, the saying of the Gospel [Luc. 1, punished for by their office. And yet, he says, even 52] applies: "He pushes the mighty from the throne", though they are such people, they rely on the Lord and and [Luc. 16, 15]: "What is high among men is an trust in his goodness. "Is not the LORD among us?" abomination in the sight of God. For we shall suffer no evil 2c.

both sides, that the wicked, blinded by their hypocrisy, seize the promises and, trusting in them, despise all threats. Thus the Jews had glorious promises that the people and the kingdom should be preserved until Christ. Since the prophets were punishing the sins of people and threatening destruction, countered those promises. They boasted of their father Abraham, their office or profession, their worship and their sacrifices that God had instituted. Trusting in this, as in certain protection, they were safe from punishment.

Thus, the church of the New Testament has glorious promises. But because the popes have seized the highest position in the church by force, they think that everything that is always promised to the church is promised to them and their state. Therefore even in the most extreme dangers, they have this word in their mouths, that the little ship of Peter may be tossed about by the floods, but it cannot be sunk.

In the same way, both the godless Jews and the papists deceive themselves. Not as if God does not want to keep His promises or to reject His people and His Church, but because the hypocrites, although they have the office, nevertheless abuse their office, and therefore cease to be both the people of God and the Church, because the saying given above [Cap. 2, 7.] remains: "My sayings are kind, but to the pious." Those who therefore do not walk righteously are not presented with the promises, but with the threats that they will either mend their ways or perish in their sins. For with God there is no respect for the person. The popes and bishops are appointed to govern the churches properly. But since they do not perform their office, their dignity and the position they occupy do not count before God.

Here the examples serve that the firstborn are Furthermore, the same cause of presumption is on generally rejected people, as Cain, Ishmael, Esau. Thus the unbelieving synagogue with its sacrifices and even the temple were rejected, but the remnant are saved. In this way, Christ's Church, after the popes, the bishops and the whole army of the Antichrist have been cast out and rejected, remains small, despised in the world, oppressed, poor and disgraced.

Therefore, the prophet's opinion is that the sure hypocrites blow themselves out with their office and usurp the promises, which are not given to those who are in truth God's people or the church, but with a condition, not to those who live without fear of God, even though they live in great dignities. The Lord was in the midst of His people at the time of Micah, but because of this He would not spare the ungodly transgressors: because of this He would not tolerate the ungodly abusing the holy preaching ministry for gain, and promising futile things to those who were to be converted to repentance by the threats of God's wrath. Since Satan set himself against the Son of God through arrogance, it did not help him that he was created as an angel. It did not help Judas, since he sinned, that he was an apostle. And shall our papists be allowed to sin with impunity because they are popes and bishops? Rather, they will have to suffer the punishments of which their impiety is worthy, and the church will be preserved even without these popes and bishops, as the prophet now adds:

V. 12. For your sake Zion will be cut up like a field, and Jerusalem will become a heap of stones, and the mountain of the temple will become a wild height.

This is the prophecy for which Jeremiah, when he repeated it, would have been killed by the godless king if

had not the elders intervened and defended him with the example of Micah. For no blasphemy against God seemed so offensive to the Jews as that Jerusalem should be destroyed and the temple laid waste. For there were clear prophecies that this kingdom and people should be preserved and protected. Then, because the worship was bound to the temple, no one could say anything less credible than that God wanted to destroy and desecrate the worship that He Himself had ordained. Therefore. Micah undoubtedly incurred the hatred of very many through this sermon, and if 1) he had been without the care and protection of the godly king Hezekiah, he would have been killed by the godless, presumptuous people, because he no longer threatened only the sinners, as before, but even the Temple, which had been chosen by GOD Himself to perform the sacrifices. But as far as the grammar is concerned, the understanding is easy. For he indicates utter desolation and destruction, since he says that the city itself shall be plowed up like a field, and the mountain of the LORD, which then shone gloriously with sacrifices and services that GOD had instituted, shall become like the mountains that are in desolate and wooded places. But this saying has a great amount of the most important things in its wake. For here we see the severity of judgment and the greatness of God's wrath against sin, that those who live in sins without the fear of God cannot be saved by their power, by the dignity of office, nor by any privilege in spiritual things. For if the Lord

for sin's sake spared not his people, not the temple, nor even his worship: what then shall it be that we can hope to oppose the wrath of God?

Therefore, all presumption must be discarded, and even we must not be presumptuous that we are Christians and baptized, so that we might sin all the more surely because of it. Not only will this not lessen the punishment, but it will only increase it for the impenitent, as Christ says [Matt. 11:23 ff] that Sodom will be judged more tolerably than those who have heard the gospel and seen the miracles. The Jews also had circumcision, the sign of the covenant and the seal of righteousness, they had the glorious promises of Christ, of the preservation of the kingdom and the priesthood. They trusted in what God had spoken 2c. [But after they had departed from the fear of God and abused these privileges in order to sin all the more unrestrainedly, they not only lost these gifts and this glory, but also perished themselves.

Therefore, this sermon belongs to the doctrine of repentance, that we, each one among us, live in the fear of God and obey the word; otherwise it will happen that we perish. For God does not want us to be safe or to decay. He wants us to fear Him, so that we will not sin; He also wants us to put our hope in His mercy through Christ, not in our worthiness, wisdom or righteousness. Those who do not do this will fall all the more heavily, on a higher level of dignity they stand, and will be subjected to all the more terrible punishments, as the horrible example of the Jews sufficiently shows.

1) Erlanger: stsi instead of: stsi.

The fourth chapter.

Now the prophet moves on from the physical realm to the spiritual, that is, from the punishment of the wicked to the consolation of the saints, so that they may have something to comfort them in their common misfortune.

and overcome those evils through the salvation that would come through Christ. For although it was a comfort that this captivity would come to an end in a certain number of years, still

few who lived until the fulfillment of this promise, for the captivity lasted seventy years. But this was a firm consolation for all, that they knew for certain that Christ's kingdom would be revealed, through whom forgiveness of sins and eternal life would be granted to all believers. And the first part was written by Isaiah in his prophecy [Is. 2, 2] from word to word, who, as I said in the beginning, was a contemporary of Micah. but Micah was the older one.

But the reader must be reminded at the beginning to flee the dreams of the Jews, who transfer these spiritual promises to the bodily kingdom, and thus fall into double error. For in this way they lose both Christ. whose kingdom is spiritual, and the kingdom of the flesh, which they expect in vain. For as experience shows, day by day they sink deeper into misfortune a completely sufficient cause for which they did not and are forced to despair of their hope.

Secondly, the deviation of the prophecies from each other must also be taken into account here, because of which 1) the wicked were annoyed and could not believe the right prophets. For as in Zechariah, in the seventh and eighth chapters, the miserable desolation of both the city and the people is first prophesied; for he says thus [Zech. 7:14], "I have scattered them among all the nations which know them not; and the land is left desolate behind them"; after which is added [Cap. 8:4, 5.], "There shall yet dwell in the streets of Jerusalem old men and women, and they that walk by sticks of great age; and the streets of the city shall be full of babes and maidens playing in the streets thereof": so Micah seems to be arguing with himself entirely in the same way, since he [Cap. 3, 12.] that the temple shall be like a wild height, and afterwards adds [Cap. 4, 1. f.] that the mountain of the Lord shall be exalted above a new word shall be proclaimed from Zion.

So Jeremiah was sent to prophesy a certain desolation. And it had already come to this, that after the city had been destroyed by the

When the city was taken over by the Chaldeans, most of the citizens were led away captive. And still, when the situation was so desperate, he was commanded by the Lord to promise salvation. And as a sign that everything should be restored, the Lord commanded him to buy a field that the enemies had already taken possession of. This difference could not always be understood even by the godly, as we see in Jeremiah, who marvels at the counsel of the Lord, saying [Jer. 32:24, 25], Behold, this city is besieged, that it must be won and given into the hands of the Chaldeans. And thou, O LORD, sayest unto me, Buy thou a field for money, and take witnesses thereto: if the city be given into the hand of the Chaldeans?

This difference has appeared to godless people as believe the prophets. And yet the outcome shows that God did both. For He gave the ungodly into captivity among the Gentiles for 'sin's sake, and yet also preserved among the Gentiles the remnant and the holy seed until Christ was born, who was to establish a new kingdom and fulfill these promises, which are not bodily but spiritual, through the word of the Gospel. And at that time the scattered kingdom of Israel, together with the other nations, returned to its King Christ and was saved.

V. 1. But in the last days the mountain on which the Lord's house stands will surely be higher than all the mountains, and will be exalted above the hills, 2) and the nations will come running to it.

Because I have said that the prophet speaks of the spiritual kingdom, for the sake of which also the physical kingdom, which was destroyed by the Assyrians and Chaldeans, had to be restored, one all hills, that the heathen shall come running, and that must look not to riches, not to power, not to physical majesty, if one wants to find this kingdom, but to the word of the gospel; for where the gospel is, there is also infallibly Christ and the kingdom of Christ or the church. Since the latter is in the world, there must also be some

place where it began. Therefore the prophet names so that the people remain in their duty and do not the mountain Zion, as also David does, when he says [Ps. 110, 2.]: "The Lord will send the scepter of your kingdom out of Zion."

fortified in such a way that it is higher than all with which to force men; as soon as the word has mountains, and that it is as it were the head of all begun to resound in the ears and hearts of men, men mountains. Now this cannot be referred to a physical run to it of their own free will, or rather, as he says, place, as the Jews do in an inconsistent way, because forced by their will, and want to have a share in this the temple, which was rebuilt after the captivity, was kingdom, as Christ says [Matt. 11:12]: "The kingdom by no means as glorious as the former one, so that even some wept, who had missed the former temple violence snatch it to themselves." For what more of Solomon, as the history in the first 1) book of Ezra, Cap. 3, 12, testifies. But although he mentions a physical place, this must be transferred to the spiritual realm, to the church and the word of the gospel, which was first taught in Zion, where the first church was.

What he therefore says about the elevation and fortification of the mountain must actually be referred to the bodily place, which for the sake of the sins of the people is desolate and turned into a wild height. But the kingdom of Christ, or the gospel, is so fortified that no power can oppress or overthrow it, as Christ says [Matt. 16:18.], "The gates of hell shall not prevail against it." Not that it should always be glorious through miracles, which were necessary in the beginning for a twofold reason, namely, because they were promised in the prophets, and the new doctrine had to be advertised to men as having a testimony from God, so that Christ might be known; but that it should always be victorious and triumphant against all its enemies. Therefore the prophet used the word XXX, which not only means to bring to pass, but also to confirm and fortify, so that the kingdom of Christ, as it is above all kingdoms, shall also remain, according to the saying [Isa.40, 8.]: "But the word of our God 3, beautifully says, has a willing people, who follow of abideth forever."

But in what is added: "And the nations will come here", the difference of this kingdom from other, physical kingdoms is shown quite nicely. For there the bonds of the laws and compulsion are necessary, because-

cause any disorder. Therefore, weapons are necessary to keep the dominions and to defend the prestige of the princes, but in Christ's kingdom this But he promises that this mountain Zion shall be care is not necessary. He has no need of weapons of heaven now suffers violence, and those who do joyful thing can be heard than that through Christ the Father is reconciled, sins forgiven, and eternal life given to us? Who would not wish to be made a partaker of such great things?

Just as the rivers are not forced by anyone, but run over steep places by their own power, so the nations, as soon as this word is proclaimed, flow towards this mountain, that is, towards the church, in which the treasures of God's mercy are displayed and distributed to the believers through the gospel. For the word XXX comprehends in itself the likeness of a river that runs with great force over steep places, as the Hebrews therefore also call a river, from its course or downstream.

Above all, the prophet wanted to show the difference between this kingdom and the kingdom of the law or Moses. For he is a teacher who uses force and can hardly squeeze out a small shadow of obedience with threats and many plagues. For we see what the law accomplishes; when it most compels and presses, it makes either desperate men, or presumptuous, or hypocrites.

But the kingdom of Christ, as the 110th Psalm, v. their own free will, like sheep follow their shepherd. For they are attracted by good deeds, not by threats or angry words. For God is not angry for Christ's sake, but supremely gracious and merciful. Therefore, with such a barm-

¹⁾ In the Vulgate, "Nehemiah" is called the second book of Ezra.

They do not postpone the matter until they are forced, but their will and their own desire forces them, as Christ also says very beautifully in the Gospel [Luc. 14, 21]. For since the people, 1) who are completely immersed in their doings and their lusts, despised the kindness of the most friendly host, he commands that the servants force the lame and the blind to the wedding and compel them to come in.

But it is a wonderful forcing or coercion, if a man loaded with misfortune and hungry is forced to the richly occupied table. For has he not only this one desire, that he may satisfy himself with the poor Lazarus of the "fragments and remains"? Therefore, if we want to speak of forcing, it is such a forcing that they themselves do not desire anything else, that they cannot rest if they are not called to the so deliciously prepared meal. For there is the highest willingness to obtain this benefit, while Moses, on the other hand, can do nothing else with threats of any kind than that people do something for appearance, but the heart is extremely far away from what they do. Thus the prophets comprehend in one word the most important and longest sermons.

V. 2 And the Gentiles shall go, saying, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob, that he may teach us his ways, and that we may walk in his highway: for out of Zion shall go forth the law, and the word of the LORD out of Jerusalem.

The word "they will go" also signifies the highest willingness, without anyone's compulsion; as also that they call to one another, saying, "Come, let us go forth." This shows that the kingdom of Christ is a kingdom of grace, which all those who feel the burden of their sins accept with the greatest pleasure and willingness.

But it is especially noteworthy that they say that they want to go "to the mountain of the house of the Lord and to the house of the God of Jacob". And they add the reason why they want to go in this way, namely so that the

The Lord himself teaches them his ways. Here the prophet points as with a finger that the kingdom of Christ shall be revealed in the last days; so he also wants us to look backward and see what the kingdom of the law was like. As if he wanted to say: Today all come from all corners of Judea at the appointed times to the mountain of the Lord and to Jerusalem, to perform their sacrifices there, to worship before the mercy seat, to eat the Passover there 2c. For all the worship was ordered toward Jerusalem and the place of the tabernacle alone; but in the last days, when Christ shall be revealed, then shall the nations and the Gentiles run to the mountain of the LORD, and to the city of Jerusalem, but for far other causes. For they will not sacrifice, they will not worship there, but there they will hear and be taught the ways of the LORD by the? The Lord himself.

In this way, the prophet not only shows the abandonment of the services of the law and the sacrifices, but also teaches about a new word, of which men do not have any knowledge, as they do of the teaching of the law, but a teaching that is purely heavenly and hidden in the hearts of all men. For into whose heart has it ever come that we are blessed through the merit of Jesus Christ, who died for us? The Son, who is in the bosom of the Father, he hath declared it unto us [Joh. 1, 18.], of whom the Father commandeth from heaven [Luc. 9, 35.], "This is my dear Son, him shall ye hear."

Furthermore, that the law is implanted in nature by God, as Paul beautifully discusses [Rom. 2, 14. ff.], that there are also thoughts in the hearts of the Gentiles, by which either the evil deeds are accused or the good deeds are defended, it was also given beforehand by Moses and indicated to the Jews. Therefore, in the New Testament, Christ brings a new kind of teaching by which we are instructed about the forgiveness of sins and endowed with the Holy Spirit, so that we may walk in the ways of the Lord, believing the promises of Christ and resisting sin by the assistance of the Holy Spirit and being encouraged to obey God in all things.

¹⁾ Erlanger: NoroiMs held: Nominss.

In this way the prophet here teaches of the church of the New Testament that it will have the Lord Himself for a teacher, who will teach it His ways, as is also said in the second Psalm, v. 6. f.: "I have set my king upon my holy mountain Zion." This king will proclaim the commandment, saying, "The LORD hath said unto me, Thou art my son. "2c. . This is a clear saying that the kingdom of Christ stands in teaching, as the prophets for this reason call the gospel a scepter, as the 110th Psalm, v. 2. does, and Ps. 45, 7. says: "The scepter of thy kingdom is a straight scepter." For he speaks of the word that is sure and firm, and cannot fail.

But as the king is a teacher, it follows that the subjects of this king are hearers and disciples who must hear their king and never grow weary of hearing. For the gospel is a quite inexhaustible teaching, which we never hear without special fruit. It is also profitable for us to persevere in hearing this King of ours, especially since no time passes when we do not need either teaching or comfort or remembrance or even strengthening, both because of the constant attempts of our enemy, Satan, and because of the weakness of our flesh, and because of the various aversions with which we are plagued and enticed in the world. But there can be no firm comfort of heart against sin, the devil and death, if it is not drawn from the Word.

The prophet therefore rightly remembers this first benefit of this kingdom and praises it, that the Lord himself will teach his own ways, and that according to this teaching it will happen that we walk in his ways. For Christ pours out his Spirit upon us through the gospel and is effective in us, so that, just as Satan works death and sins in his own, so Christ through his Spirit awakens and works in us faith, love, patience, and all the other virtues that obedience to the law of God requires.

But it is also to be noted here that everything else is excluded (exclusiva). For just as those who listen to this teacher

walk in the ways of the Lord, that is, after they have been born again through the Holy Spirit, fallen to God for the sake of faith, and their obedience is pleasing, it is impossible, if you do not hear this teacher, that you could boast that you are walking in the ways of the Lord. Your ways may be those of Franciscus, Dominic, Benedictus, that is, human ways, but not the ways of the Lord.

All the greater must be our reverence, diligence and care for the word. For if we hold on to this, we have the ways of the Lord, and even though our weakness is great, the firstfruits of the Spirit will not be without all fruit. They will prove themselves by resisting the flesh and its lusts; they will awaken confidence in God's help in adversity; they will inspire the fear of God, lest we be secure in our well-being; they will kindle hearts to strive for harmony, for love, for patience, for forgiveness 2c. The prophet understands all this when he says: "the ways of the Lord", although, as I have said, with so much weakness of heart, this is also weak and often covered by sinful movements of the heart.

But where the word is not, there, even if there is some discipline, still the ways of the Lord cannot be. And Satan stirs up the opposite movements in the ungodly; he fills the hearts with certainty and confidence from their own gifts. Therefore, when disaster strikes, there is no earnest appeal, but human help is sought, and other impulses worthy of such an author flare up: Contempt of the brethren, avarice, gluttony, greed, etc., although this is usually covered by the hypocrites with a peculiar appearance of godliness and apparent works. These are the devil's and man's own ways, on which all those must walk who either do not have this teacher or do not want to hear him.

But what is the purpose of the reason added: "For out of Zion shall go forth the law, and the word of the Lord out of Jerusalem"? Certainly for the purpose that we recognize the real cause why the peoples in such great

number gather on the mountain of the Lord, and we learn to distinguish this word from the word of the law. For here again he puts all the treasures of this kingdom in the word

But he says it will be a different word than went out from Sinai through Moses. He says that the law will go out from Zion and the word from Jerusalem. If the Jews were not struck with foolishness and blindness, - does not the prophet here clearly show that this kingdom will not be bodily? For after that glorious sermon about the running of the nations to the heart, he says nothing else than that the Lord will teach, and the word, he says, will go out of Zion.

But why does he promise a new word, if the one given by Moses is to be valid? It is true that the law is valid and must be valid in order to teach us about obedience to God in this life. But it not only promises nothing about the possession of the life to come, but also takes away our hope for it, since it convicts us that we have not done enough for God's will. From this arises the frightening danger of the heart, that after we have recognized the will of God from the law, we feel nothing but death and our damnation. Therefore, hearts are filled with despair and anger against God's judgment.

It is therefore the highest goodness of God that he instructs us differently about his will through the gospel. In it, the forgiveness of sins through Christ is announced. The hearts that are frightened by the law accept this with the highest pleasure, praise God, admire His goodness, trust in His mercy, call upon Him in the name of Christ, and joyfully expect the promised eternal life. They resist Satan and the flesh. And they do all this through the teacher of this word which goes out to Zion. For this word is taught in such a way that the Lord also gives the spirit to it.

Of these things Moses proclaims nothing at Sinai through the Law. He does show what to do, but because he does not give the Holy Spirit at the same time, he not only teaches this in vain, but also fills the hearts with doubt, despair and blasphemy, because they do not know what to do.

see another law in their members, which contradicts the law of God and accuses them. Therefore Moses is a fearful teacher, whom the people flee, as the crowd at Mount Sinai was afraid of the frightening sight. But to this word, which goes out in Zion, the nations run in great numbers 2c.

But there is a great emphasis on the words "law" and "the word of the Lord". For whenever the prophets praise this new kingdom, they look at the kingdom of the law in passing. But the Jews boasted immensely that they had the Law of GOD and the Word of GOD, as also the Psalm praises this advantage [Ps. 147, 20.]: "He does not do such things to Gentiles." And Paul says [Rom. 3, 2.], "To them is trusted what GOD has spoken."

This boast and this advantage, which the Jews at the time of the Gospel would misuse to despise the Gospel, is here rebuked by the prophet. As if he wanted to say: "You are gloriously exalted because you have the law and the word of God. But rejoice and rather boast because of the law and the word of God, which did not go out from Sinai, but which will go out from Zion. For by it you will not be taught what you should do, but your sins will be forgiven you, and the Holy Spirit will be given to you so that you can do what God has commanded. Even if this satisfaction or obedience is not complete but deficient, the forgiveness of sins will take away what is deficient, and yet this same obedience will be pleasing for the sake of faith in Christ.

This "law" (which he calls "the law of the Spirit" for the sake of contrast, as Paul also calls the teaching of the Gospel or the faith that takes hold of the forgiveness of sins), this "word", he says, comforts the hearts, while the law of Moses, since it teaches what we should do, but does not provide the ability to do it, terrifies, torments the consciences, and kills. Therefore, if you want to praise the law, if you want to praise the word of God, praise the one that will go out from Zion. Now he will say about the fruit of the teaching that the Lord will teach in Zion.

V. 3. He will judge great nations and punish many nations in faraway lands. This the prophet adds, as it were, as an

interpretation of the foregoing, to teach clearly that this kingdom is not in outward power or arms, but in word, and that the Gentiles belong to it. It was not uncommon even under the law for the Gentiles to come to Jerusalem, as Naaman, the queen of Sheba, and no doubt some neighboring kings, as the king of Tyre and others. But the prophet says here that it would happen that the king who would teach his citizens in Jerusalem would also teach the great nations and punish the strong Gentiles who were far from Jerusalem. That means, as Luc. 24, 47. says, repentance and forgiveness of sins will be preached xxx xxxxx xx xxxx, among all nations, but in such a way that it starts from Jerusalem.

Furthermore, since Scripture says that the Gentiles will also be added to the kingdom of Christ, it not only rejects Moses with his worldly rule as a teacher unfit for eternal life, but also shows that the kingdom of Christ is a kingdom of grace and forgiveness of sins. For what else does "being a Gentile" mean than not belonging to God's people, being without law, living in sins, in idolatry, in godlessness? Since such people are therefore called to the kingdom of Christ, is not the kingdom of Christ in truth such a kingdom, in which no judgment is made according to works, but the forgiveness of sins is proclaimed by grace, for free, for Christ's sake?

Paul also says [Rom. 3, 25. ff.] that the righteousness that is valid before God is revealed without the law, that is, that in the kingdom of Christ those who lack the righteousness of the law and are sinners are considered righteous, if they believe that for the sake of Christ their sins have been taken away.

And this is "the mystery", as Paul calls it [Col. 1, 26.]. For when our hearts see their unworthiness, they doubt the grace of God; for if the sins of which we are conscious were not there, we would have confidence that God would give us

is weighed. But this doubt must be countered by this saying that Christ preaches the gospel, that is, the forgiveness of sins, not only to the Jews, who have the righteousness of the law and are the people of God, but also to the Gentiles, that is, to those who are not God's people but miserable sinners.

But the prophet uses expressive words when he says many or "great nations", because the word is there and "strong nations". For in this way he praises the power of the word, which of all things in the world is the most despised. And yet, if the Gentiles and nations, however great and strong they may be, do not believe this despised word, they will perish, as the saying goes [Marc. 16:16.], "He that believeth not shall be damned." By this danger the nations and the Gentiles are moved, and bowing their necks under the gospel, suffer that they may be judged, that is, that their sins may be pointed out to them and punished. They recognize them and believe that they are forgiven for Christ's sake.

The prophet uses the word "judge" and "punish" at this point, like Christ John 16:8.: "The Holy Spirit will punish the world for sin, for righteousness, and for judgment," that is, in the Gospel men will be punished so that they will recognize that unbelief is the greatest sin, and will be taught to believe that forgiveness of sins is given for Christ's sake, and that they will firmly believe that Satan's tyranny is broken, so that he cannot harm those who believe in Christ; As the prophet also adds here about the fruit that will follow this judgment and punishment.

They will turn their swords into plowshares and their spears into pruning hooks. No nation will pick up a sword against another, and they will learn to fight no more.

The same is also written in Isa. 2, 4. But before I speak of the opinion of the prophet, the error of those must be punished, who have been in error for a long time.

1) Erlanger: xroxüeta instead of: xroxüetas.

new that Christians are forbidden the lawful use of arms, just as the Anabaptists not only consider it ungodly for war to be waged, but also think that it is praiseworthy holiness for someone to go about without arms and weapons.

But first of all, it is clear that the prophet is not talking about the civil authorities here, but about the kingdom of Christ. Therefore, he leaves the rule of the secular authorities untouched, so that the common peace may be preserved, which the church also needs. Furthermore, peace cannot be maintained without weapons. And wars are waged for the purpose not only of preventing injustice but also of establishing a lasting peace.

Therefore, if anyone is so ignorant of the Scriptures that he interprets this to mean that a Christian is not permitted to bear arms or to use them lawfully, he reverses the opinion of the prophet in a quite inconsistent way, for he transfers this saying from Christ's spiritual kingdom to the physical kingdom, and that against the revealed Scriptures, which interpret the duty of the authorities to defend their subjects against unjust violence and to preserve peace. Thus Abraham defended Lot with weapons, and the histories of the wars, but also that God prospered their counsels. And clear is the saying in John's sermon on repentance [Luc. 3. 14l, where he commands the men of war to be content with their military service. For he approves the lawful use of weapons, which is either permitted or commanded by thrown away.

Therefore, the correct understanding of this passage is that the prophet speaks figuratively of the fruit that follows the proclamation of the Gospel among the nations. For after men have been admonished for their sins, and reminded of the wrath and judgment of God (for this is what the prophet said about judging the nations and punishing the Gentiles), they are also instructed about the remedy by which this evil can be countered, namely, the forgiveness of the sins of the nations.

The forgiveness of sins acquired through the Son of God, who gave Himself as a sacrifice, or, as Paul beautifully says, that is, as a ransom with which our sins would be paid.

This promise of the Gospel cancels the terrors of sin and the law and makes hearts calm. For they see that God is no longer angry with us because of the death of His Son: therefore they love God again, trust in His goodness, thank Him that He has freed us from death and sins through His Son; as Paul says the same thing without a picture, what the prophet wanted to say here in pictures. He says [Rom. 5:1]: "Now that we have been justified by faith, we have peace with God," that is, after the hearts have been convinced that our sins have been taken away by the Son of God, and God has been reconciled to us through His Son (for this is what Paul calls "faith"), so it comes about that people fear nothing of God, of whom they know that He is "reconciled," but they take comfort in His mercy and are of good cheer even in the cross and in dangers. Such peace is spoken of here by the prophet, through whom the hearts are freed from the fear of death and the judgment of God through the gospel of the Son of God, who was given for our sins.

defended Lot with weapons, and the histories of the kings show that godly kings not only waged very great wars, but also that God prospered their counsels. And clear is the saying in John's sermon on repentance [Luc. 3, 14], where he commands the men of war to be content with their military service. For he approves the lawful use of weapons, which is either permitted or commanded by the authorities; he does not command that weapons be thrown away.

Therefore, the correct understanding of this passage is that the prophet speaks figuratively of the fruit that follows the proclamation of the Gospel among the nations. For after men have been admonished for their

Hence it comes that those who, before the knowledge of the gospel, have been

have used, as it were, sharp swords and poisoned arrows, now live in harmony with one another and use this holy harmony, as it were, as plowshares and sickles to cut and reap the noble fruits of faith, instructing others in righteousness and enticing them, through godliness and blameless living, to recognize and obtain the benefits which, as the Gospel tells us, the Son of God has shown us.

Therefore the prophet adds: "No nation shall lift up a sword against another, and they shall learn war no more. That is, the highest union of hearts with one another will take place after people have known Christ in this way and their hearts are pacified through the forgiveness of sins. "They will no longer learn to war", that is, they will not only not harm others, but will render every kind of service to one another, assisting the brethren with counsel and action, and especially performing the glorious benefits of instructing the uninformed, warning the unwary, urging the weary, comforting the fearful, admonishing those in danger, strengthening the weak 2c. For these services must be constantly practiced in the church.

Although this is not done by all in such a way because of the vexatious and sinful lusts of the flesh, and also because of the persecutions of Satan, but even the saints often stumble and sin, the Word always goes ahead as a lamp, as it were, exhorting and teaching, so that at least the faithful recognize their weakness and do not let it take the reins, but resist the evil lusts and kill their flesh. This constant exhortation of the word does not go off without fruit in the church, although these fruits are less conspicuous because of the weakness.

V. 4 Every man shall dwell under his vine and under his fig tree without fear: for the mouth of the LORD of hosts hath spoken it.

This, too, indicates the supreme tranquility of which the hearts resting in this preaching of the Gospel will enjoy. And yet seems

The prophet's special advice was, first, not to name only one kind of tree, and second, to name trees that are extremely fruitful and are grown for their fruit alone, not for their shade or their beautiful appearance. For even in the church there are many kinds of offices and many kinds of functions, and there is no Christian who is not in his kind, as it were, a vine or a fig tree.

They are different offices, teaching churches and wielding the sword, just as the vine and the fig tree are different species, yet both have their very beautiful fruits.

A teacher by his diligence shows the will of God and the blessedness. The civil authority is the guardian of peace, protects the good, punishes the bad. How great is the diversity among those who are in the household. But if they are Christians, each of them has his noble fruits with which they help others. Then this is the care of all and of each one, that they spread the knowledge of God, that they raise themselves and others in dangers by trusting in divine help, that they call upon God, that they overcome present ills by the hope of future immortality, that they be patient, not revengeful 2c. In this way, each one has his vine and his fig tree full of the sweetest fruits in his state.

And there is no one to frighten them. Not as if the world or Satan will not arouse very many dangers against them, but first of all, they will not be deprived of this trust in mercy and its right fruit, namely, eternal life; then, the more fiercely the temptations break in, the more ample opportunity there is to exercise faith by invocation, which has the certain promise of salvation and security of which the prophet speaks here.

The little piece that is added: "For the mouth of the LORD of hosts has spoken it" is a confirmation of the so glorious promise of the kingdom of Christ, which was necessary because of the tremendous astonishment of the desolation and captivity of the kingdom of Judah. For it seemed not only to the whole nation and the religion of the

LORD of hosts has spoken it.

V. 5 For every nation shall walk in the name of its God: but we shall walk in the name of the LORD our God for ever and ever.

This piece seems to argue with the previous one. For how does what he said above [v. 2], that many nations and peoples will come, rhyme with what he now adds: that every nation will walk in the name of its God? But the prophet looks on the wickedness of Satan and the world. For just as at that time, when Christ was the herald of this kingdom, the godless Jews, the Pharisees, the priests, the kings were stirred up by Satan against Christ and the apostles. so it always happens in the world. Never has this word of the kingdom of Christ been preached without others opposing it, without others following other gods and another worship of God, as Christ also indicates when he says [Matth. 11, 5.]: "To the poor the gospe is preached." Likewise [John 15:20], "If they have kept my word, they will keep yours also."

Therefore, this piece serves to instruct the church about the offense and to warn them against it, because wherever this kingdom is in the world, there will also be people who do not want to follow this God and boast of other gods, another worship and other services; yes, that there will always be people who will condemn the true church, 1) as if it did not have the name of their God, that

The prophet comforts the godly so that they will be they judge that those who do not hold with them are undaunted in that common calamity and be comforted ungodly, as today our adversaries condemn us as by the certain hope of the future kingdom of Christ. heretics, call us members who are cut off from the Therefore, the prophet comforts the godly, so that body of the church, 2c. because they are convinced they may be undaunted in this common calamity and that we are rejected by God, but that they alone have console themselves with the certain hope of the future the true God and are the true church. This is a great kingdom of Christ, in which all who believe in Christ annoyance, for first of all it is very painful to the godly will obtain forgiveness of sins and eternal life, that is, hearts that the true doctrine is so blasphemed by the supreme peace and safety; "for the mouth of the world, and secondly they are sometimes led to doubt by this certainty of the adversaries.

> Now that the prophet has warned about this danger, he adds comfort, saying: "But we walk in the name of the Lord our God. That is, if our adversaries boast of their gods, if they condemn, despise, and blaspheme God and our Word, let us in turn boast of our God, let us in turn condemn them, for we know that we have the Lord, who is Jehovah, that is, we know that we have the true God, but they are idolaters.

> Therefore, in this passage, the prophet gives the church the free confession that it should not be frightened by the judgment of the false church, but that it should first continue with great courage in the ways of the Lord its God, and then freely condemn those who do not agree with it. The church should be patient. humble and willing to serve, but only when it concerns (the Christians') own affairs. But when it is a matter of doctrine, of worship, of God Himself, then she must be proud and fierce, and freely, without hypocrisy, condemn all errors and defend what is hers. For this serves not only the glory of Christ, but also the salvation of the soul.

For if the adversaries were to spread their teachings freely in public, without anyone condemning them, many more people would be deceived. But now that we condemn them and defend what is ours, since we also boast of the light of the Word that is with us. and according to Paul's example also curse the angels [the right God. For so 2) does every people walk in if they should teach otherwise, Christ will receive his glory and the efforts of Satan, who is not able to deceive so many people, will be nullified.

The prophet calls the church to this hopefulness and persistence and promises that those who have this Lord and walk in his ways, that is, those who follow and keep his word, will be forever and ever, that is, will remain the people of God, even after this life, forever. This testimony of the resurrection and eternal life should be well remembered. We should therefore recognize this treasure that the Lord has given us. Therefore, we should recognize this treasure that the Lord has given us after the kingdom of Christ has been revealed, and when we suffer in adversity, hold on to this glory of right doctrine and the hope of eternal life, and not respect those who follow other gods and other gods and condemn our doctrine.

V. 6 At that time, saith the Lord, I will gather together the lame, and will gather together the outcast, and them that I have afflicted.

So far he has said of the kingdom of Christ that it will begin in Jerusalem through the teaching of the Gospel, and he has also added of the Gentiles that they will join themselves to the King Christ. At that time, he says, when this will happen, there will be a lame woman somewhere who has been cast out into distant lands; I will also bring her to this kingdom and accept her.

It is common in the prophets to use the name "woman" 1) to designate a generation or a people. This lame and rejected woman is therefore the house of Israel, of which the prophet says above in the second chapter [v.] that he will so cast out and scatter it among the Gentiles that it will no longer be a part of those who belong to the Lord; that is, that as long as the Mosaic regiment and worship still exist, it should not return to its land.

But he calls it "the lame", whether it is because of the barrenness, because the women, whose hip bone is dislocated, are little capable to give birth, whether it is because the house of Israel (as also Elijah [1 Kings 18:21] speaks), after it had broken away from the kingdom of Judah, lived in constant idolatry, and did not walk rightly in the service of God. had ordered. And this name shows the cause of the calamity, that because of idolatry the kingdom of Israel is disturbed.

Therefore, this consolation was necessary, so that even though their hope of returning to the Jewish people was cut off, they would still hear that they should not be excluded from the kingdom of Christ for that reason. Therefore, the prophet does not want them to look only at the present disturbance that the Assyrian will cause, but rather to look at the future gathering that the Lord Himself will bring, so that, gathered into the church, they will enjoy the promised seed and the eternal goods that are acquired through the seed for the church of believers.

These are such great things that it was easy for the pious to bear the hardship of the present captivity and disturbance. For who, having the certain hope of eternal goods, should not easily suffer temporal things to be taken from him? But this was only a comfort for the believers. The majority, however, were the godless, who did not respect the promises of spiritual salvation and, out of lust for physical gain, not unwillingly united with the heathen, and thus perished in their godless nature.

Furthermore, this passage clearly explains the darker sayings of other prophets about the restoration of the ten tribes of Israel. For since he expressly says that they shall be restored after the kingdom of Christ has begun in Jerusalem and the Gentiles have accepted the gospel, the restoration will undoubtedly be of the same nature as this kingdom is established, namely not bodily, as the Jews still dream, but spiritually, so that they too will believe your gospel, which is preached among the Gentiles, and become partakers of the benefits of Christ through faith in Christ. And according to this opinion, what follows must also be understood.

V. 7 And I will make the lame to have heirs, and will make the outcast a great nation, and the LORD shall be king over them in mount Zion from henceforth even for ever.

¹⁾ Erlanger: mulisrtzZ instead of: mulisri8.

It is not his will that they should gain power and riches. For just as the king of this kingdom was poor and laden with misfortune in this life, so all who believe in him will be poor and miserable in this life. Therefore, the Jews wait in vain for a fleshly reign. All the glory of this king and his subjects will be that they will live with their king forever.

For in this passage there is first of all a glorious testimony that the head of this kingdom, Christ, is true God, for he attaches to him the name of the true God, Jehovah.

Secondly, there is also a clear testimony of the resurrection of the dead and another life after this life. For if the Lord will be King over them, not only in this life, but forever, then they must indeed live forever. For GOD is not a GOD of the dead, but of the living, And why should a kingdom be so gloriously praised here over the dead, who are nothing? If it is a kingdom, it is a kingdom of the living. Just as it is therefore necessary that all men die once, so this kingdom has the power that in it the dead live again and do not die, as this is said more clearly in the New Testament [Joh. 11, 25.]: "He who believes in me, though he die, yet shall he live." Likewise [John 3:15,j: "That whosoever believeth in the Son of God should not perish, but have everlasting life." This comfort he holds out to your forsaken and rejected Hanse Israel, so that they may be lifted up by the hope of these eternal goods and overcome the physical adversity they have earned with their sins.

But what0 is it that he says, "He will be king over them in Mount Zion"? Why does he mention a bodily place, if this restoration is only spiritual, and not also bodily? This is the reason why the Jews still expect a bodily restoration, since the prophets remember bodily places. And also the teachers fall into this fleshly delusion in some places. But if one listens to the words of the prophet

it agrees quite nicely with experience. For the matter shows that Zion is disturbed and devastated from the bottom. Therefore, a physical restoration of the place and the people is expected in vain.

Nor does the prophet speak of the physical Zion. For he speaks of such a Zion, which endures forever. Therefore, he does not speak of stone and wood, but of Zion, that is, of the people who believe the word that was first spread in Zion and thus become blessed. This people, this congregation of believers in Christ, is the eternal Zion, over which the Lord will be king. In the same way, the prophets elsewhere use the name Jerusalem for the people who believe the word that was first preached in Jerusalem. In this way, the prophets cut off, in the most careful way, all the inconsistent opinions of the Jews. But the blind people also do not see what they see. Christ says [Luc. 21, 33.]: "Heaven and earth will pass away", and still the blind people dream of an eternal place on earth.

And here it is also not inappropriate to chastise the blasphemous insolence of the papists, who in the so great light of the Word still do not cease to defend the primacy of the pope, that the pope at Rome is the head of the church on earth. But the prophet expressly says: "The Lord will be king over them on Mount Zion, full zero to eternity." He remembers Mount Zion to allude to a nation or church on earth. This will have no other head than the Lord Christ, for he has not left his church in such a way that it should need another, a governor. He has servants in his church; he does not have lords and kings. Therefore it is anti-Christian that the pope arrogates this dignity to himself, and quite ungodly that he defends it. For the godly follow the rule of Christ [Matth. 20, 25. f.]: "The worldly kings rule over the people, but it shall not be so among you."

V. 8. and thou tower of Eder, a stronghold of the daughter of Zion, thy golden rose shall come, the former dominion, the kingdom of the daughter of Jerusalem.

Here he returns to the kingdom of Judah. Because this was also to be desolated by the Babylonians and that they would not despair completely, he comforted the people led away captive, he also comforts them them that they should not judge according to the so that they do not despair of the so glorious kingdom present appearance, because all the adornment, of Christ.

Eder" according to the figure of the synecdoche, But here, he says, is a temporal adornment, which because the tower of Eder was in the tribe of Judah, must also cease, therefore do not be very distressed as can be seen in the first book of Moses Cap. 35, 1) for its sake. But there is a spiritual and eternal 21. However, it is customary to name the whole after adornment, which is due to this kingdom; look to it, a part, as large countries often get their name from and in the hope of it forget the temporal adornment. small towns. Furthermore, "Eder" means a herd. Therefore, according to the secret interpretation, this former kingdom of the daughter Jerusalem. As if he name also fits the kingdom of Judah, in which the temple and the service of God were, to which the people were gathered, as it were, as herds at a certain place.

to it: But it means

Ophel actually means that which is hidden, as it were, under mists and cannot easily be seen, as if you said: dark or shrouded in clouds. This name fits very well to the church, whose gifts are very high; but they are hidden by weaknesses and aversions, so that they cannot be seen with the eyes of the flesh. That is why the church is rightly called the holy one (alma), the veiled and hidden one.

word XXX for fortification or protective defense, and this is not inappropriate. For as far as the prophet is concerned, he does not speak of the stones of which this tower was built, but of the supreme gift of this people, that they had the word and the service of God, and the place of worship which the Lord Himself had appointed. Other fortifications, power, however great they may be, perish and are often harmful to those who possess them; but the knowledge of God, the Word, the right worship, where these are, men are safe from spiritual wickedness. On the other hand, where they are not, everything is full of the greatest dangers. So much for the grammar, now let us see the opinion.

The people were in for a terrible devastation. So which was both in the secular government and in the But he calls the kingdom of Judah "the tower of priesthood, would be taken away by this disturbance.

But this adornment is "the former dominion" or the wanted to say: Until now you have had no real kingdom. When you look at wealth, power and other things, the kingdom was flourishing under David, Solomon and several other kings. But what kind of And for the sake of this cause he puts the epithet kingdom was it, since everything was entangled by death, stained by sins and oppressed by God's wrath? But when Christ will come, only then will come the right adornment and the most noble reign, which nothing equaled before. For death will no longer reign over you, sin will not accuse you, Satan with his tyranny will not be hostile to you, but you will be free, because the Son has made you free. Therefore he adds:

v. 9. Why then do you now cling to other friends? 3) Others take after the figure of Metalepsis 2) the st the king not with thee? and are all thy counselors gone, that thus woe hath come upon thee, as one in childish trouble?

> This is an exhortation added to the promise. He sees that the people are so bowed down by the fear of captivity and calamity that they forget all the promises. Therefore he admonishes them not to do so. Sorrow seizes you, he says, like one in childish distress. Therefore you cry out as if the king of whom I speak were not among you, and as if this Counselor were gone from you. But you

> 3) Instead of this first phrase (in our Bible), the Latin has, "Why are you crying out so miserably now?" This is what the interpretation refers

In the Latin editions: den. 25.

²⁾ Compare Walch, St. Louis Edition, Vol. XVIII, 1124.

do evil to it. He will truly come. Therefore, do not let For God saves his own then, if he has let them plague this hope be taken away from you.

But this piece serves to teach us about our weakness in danger. For just as, when there is no danger and everything is well, hearts fall into security, so we despair and despair as soon as danger comes. For we think that God is angry with us, rejects us, and no longer cares for us. For it is true what David says [Ps. 116:11], "All men are liars." For in temptation we are so overwhelmed by thoughts of God's wrath that we forget almost all of God's promises.

But here the prophet ascribes the name of a "Counselor" to the King Christ, as also Isaiah Cap. 9, 6. does, because even when He allows us to be afflicted, He provides counsel for us so that we do not perish. But since the Jews were led away captive, they thought that they had lost God as their Counselor and were being led away among the Gentiles without any hope of help. Therefore, the prophet reminds them that their hearts should fight against this doubt in the time of trial, because their King and Counselor cares for the Church.

He also reminds us that we should refrain from relying on human help in times of danger, for this would take away the name and honor of Christ the King. For then we ourselves would have to be our own counselors, if we had no other counselor. Since Christ the King has the name of a counselor and is ours, why do we follow or try other counsel? For if we have to trust in advice or help, who should not trust first of all in the advice of this eternal and almighty Counselor?

But these counsels have a different appearance than the counsels of the world. The counsels of the world seem to be glorious and infallible, because they are based on things that reason sees and understands, on wealth, power, wisdom 2c. But the counsels of this king, as well as his kingdom, are weak and lack all outward appearance.

For God saves his own then, if he has let them plague before. Then he raises up, if he has pushed down before. Then he makes just, if he has accused before in the conscience. That is why the world flees from this counselor and would rather rely on wealth and power than on the word. And yet experience shows what Christ says [Luc. 21, 33.], "Heaven and earth shall pass away, but my words shall not pass away." For those who rely on this counsel will be preserved and saved, as the example of the Jews in captivity and the whole history of the church teaches.

V. 10. Suffer thou, O daughter of Zion, such affliction, and croak as one in childish distress. For thou shalt go out of the city, and dwell in the field, and come to Babylon: but thou shalt be delivered from thence; there shall the LORD deliver thee from thine enemies.

This also belongs to the comfort that he predicts the captivity so certainly. For unavoidable misfortunes are borne more easily. Therefore he also uses the simile of a woman in childbirth, not only to indicate the greatness of the danger and the pain, but even more to awaken the certain hope of salvation 1). For when a woman is seized with birth pains, what do these pains indicate but that the fruit is now ripe to come forth from the womb of the mother into another life? Therefore, these pains do not indicate death, but a twofold life, that both the mother is to be freed from this burden and a new man is to be born into the world.

This, says the prophet, is how you too should think; you will be afflicted and ill-treated by the heathen. Therefore, you will groan and suffer. I certainly do not hinder this, for I see that it is impossible not to bear sorrow in the highest woe, but there must be a measure in this sorrow. Captivity is certain; but do you hope, as in a birth, that a certain fruit will come forth?

will follow. Therefore, make an effort to give birth, that is, accelerate with hope and prayer the forthcoming change that your Nath-giver will bring about, do not let your courage sink 2c.

V.11. For many nations will almost rise up against you, saying, "She is banished; let us see our delight in her.

Just as the prophet had previously indicated how the people would judge when disaster struck, namely, that they would despair and look for human help, and he comforted the people against this, that the Lord was the Counselor who would strike in such a way that he would save again, so he shows in this passage how the Gentiles will judge the Israelite people who are thus afflicted, and he also comforts his own against such a judgment of the Gentiles.

He says: "It will happen that strong and many nations will gather against you, and then there will be no sign that you can expect help from them. Rather, it will happen that they will rejoice over your misfortune. They will judge, as it is true, that you are suffering the punishment of your sins, that you are defiled and rejected and abandoned by God; therefore they will prepare to destroy you, but you will wait for something better.

The 137th Psalm also preaches about this attitude. For the neighboring nations also take pleasure in the extermination of this people, and the enemies mock the captive Jews, as they say [Ps. 137, 3.]: "Dear, sing us a song from Zion." For this is always the fate of God's people, that Satan cannot satisfy his hatred, unless he also mocks them in their highest calamity, as the godless Jews mock Christ as he hangs on the cross, crying [Matt. 27:46 ff.], "Eli," and saying, "Let us see if Elias will come and help him." For this is what the world is wont to do: when the time calls for mercy, comfort and help, it adds cruelty, mockery and scorn. This, says the prophet, will also happen to you, but do not be offended by it.

It is in the words: "Our eye will be

see" is a Hebrew way to redeu, because it means to see with joy and to have pleasure in seeing.

V. 12 But they know not the thoughts of the LORD, neither perceive his counsel, that he hath gathered them together like sheaves in the threshingfloor.

Here he starts to comfort his people against the mockery and the malicious intentions of the Gentiles. You will not be plagued by chance, nor will everything turn out as the godless heathen now think; for the Lord also has his thoughts and his counsels. You must look to these, not to your own judgment or that of the godless heathen. It seems to you 1) and to the heathen that you are now being brought in heaps like sheaves to be threshed on the Babylonian threshing floor. But believe me, the counsel of the Lord is different, that the Gentiles should be gathered like sheaves, and that you should thresh them.

And this is, as it were, a general teaching that we should follow carefully in all temptations and dangers. For in every challenge, the first thing is that we think that we are rejected or abandoned by God, and that God will allow everything to the lust 2) of our enemies and of Satan. Against these thoughts the prophet comforts us, and teaches that no temptation, no calamity will come without the certain counsel of God. For God does not afflict us in order to repay us according to our sins, for otherwise He would not impose corporal but eternal punishments and calamities, for in truth our sins deserve eternal punishments; but in order that He may counsel us. For he is as the prophet called him above, or a counselor.

But what is this counsel? Certainly, that God may call us to repentance in this way, so that we may recognize our sins, convert and amend, and God may save us again, and thus His name may be glorified.

Therefore, in every challenge, we should first look at our life and our conduct. That which is not good should be improved;

¹⁾ Erlanger: nodis instead of: vopis.

²⁾ Erlanger: NdiNim instead of: INMini.

God reminds us of this through misfortune, so that we may correct it. But people generally do the opposite. First of all, they continue in their sins, so that their misfortune increases daily. Then they seek another way of salvation, namely help from men, while God interprets misfortune with the intention that we recognize our sins and mend our ways, and, saved by the Lord, give thanks to His name 2c.

Furthermore, this prophecy is usually interpreted of the kingdom of Christ, that through the apostles the Gentiles were threshed, that is, brought to the obedience of the gospel and of faith. But because this prophecy has its place below, where he prophesies of the head of this kingdom that it should be born in Bethlehem, this seems to be more correctly related to history, namely that the captive Jews in Babylon will bring the Gentiles to the right knowledge of God and the right worship through the Word.

Thus, through a miraculous event, Daniel became known in the court of King Nebuchadnezzar, and through him and other godly people, the knowledge of God was spread throughout the kingdom, as the decrees existed by which the king called all subjects to the service of the true God. The same happened with his son EvilMerodach. For if he had not considered the God of the Jews to be the true God, he would not have freed their king from prison and kept him royal.

At the time when Daniel is in Media, he instructs Darius and Cyrus to godliness. And there is [Dan. 6, 26.] a glorious command which Darius issued because of the God of Daniel. But Cyrus has glorious testimonies of godliness, both in Isaiah and Jeremiah. And this is a wonderful work that he did, that he let the captive Jews go and contributed to the costs of the building of the temple, Ezra 5:14 f. Thus the godliness of Artaxerxes is gloriously praised, who wants that prayers are made for him and his kingdom in the temple, and spends great goods on the building as well as on the sacrifices, Ezra 7:11 ff.

This is the threshing, of which he says that the Lord thinks on it, to which the Jews would never have come if they had not been scattered among the Gentiles in this way. Therefore, a great change occurs here. At home, where they had the temple, they had sinned in many ways; therefore they suffer the punishment of ungodliness and are led into exile. In the exile, however, they worshipped God and did the most holy works, not with sacrifices, for that was not permitted outside the Temple, but by sanctifying the name of God and spreading His kingdom by instructing others in godliness and righteousness. This is the comfort he wants them to remember when they are led away captive, and he tells them to be fearless, as follows:

V. 13. Therefore arise and thresh, O daughter of Zion, for I will make you horns of iron and claws of brass, and you shall smite many nations.

He looks at the custom of threshing that the Jews had. For they did not thresh the grain with flails, as we do in Germany, but, as still happens in Italy and other foreign nations, they used draught cattle. Therefore he says: You are my ox, which I will arm with iron horns and with brazen claws. The brazen horns are necessary, so that they are not tired and not worn out by the leakage of the grain.

It indicates the power added to the ministry of teaching among the Gentiles, that they will not teach in vain, but as they are wont to say: A weary ox puts his foot down the stronger. Thus they will press and tread down the Gentiles in such a way that much fruit will come from it for God and man.

But what need is there of iron horns for threshing, since the ox alone uses its hooves for this purpose? The strength of the ox is in the horns. Therefore, it indicates confidence and unbroken courage in those who will teach among the Gentiles; as this was an excellent strength of Daniel's companions, that they would not worship before the image for the honor of their God [Dan. 3:18]. It

There was also great courage in Daniel to remind the king of the future punishment and to teach him about it. Likewise, he punished the wicked Belshazzar. The Lord Himself gave these iron horns to the threshing ox, so that many nations would be crushed, namely those who had gathered against Zion.

So I will banish their goods to the Lord, and their possessions to the ruler of the whole world.

The prophet sees beautifully everywhere how he opposes the thoughts of the frightened with suitable and appropriate remedies. The pious feared that in such a long time, which they had to live in captivity, everything would be absorbed in paganism. But the Lord promises that also the Gentiles will come to the knowledge of God. They also feared that, since they had been robbed of their possessions, they would never be able to restore the temple and the city. But, says the Lord, even in this I will provide for you. Let the heathen rob you of your goods according to their desire; let them heap up riches for themselves out of the robbery. For many are piling up these goods so that your descendants may have something from which to rebuild the temple. Thus shall

Ezra Cap. 5, 13. ff. the command of Cyrus is mentioned, And above we have also said about the generosity of Artaxerxes Longimanus. Also Josephus remembers other kings, who generously helped the Jews, so that they could raise the costs for the annual 1) sacrifices.

Here, however, the princes are reminded of their office, that they should also help the needy churches according to their ability. And this passage of the prophet testifies that those who do so are moved to do so by God. For thus says the Lord: "I will banish their goods to the Lord." It is truly a divine work that Cyrus, Darius and others promote the service of God. On the other hand, nowadays the majority of princes interfere with the goods given to the churches, and misuse them for buildings, for the payment of robber warriors and other unholy things - who can doubt that they are ruled and driven by Satan? It is useful for them that the parishes either lie desolate or are administered by such people who do not understand their office and for that reason live contentedly in any position.

1) Erlanger: arniorum instead of: anQuorum.

The fifth chapter.

Cap. 4:14 But now, thou warrior, prepare thyself: for they shall besiege us, and smite the judge of Israel with the rod upon his cheek.

The prophet has preached gloriously about what will happen after the captivity. Now he returns to the prophecy of the calamities that will take place before these good events occur. As if to say, "I have said that you will be lords of the Gentiles and will take them captive, so that they will leave their idols and worship with you the one and true God. But before this will happen, you will have to fight. For the enemy will come and take Jerusalem

and it will happen that the judge of Israel will be beaten on the cheeks, that is, he will be treated shamefully. For the opinion is to be rejected, as if he prophesies here of Christ, who was beaten by the soldiers of Pilate with cheek strokes, as Jerome and Lyra interpret it.

Here the prophet, as it were dismayed by the misfortune of the captivity, turns in a transition to the more cheerful preaching of the kingdom of Christ. He says: "It is a great thing that the captivity will be the occasion for the Gentiles to turn from idols to the kingdom of Christ.

true God and promote the service of the true God with their possessions. But this is not enough for the goodness of God; He will shower you with even greater goods. For that you may have a certain testimony that God will not forsake you, but will restore you to your fatherland, hear what He has decreed: The despised and small Bethlehem, which is nothing compared to Jerusalem, will not perish, for from it the duke of my people will be born to me, who will be a duke forever.

V. i. And you, Bethlehem Ephrathah, who are small among the thousands in Judah, from you shall come to me the one who is Lord in Israel, which has been from the beginning and from everlasting.

As to grammar, I do not dislike that the word XXXX is interpreted adverbially by little (parum), so that the opinion agrees with the evangelist who says [Matt. 2:6.], "Thou art by no means least among the princes of Judah." But then the text will have to be translated thus: Bethlehem Ephrathah, it is little that thou art among the thousands of Judah. For he speaks in Mosaic manner of speech. For as the Romans had the centurions into which they divided the people, so the Hebrews divided them into thousands. And it does not contradict that the Septuagint translated: xx xxxx xxxxxxxxx, among the princes. For the Hebrews also call XXXXX XXXX the princes over thousands, just as the Latins call the centurions of the centurions.

But even this is not inappropriate if taken adjectivally, for this does not injure the reputation of the evangelist, who wished to follow the Septuagint translation, not the Hebrew text, as the other apostles do, almost throughout the New Testament, certainly not without definite intention.

But the Hebrew text has a contrast at this point, if one looks at the thoughts of the captives. They knew that Jerusalem was desolate and in ashes, so they had nothing to hope for from the rest of the land, for the kingdom of Samaria had already been invaded by the Gentiles. taken. They had to fear the same for the kingdom of Judah. But the prophet comforts them against these thoughts. Bethlehem, he says, is a small place compared to Jerusalem, and yet I will not allow it to perish or be taken by the Gentiles. It will remain the property of the people, and will remain so until he who is to be the prince of my people is born to me in it.

This saying also serves as a model for the church. Christ is not born in Jerusalem, but in the small and lowly Bethlehem. In this way, the true church does not have great titles, not riches, not high dignities (not many noble and wise according to the flesh are called, says Paul (1 Cor. 1, 26.), "but what is foolish in the sight of the world, that God has chosen"), but is rather despised, poor, rejected, yes, oppressed by cross and sorrow, so that we must consider the word of Christ to be true JJoh. 18, 36.]: "My kingdom is not of this world."

But that he gives Christ a new name and calls him XXXXXX XXXX seems to have been imitated by the angel Luc. 2, 11. when he says to the shepherds: "Christ the Lord is born to you today". And the apostles also in the same way call Christ everywhere the Lord or the Ruler. For it is he alone who rules over death, sin and the devil, as he preaches John 8:36: "If the Son makes you free, you are free indeed."

The following piece: "Which origin has been from the beginning", is to be especially noted. For as the other pieces that follow indicate the ministry of Christ, so this piece paints the person, so that we may recognize of which Lord he speaks. Now as to the sense, it agrees entirely with the words of John [Cap. 1, 1.], "In the beginning was the Word." Likewise, John 8:58: "Before Abraham was, I am." Col. 1, 15.: "He is the firstborn before all creatures." For the word XXXXXXXX, which we have translated by "origin," need not be adulterated according to the manner of the Jews, so that it means: promised from eternity or from old age. It means the essence (substantiam) and the being (esse) itself, that he was there from

Eternity ago, before time or any creator. For this reason Paul says emphatically [Gal. 4, 4]: Born in time of a woman, to indicate that he was before time. Likewise [Rom. 1, 3.]: After the flesh a son of David, to indicate that he was there before he took on this flesh.

Here, therefore, he first distinguishes this or Lord not only from all men, but also from all angels. For there was a time when neither man nor angels were, but at that time this Lord had his beginning, and did not begin to be only then, when he began to be in the flesh.

But this serves to strengthen our faith. For who is not amazed at the exceedingly great things that Christ has accomplished through the Word alone, as the evangelists tell us? These things are impossible for a man or a creature, but they are not impossible for him whose origin is from eternity. For to him (although he is a creature according to the flesh) all creatures are nevertheless subject as to their Lord.

But this also serves to instruct us about our life. For since the head of this kingdom is eternal, we too must strive for the eternal, not clinging to the world, but living as if we were outside the world, as Paul exhorts in the letter to the Colossians [Cap. 3, 1.]: "If then you have been raised with Christ, seek those things which are above. This would befit the subjects of this king. For it is certain that those who set their mind on the world and on temporal things are not Christ's servants.

V. 2. But he will afflict them until the time that she who is to give birth will give birth; then the rest of his brothers will return to the children of Israel.

Almost everyone interprets this saying of the spiritual birth, that through the gospel preached by the apostles among the Gentiles, a new church was born among the Gentiles. But there is nothing to prevent "she who is to give birth" from being understood simply by the holy virgin who conceived by the Holy Spirit and gave birth to Christ in this world.

has. For the prophet shows a special emphasis and indicates a special birth, the like of which has never been in the world, nor will be. So also Isaiah Cap. 7, 14. uses the same word: "A virgin shall conceive and bear a son, and shall call his name Immanuel.

Therefore, this is the opinion: Before this blessed birth happens, the people will be plagued in many ways by the successors of Alexander, by the Romans, by Herod. But this bodily adversity will be made up for when "she who is to give birth", that is, she of whose birth the Holy Spirit prophesies, has given birth. For then it will happen that also "the rest of his brethren," that is, the remnant of the ten tribes of Israel, "will return to the children of Israel," that is, that they will accept the gospel, believe, and be saved. This seems to be the simplest and the correct conception, which also includes the other one, that of the spiritual birth.

But the prophet reminds us here, silently, of the order of God's works, namely, that he is wont to afflict before he comforts, and to oppress before he saves. And to those who are afflicted by misfortune, this reminder is necessary, so that they not only do not despair when they feel the adversity, but then also raise themselves up and draw certain hope that God will help them, and show His power and His goodness in the highest dangers. The flesh, however, tends to do the opposite; when everything turns out as desired, it has good hope, but when fortune seems a little unfavorable, it dreams that God is angry and that doom is at hand.

Therefore, the prophet clearly reminds his people that before this promise is fulfilled, they will be afflicted in many ways, so that they will not despair in tribulations, as if the promises of Christ were not to be fulfilled. But our nature requires such an order of God's works, so that we do not become secure, so that we are not puffed up by prosperity, but live in the fear of God and exercise ourselves in faith and prayer.

V. 3. But he shall appear, and feed in the power of the LORD, and in the victory of the name of his God. And they shall dwell; for he shall be glorious in that day as far as the earth is.

So far he has painted the person. Now he also teaches about the ministry of this Lord and says at the beginning: "He will appear" to indicate that he will not be idle like those who lie idle and snore. What then will he do? "He will feed." What this is can easily be seen from the New Testament, since Christ says [John 10:12], "I am a good shepherd." Likewise [John 21:17], "Feed my sheep." For the office of a shepherd has a wonderful resemblance to the office of Christ.

A shepherd does two things, as we have shown above [Cap. 2, 12]; he feeds and defends. Thus Christ shepherds through the word, since he teaches that God is favorable to us, forgives our sins, and wants to give us eternal life through the Son. The defense is truly admirable, since he throws himself into the jaws of Satan and, as he himself says [John 10:12], lays down his life for his sheep.

But he does this in strength or "in the power of the Lord", that is, by divine power. Therefore, the Christ who is killed lives, the one who is conquered conquers, the one who is oppressed oppresses, the one who is captured captures. For it was impossible, as Peter [Acts 2:24] says, that he should be kept in the pains of death.

But not only in the power of the Lord, but in the glorious and triumphant name of the Lord, his God. Truly, a wonderful way how the Lord administers his kingdom here. He feeds in the power of the Lord, and yet not with weapons, but he simply overcomes in the name of his God. This is indeed the highest thing in this kingdom. But what shall we say that the name of God is other than His word, for this is the true pasture, which was not revealed by Moses, but by Christ, as the saying says [John 1:18]: "No one has ever seen God. The Son, who is in the bosom of the Father, he has declared it to US."

But this is a glorious name, that is, it triumphs and overcomes, as Christ says [Matt. 16:18.], "The gates of hell shall not prevail against it," and Isaiah [Cap. 40:8.], "But the word of our God endureth for ever."

However, we are reminded of the danger in this, since this king is held up to us that he is our shepherd. For who does not see the danger that threatens the sheep from the wolves and other wild animals? Thus our weak nature has Satan for an enemy, who walks about like a roaring lion and eagerly seizes every opportunity to harm. But with us there is so little protection against this enemy that a sheep in the midst of wolves seems to be much safer than we are.

What should we do, therefore, so that the enemy does not gain the victory? Certainly this, one must take hold of the name of the Lord, that is, the word of Christ must be accepted in faith, and thus we will gain the victory. If sins afflict you, hear Christ commanding that repentance and remission of sins be preached in his name [Luc. 24:47]. If death is imminent and terrifies you, hear Christ [John 11:25]: "I am the resurrection and the life: he that believeth in me shall never die." If the judgment and wrath of God terrify thee, hear Christ saving [John 3:16]. "God so loved the world, that he sent his only begotten Son." Will you then be afraid of Him of whom you hear that He so loved you that He gave His Son? In this way, our Shepherd Christ goes before us, feeding and sustaining us in the name of His God. In this way he also speaks in John Cap. 17, 12: "While I was with them 1) in the world, I sustained them in your name. Which thou gavest me" 2c.

Therefore the prophet also adds here, "And they shall dwell," XXXX that is, they shall sit securely, as Paul also says Rom. 5:1, "Therefore having been justified by faith, we have peace." However, not only is there no help in ourselves, but.

Our enemy also overcomes in that when he accuses us, he never accuses in vain, for we too must confess our sins and that our nature is utterly depraved. Nevertheless, we dwell securely for this reason, because we have such a shepherd who feeds us with such great zeal, diligence and care, yes, with such great power. Therefore, the prophets rightly praise this kingdom so much, and we also set everything back against the Word; as Peter says [John 6:68.], "O Lord, whither shall we go? Thou hast words of eternal life." For there is no victory over death, no victory over sin, except in the name of GOD, in which this Shepherd feeds, that is, in the name of Christ, in whom alone hearts are at rest, as He says [John 16:33.], "In me ye shall have peace." Likewise [Matth. 11, 29.P- "You will find rest for your souls" 2c.

But because safety is promised only in the name or word of GOD, it follows that if one departs from the word, all must be full of unrest and danger, as Christ says [John 16:33.], "In the world ye fear, but in me ye have peace." For this is connected with each other: Peace and security in the word, which faith grasps, and hope (Spes) holds fast, and in the flesh dangers, cross, sin, trepidation 2c., against which faith in the saints fights on and on.

What is added: "For He will become glorious at the same time, as far as the world is", first of all makes a great contrast between the times of the Law and the Gospel. For in the time of the Law, the Lord became glorious only among His people and within the borders of the Jewish land; all the rest of the Gentiles did not know God, did not have the Word, did not have the service of God. Therefore, they did not make the true GOD glorious, but their idols and their godless nature. This, says the prophet, will cease, for the glory of the LORD will be spread throughout the whole world. For by the gospel God is known; this gospel, he says here, will be spread into the whole world.

Therefore, it follows, first of all, that the pagans have to go to the

The kingdom of Christ is to be called. Secondly, it follows that this kingdom is a kingdom of grace, not of merit or works. For how else could the Gentiles be called to it, who not only lack all merit, but are also stained with the most grievous sins? And this is what Paul says [Rom. 3, 21. 22.], that the righteousness that is valid before God is revealed without the help of the law, through faith in Christ.

But how will he become glorious? For it is not only certain that Christ Himself was treated in the most unworthy manner by His own, but also that all believers have the same fate, for [2 Tim. 3:12]: "All who want to live godly in Christ JEsu must suffer persecution." But this does not mean "becoming glorious." It is therefore more in accordance with the truth that the enemies of Christ and the gospel become glorious, but Christ and his gospel are blasphemed, condemned and subjected to torture.

I answer: The saying of Christ is well known: "My kingdom is not of this world. Therefore it follows that the glory of this kingdom is different from that which the kingdoms of the world have. In the world that is called a glory which stands in riches, dignity, power 2c. But Christ's kingdom has another glory, namely that it is not only in one place or at one time, but everywhere and all the time. There has not been such a great power in the world that has not been compelled to give place to the Gospel, as the Psalm says [Ps. 19:4, 5]: "There is no speech nor language where its voice is not heard. Their cord goes out into all the earth, and their speech to the end of the world."

Furthermore, just as the. Just as rain never goes without fruit, especially when the fields are thirsty, so it is with the word that it is never taught without fruit. But those who accept the word in faith, with them the Lord also becomes glorious, for they would rather lose their goods, their lives and the whole world than deny Christ and let him be snatched away. The words of Paul are well known, the sermons of the prophets are well known, with which they adorn and praise the goods of this kingdom.

But, you will say, not all believe; the greater part are ungodly, blaspheme the gospel, and persecute it: where then is the glory which you extol? But here this glory is most conspicuous, for there is no power so great that it is not compelled to yield to this kingdom. The riches, the power and the rage of the world are clear in the day; but behold the end, and thou shalt know that the word of God abideth for ever, and is as a rock. [Matth. 21, 44.:] "Whosoever falleth upon this rock shall be broken: but upon whomsoever it falleth, it shall break him in pieces." This is also prophesied by Daniel, Cap. 2, 44, for he says that the stone which falls from heaven without the hands of men and crushes gold, silver, brass, iron and clay is the kingdom of Christ, which will crush all the kingdoms of the world.

But this glory began immediately at the time when it was promised that the seed of the woman would crush the serpent's head. For everything that has opposed Christ and the word of God since that day has perished. Thus, one kingdom after another has been destroyed. And finally it will happen that also the miserable remains, which Daniel compares to feet made of earth, brass and iron, will be completely crushed by our King Christ.

Before this general crushing, the special crushings of the furious princes take place, whom the long peace, wealth and happiness make nonsensical, as we see that some have fallen, who thought that they alone would be sufficient to eradicate our doctrine. But as the Psalm says of Jerusalem [Ps. 47:5], Kings have seen her, and passed by: so the enemies of the church have perished, and shall perish; but the church shall be preserved. This glory of the Lord in the whole world, in the believers and also in the enemies of the gospel, the prophet praises in this passage.

V. 4. 5. For this also shall we have peace before Assyria, which is now fallen into our land, and hath trodden down our houses. For there shall be seven shepherds and eight princes over him.

be awakened, who destroy the land of Assyria with the sword, and the land of Nimrod with their bare weapons. So we will be delivered from Assyria, who has fallen into our land and trampled our border.

It is not necessary that we change [in the first words: Et hic erit pax] the pronoun in the masculine into the neuter. For if it is understood of Christ that he is peace, then the same opinion that is in the Gospel [John 14:27, 16:33] is: In me you will have peace, but not that which the world gives. For this peace is that we know that our sins are forgiven us, and that we are saved from eternal death, through this King Christ. This peace softens the troubles, dangers, troubles and all the troubles of the flesh

As for the rest of the text, Assyria is known. But "the land of Nimrod" is the Babylonian kingdom. For these two kingdoms did the most harm to the Jews. The Assyrian Salmanasser led away the ten tribes of Israel. The Babylonian Nebuchadnezzar led away the tribe of Judah.

Although Lyra and others refer this to history, that the power of the Assyrians as well as that of the Babylonians was transferred to the Medes and Persians, yet, since we must necessarily understand the following from the kingdom of Christ, why should we make an unnecessary transition here? I now hold that by the Assyrians and Babylonians are meant the enemies in general, which the church has had at all times. For just as the people of Israel suffered these enemies, so the church must also suffer its enemies.

Against these, he promises, seven shepherds and eight princes shall be raised up from among the common people, that is, a great multitude of teachers. For this is a Hebrew way of speaking, by which a great multitude and a great number are indicated, as also Solomon speaks in Ecclesiastes, Cap. 11, 2: "Divide out among seven and among eight," that is, give abundantly, not scantily. So he says here: The church will have a great multitude of evangelists, who will teach among the Gentiles, and either humble them, that they may give to the Pre-.

For those who oppose the word must perish by arms, as we have said above. For those who oppose the word must perish by weapons, as we also said above.

The word comes from which means to set as ruler, to decree 2c. Therefore we have given it by "raised up" to indicate the apostles, who were chosen from among people of the lowest estate to teach and rule the world by word. The same word is used by David in the 2nd Psalm, v. 6: But "I have appointed my King". For the word has a peculiar power to indicate the commanding of the ministry of preaching.

V. 6 The remnant of Jacob shall be among many nations, as the dew of the Lord, and as the droplets of the grass, waiting for no man, nor for men.

This has the same opinion as the previous one, although the images are different. He has said of seven shepherds and eight princes, who by the gospel will destroy Assyria and Nimrod, that is, all the enemies of the church.

Here he uses another simile to indicate both the dignity and the fruit of the preaching ministry in the New Testament. For he compares the rest of Jacob among the nations, that is, the apostles and their successors in the preaching ministry, with the dew from heaven and the rain. This must first be related to the dignity of the preaching ministry, for the gospel is a heavenly gift that far surpasses all other gifts, as the Baptist says [John 1:18]: "No one has ever seen God. The only begotten Son, who is in the bosom of the Father, he hath declared it unto us." Rightly, therefore, it must be preferred to all things.

Then the similitude must also be related to the fruit of the preaching ministry. For just as the earth is refreshed by the dew from heaven and by the rain, and everything grows and prospers, so a certain fruit follows the word, just as Isaiah uses this same simile in the same way (Cap.

55, 10.]. The fruits of this heavenly gift are the Holy Spirit, who descends into the hearts of men through the word of the Gospel and awakens faith in them. Through faith, the forgiveness of sins and eternal life are obtained, as Christ says [John 6:40, 8:51]: "He who believes in me will never die.

Furthermore, the Holy Spirit is not idle in the hearts of believers, for He contends against the flesh, killing the flesh with its lusts, and inciting to obedience to God. But since this can never be perfect in the weakness of our flesh, hearts are straightened daily by the Holy Spirit against this weakness and other sins, through faith, that is, through confidence in the mercy shown for Christ's sake.

But just as the prophet says that the grass, which is refreshed by dew from heaven and fruitful rain, waits for no one, nor puts its trust in man (for dew and rain are not man's, but God's and truly heavenly gifts), so these fruits are sought in vain by the efforts, undertakings and works of men. There is only one way to attain them, namely to keep to the Word and to be obedient to it. The efforts of the monks in the papacy are well known, through which the simple-minded people believed they could attain these fruits. But everything was done in vain, because it was what the prophet says here: "waiting for someone and waiting for people". And Christ says [Matt. 15:9], "In vain do they serve me with the commandments of men." The dew from heaven and heavenly rain are necessary. that is, good and godly church ministers who teach the word of Christ purely.

Therefore, the present passage contains a glorious praise of the ministry of preaching. But we must remember that the Holy Spirit speaks in this way of the Word and of the ministers of the Word. He alone adorns them with these exceedingly beautiful names, calling them "dew from the Lord" and "rain. But the world judges differently. For look at the pope and the whole church of the Antichrist. These ver-

equates the godly teachers with the poison that has been slithered into the world from hell. It condemns and curses the [right] teaching as the most harmful plague. Hence come the curses, the persecutions and the so many tortures of the godly. Therefore it is necessary that we strengthen ourselves against these judgments of the world, and wish ourselves happiness in this praise of the Holy Spirit, who compares the godly ministers of the gospel with the dew from heaven and the fertilizing rain. For we should esteem this one judgment higher than the whole world.

V. 7 Yes, the remnant of Jacob will be among the nations of many peoples, like a lion among the beasts of the forest, like a young lion among a flock of sheep, whom no one can resist when he goes through, treading and tearing.

This is another simile, which also serves as a prize for the ministry of preaching. Of course, this ministry is entirely designed to heal, as Christ says (Matth. 20, 28.j: "The Son of Man came to serve, and to give his life for the salvation of many. Therefore, the ministers of the Gospel are rightly compared to a gentle and fruitful rain. What, you will say, does it occur to the prophet that he compares the rest of Jacob to a lion raging in the forest among the wild beasts, and to a young lion who, because of his youth, is cruel and strikes down the defenseless sheep with hideous ferocity? Is this not contrary to each other?

That is certainly true. But there are also completely opposite people with whom the word has to do. For those who accept the word in faith, it is in truth a heavenly dew and rain, as Christ says [Matth. 11, 28]: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. But those who oppose the word, who not only do not accept it in faith, but want it persecuted and destroyed, as the ungodly synagogue did, as the Roman Empire did, to them the word and the whole ministry becomes a lion that tears and scatters.

Therefore this parable has the same meaning that Christ expresses in Matth. 16, 18: "On this rock I will build my church, and the gates of hell shall not prevail against it. Examples of this are before our eyes. The synagogue has set itself against the apostles with all its might, but the apostles have been preserved. The synagogue has been destroyed from the ground up.

But, you will say, the Romans destroyed them, they were the lion that tore and trampled, not the apostles. But listen to Christ, who says in Luc. 19:44, "Not one stone shall be left upon another, because thou knewest not the time wherein thou wast visited." Has not the synagogue been destroyed from the bottom up by this very ministry of the gospel, through which the faithful have been saved? In the same way it has happened to all enemies of the gospel from the beginning, since the gospel was preached.

Therefore, this parable serves to comfort the church in the world, which is like a ship on the wide sea, tossed about by a terrifying storm. For Satan is not idle; he knows what fruits this very fruitful rain will bring forth. Therefore he endeavors to choke either the rain, which he cannot prevent, or the seed. He equips people with power, wealth, wisdom, dignity, and urges them to use these gifts to suppress the word. On the other hand, the church is almost without these gifts, for it lies like poor Lazarus in front of the rich man's house in the highest contempt, hatred, misery, in the highest dangers and hardships. When the godly consider this according to their, that is, according to human opinion, they judge that the church will perish. For how can she, the One, be a match for so many enemies, the world and the devils?

But the prophet comforts us: it will happen that the church will be victorious, like a lion among the rest of the wild animals, and like a young lion among the sheep. But this victory will not be achieved in a human way, for he who is superior in strength will be victorious and defeat his adversary; but the Church, when defeated, will not be victorious by weapons or human strength, but in the

Glory to the name of their God, that is, in the Word that is almighty and abides forever, as the prophet concludes here

V. 8 For thy hand shall prevail against all thine enemies, and all thine enemies shall be cut off.

You clearly see that the church, which is triumphant, is in such a condition in the world that it is plagued, that it has many enemies. Why do we fools anxiously strive that the church has no enemies and that harmony is established everywhere? But it would be bearable if the church had only enemies, and the enemies were not also its fearful ones, who plague the church in many ways. Therefore it must suffer tribulation and fear, but at the same time victory must be hoped for, not only the fall of the enemies of the Word, but their extermination.

Reason thinks that perdition threatens those who have to fight with a more powerful enemy. But the Holy Spirit says that this is the only and certain way to inevitable destruction if you are among the enemies of the Church. Why then do we allow ourselves to be moved by this when we see kings and princes making alliances to corrupt the Church? Why do we wish evil upon them?

For should one not have pity on those who pierce themselves with their own sword? For they cannot harm the church and have here their judgment, which is firmly decided: it will happen that they will be exterminated. The greater the reverence for the word and the greater the zeal for it should be among kings and princes, who, after all, are united in their efforts to ensure that the gospel cannot be preached freely anywhere. Therefore, Germany is facing a certain devastation. O Lord, grant peace in our time. Amen.

V. 9, 10: In that day, saith the LORD, will I put away thy horses from thee, and destroy thy chariots; and I will cut off the cities of thy land, and break down all thy strongholds.

Above the prophet has set a general prophecy, it will happen that all the

Enemies of the church and the word will be exterminated. Now he adds a special prophecy about the Jews and the synagogue, that it will be completely destroyed because it opposes the gospel. Therefore, although the Romans had their worldly causes for besieging and conquering Jerusalem, yet the real and certain cause of their calamity was that the synagogue opposed the apostles and the gospel, as Christ also says [Luc. 19:44], "Not one stone shall be left upon another, because thou knewest not the time wherein thou wast visited," that is, because thou believedst not the gospel. Through the Romans, therefore, the horses were destroyed and the chariots broken, that is, the kingdom and all the power of this people was broken.

As this began with the Jewish people, so it has happened with the Gentiles until this day. For wherever the word was preached and not received, sure destruction followed. The Roman Empire serves as an example; after that, almost all of Asia; furthermore, the misfortune of Greece, Thrace and other neighboring peoples, over whom the inhuman Turks now rule, is before our eyes.

Therefore, this admonition is necessary wherever the gospel is preached, that all should accept and grasp it with reverence. But we see that God did not want the gospel to be preached by angels; it is men to whom He entrusts this task. But just as they are strictly forbidden to abuse their office in order to gain power and wealth. so the church is commanded to hold these ministers of the word in honor, to feed them generously, and to show them reverence. And it is for this reason that the Scriptures praise the ministry of the Word so gloriously. Isaiah says Cap. 52, 7: "How lovely are the feet of the messengers who proclaim peace," and our Micah compares them in a very beautiful image to the dew from heaven and a fruitful rain; elsewhere they are called angels. The Holy Spirit makes use of such praise with the certain intention that he also inspires us to reverence the ministers of the Word.

And there are also examples available, as

God has inflicted the most severe punishments on the despisers of the servants of the Word. I will be silent the trust in God's help, which should only be expected about the flood of sin, about the fall of Sodom, about the from God, is transferred to the creatures and to God's earth swallowing Korah and his comrades. When Elisha was mocked by the boys, the bears came and tore fortytwo of the children [2 Kings 2:24]. And these reproached the old man only for his bald head, and the youthful age would have deserved an excuse, - but how much more severely will God punish the contempt of the preaching office on the adults, who believe that they can cover their shameful deeds with it, if they bring the preaching office into contempt by trumped-up accusations. The Jews tormented the apostles in many ways; they poked them with rods, they threatened them, they threw them into bands, they killed them. Through this tyranny, as the prophet says, they lost their horses and chariots, and their strongholds and cities were destroyed.

V. 11. And I will cut off thy sorcerers from among thee, that no diviners of signs shall abide with thee. >

As he threatened the kingdom or the worldly regiment with destruction, so he threatens here also the priesthood, which he compares for a certain reason with the prophesying from birdcalls (auguriis) and sign interpretations, as we will say later. Furthermore, the Hebrews have many names for the pagan divinations (divinorum), which Moses has listed almost all in the 5th book Cap. 18. In this place is XXXXX, which is almost everywhere rendered by the word "sorcerer", for it denotes those who use witchcraft or sorcery. The other word is XXXXXXX, by which sign interpreters are understood, who either prophesy from birdcalls or follow astronomical observations.

But what resemblance have these to the priesthood? For also in the other prophets it is common to compare the godless teachers with the sorcerers. Such passages almost all look at the sermon of Samuel, which he preached to Saul 1 Sam. 15, 23. where he says: "For disobedience is a sorcerer's sin, and reluctance is idolatry and idolatry."

Sorcerv is an obvious renunciation of God, because adversary, Satan. The prophet compares the Jewish priesthood with this sin. Because it was commanded from heaven [Luc. 9, 35]: "You shall hear him", but the priests do not want to hear and persecute the gospel, God judges that all their sacrifices, all services, prayers and practices are, as it were, an abominable sorcery and a renunciation of God. For, as Samuel says [1 Sam. 15, 22], obedience is better than sacrifice, and attention better than offering the fat of rams.

In this way, our adversaries utterly hate the gospel. condemn it as a heresy, and strive to destroy it. Meanwhile, they insist on vows, masses, fasts, pilgrimages, and other trivial things. But we rightly compare this to sorcery, that God abhors all these things, as He abhors sorcery, in which is a manifest impiety and a renunciation of God. For they throw away the highest service of God, namely obedience to the Word, and meanwhile think that they are holy through their human statutes.

Therefore, both the secular government and the priesthood of the Jews were disturbed and destroyed, because the Jews stubbornly kept the law and despised the gospel and persecuted it with hostile hatred.

I will cut off from you your images and your idols, and you will no longer worship the work of your hands. And I will break down thy groves, and destroy thy cities.

A similar passage is above in the first chapter [v. 6, 7]. But I said there that these threats serve to make the people realize that this idolatry is not only futile, but also highly offensive to God. For what is the point of threatening the stones and the wood? Therefore, since he says that these shall perish, he instructs the people so that they will not place any hope in the service of them, but will come out of the

The people were to take away the punishment and learn that God had been severely offended by this idolatry.

But it has been discussed above [Cap. 1, 7.], which images can be tolerated and which have to be removed. For the prophet also expressly indicates the same here, saying, "Thou shalt not worship the works of thy hands." Therefore, worship and service are condemned, but images are not rejected outright, 1) if they are only proper and not annoying images; for even the annoyance must be taken into account. This is what Hezekiah did when he destroyed the bronze serpent after it had been burned with incense. 2 Kings 18:4.

But the text indicates not indistinctly that the godly king did this against the will of the people and the priests, because therefore it is added: "The king trusted in the Lord, the God of Israel, and called the serpent Nehusthan," that is, ore. For he knew, though it was made by the command of God, that it was not made for worship, but that those who were injured by the serpents might be healed. Outside of this use, he says, the ore is only ore. Therefore it was an impiety that divine honors were paid to it, and it is broken and crushed by Hezekiah out of very good intention. In this way, a godly authority should cut off everywhere what is annoying, so that

The remains of the papacy should not once cause new damage to the descendants.

V. 14. And I will take vengeance with fury and wrath on all the nations that will not obey.

This is a glorious sentence, which includes the last judgment. For just as it was to the Jews' destruction that they had set themselves against the gospel, so the same will happen to the rest of the nations, until at last on the last day general vengeance will be executed against all who have not obeyed the gospel.

But it is especially to be noted that he remembers no sin, but that they would not have obeyed. But this is because it was commanded from heaven, "Him you shall hear." Those who do not obey this commandment are preparing their own destruction.

This is the glorious prophecy of the kingdom of Christ, in which he describes the king himself in the first place, that he is God. Likewise, his ministry, that he will pasture in the glory of the name of his God. Thirdly, he also indicates the power and dignity of the evangelical preaching ministry. And finally, he prophesies that all, whether Jews or Gentiles, who do not obey this teaching will be lost. We are to be mindful of this threat and accept the word with all reverence. Now follows another sermon.

1) Erlanger: üawuatur instead of: üamnamur.

The sixth chapter.

This chapter contains a wonderful sermon of repentance. For in the beginning he remembers the many and great benefits that God has shown this people. But because they did not give due thanks to their Creator, he punishes them and condemns their ingratitude.

Since the people could not deny this sin, they turn to their usual pretense and seek protection against God's wrath in sacrifices and other legal things. But God indicates another way in which He can and will be reconciled. Therefore, this passage shows a glorious doctrine and an excellent contrast between the right and wrong services. The last part is a threat. For because they do not obey God, who teaches them the right worship, but continue in their sins, he threatens them with destruction. For this is the end of disobedience or sin.

V. 1. Listen to what the Lord says.

This is a common preface of the prophets, which they use not only to gain prestige and faith, but even more to warn the people, so that they do not fall into a terrible sin, namely into contempt of God and His word. For this is what people usually do, especially when they hear of the wrath of God, so that they believe that they will be dealt with less harshly. Therefore, even when they are in the midst of sins, they invent the hope of forgiveness, and either laugh at the threats of the prophets or do not care about them, as if they were little human feet. The prophet wants to heal this evil by saying that one should hear the Lord, not him; the Lord speaks, not him.

Arise and rebuke the mountains and let the hills hear your voice.

Here we want to pass over the inconsistent things, which Jerome brings forward, who understands the angels by the mountains and hills. For, he says, because they are ministering spirits, they are justly accused (for in Revelation (Cap. 2) the angels of the churches are accused), if they have not done the will of the Lord. On the other hand, if they have done it, the guilt is on the people. Afterwards, as is his way, he seeks another equally inconsistent opinion and says: or the mountains and foundations of the earth are Abraham, Isaac, Jacob. This is far from the opinion of the prophet.

But he deserved pardon, if this picture was only in this one place. But since everywhere in the prophets the name mountains and hills is used to designate the princes and those who, by their position in office, stand out above the rest of the crowd, why was it necessary to invent such inconsistent things? Especially since the prophet himself says what he wants without a picture, since he adds [v. 2]: "The Lord wants to rebuke his people and wants to punish Israel. For here the people are rightly compared to the mountains because of the glorious gifts by which they excelled over all the nations of the earth, as the Psalm says

[Ps. 147, 20: "He does not do this to a heathen. Then in this holy nation the hills and mountains are the kings and princes, for these stand out above the rest of the people, just as in the church the hills and mountains are the priests and prophets.

But that the Lord commands that he should rebuke the holy people and punish the princes in both kingdoms because of the bad administration of their office is dangerous in two ways. For those who have the highest authority suffer least of all to be punished and can do the most harm. Therefore, this sermon not only brought hatred to the prophet, but also exposed him to certain dangers. For he undoubtedly had to hear what we hear today when we punish the vices of princes: in this way the prestige of the authorities would be diminished, the hearts of the subjects would be alienated from the authorities, and through such sermons, as it were, the seed of rebellion would be scattered among the common people. One must punish the vices in general, but not attack the authorities with explicit words. For this not only does no good, but can also do harm. Some add that in this way the preachers try to pave the way so that they get the reins of the secular regime in their hands. But the tyrants do not protect themselves in this way with reasons, but proceed by force against the prophets, as the examples of Micah (1 Kings 22:26 ff.), Jeremiah and others testify.

But the prophet is not moved by any of these things; he does not spare the dignity of the mountains, he is not moved by its danger. He looks at the commandment of the Lord and holds that these must be obeyed, even if a thousand rebellions should arise from it.

But in vain do they accuse us of sedition, which is always the punishment for the sin of not administering the preaching office properly. Therefore, those who want to forestall or prevent sedition must not be anxious that those who are commanded the teaching office should cover up the sins of the persons in authority. For in this way the Lord is provoked to take vengeance. Therefore, they should allow the sins to be covered.

be punished freely, for this is the command of God; but they shall desist. For since the sword has been given to the authorities by God so that they may keep wrongdoers in check, their office is hindered if they themselves lie in the sins that they should punish their subjects for. For how should he dare to punish adultery who himself has many witnesses of his adultery everywhere? But the Holy Scriptures sufficiently testify that if the authorities are not forgiving or severe enough in punishing the wrongdoers, God is provoked to inflict common punishments, whereas the sword of Phinehas, which is drawn against the fornicator, pacifies the wrath of God and brings the common plague to an end. 25, 7. f.], as also the 106th Psalm, v. 30, testifies: "Then came to Phinehas, and settled the matter; and the plague was controlled." This is first of all a great reason why the authorities must be reminded of their office and punished when they sin somewhere.

After this, it must also be noted that the subjects, challenged as it were by the example of the authorities, think that they can sin safely. For they think that they can imitate without danger what they see in the authorities. Therefore the prophet does right that he does not cover up the vices of the rulers, but punishes them freely, as his preaching office demands. And his example should be followed by all who want to teach the churches rightly.

V. 2. Hear, O mountains, how the LORD will punish with the strong foundations of the earth; for the LORD will rebuke his people, and will punish Israel.

He calls "foundations of the earth" the same, what he called "mountains" before, as the 47th Psalm, v. 10, calls them in the same way "shields on earth". For if there were no authorities and laws, the peace that is necessary to feed, raise and teach children, both in religion and in domestic affairs, could not exist in the face of such great depravity of men.

But there is a special emphasis on the words "his people" and "Israel". It is as if he wants to say: I am obliged to

to punish and condemn according to the command of God, who are God's people, who are presumptuous because of their righteousness and boast that they are holy and God's dear children. Now follows the scolding, which at first sight seems to be very mild. But the less the people can approve of their ingratitude, the more violently they are accused and forced to condemn themselves.

V.3-5. What have I done to you, my people, and how have I offended you? Tell me. For I brought thee out of Egypt, and redeemed thee from the house of bondage, and sent before thee Moses, Aaron, and Miriam. Remember, my people, the charge of Balak king of Moab, and the answer of Balaam the son of Beor, from Shittim even unto Gilgal; that ye may know how the LORD hath done you all good.

The sum is: the Lord has showered you with benefits of every kind, so much the greater is your sin that you live as if he were hostile to you and your highest adversary, and as if he had undertaken all hostilities against you.

But he remembers three good deeds. First, that he freed them from the image of the tyrant and adopted them as his people, as it is also said in the first commandment: "I am your God, who brought you out of Egypt.

Secondly, that he gave them Moses as leader and regent, Aaron as priest and Miriam as prophetess. But we see in this passage that God names as the highest benefit a godly authority, both in the worldly regiment and in the Church. Therefore, both Moses and Aaron are held in higher esteem before God than the unbelieving Jews, who more than once sought to stone them.

The third benefit is: Since Balak had persuaded the prophet Balaam to curse the people, the Lord forced him to bless them. For this is what the prophet praises primarily in this passage. But the fact that he remembers the whole journey from Sittim to Gilgal also includes the miracle that happened to the people who went dry-footed through the Jordan. All this, he says, is intended so that you may learn that God is a

benefactor. For here the word is written which is like in the sermon of Daniel [Cap.

9, 16.] does not indicate justice, but rather kindness.

Since this refers to the Jews, Jerome draws a spiritual interpretation, so that this sermon of the prophet would not be read by us without all fruit. But we have another likeness, and that of greater good deeds, which should provoke us to repentance. For we have had our Pharaoh and our Egypt, namely the tyranny of Satan and death, because of sin. But we are delivered from this captivity by the blood of the Son of God. This tremendous blessing is also a far more glorious salvation than that from Egypt. Nor do we lack our Moses, Aaron and Miriam, for we have good and godly teachers of the Word through the goodness of God. Paul also glorifies this blessing when he says [Eph. 4:11] that it is a gift of the ascension of Christ that there are several prophets. several apostles, several evangelists, several teachers and shepherds in the church.

But when Balak urges Balaam the prophet to curse the people, does this not fit in very well with the fact that the godless princes unite with the popes so that they curse the true church and do evil? But the Lord turns their curses into blessings. For everything they have done so far against the pure doctrine, God has turned it all around so that the glory of the Word would be the greater, and the deceitfulness and ungodliness of our adversary would be the more evident.

Therefore, it would behoove us not to be ungrateful in the face of such a great amount of God's benefits, but to show our obedience and gratitude by living a holy life. It is proper for us to flee and abhor offenses. But because we do not do this, we have to expect an even more severe judgment than the Jews.

V. 6.7 With what shall I propitiate the Lord? With bowing down before the high God? Shall I propitiate him with burnt offerings and calves of the year? Do you think the Lord is pleased with many thousands of rams?

Would countless streams be full? Or shall I give my first son for my transgression? or the fruit of my body for the sin of my soul?

The people recognize their sin, just as we must also recognize our sin when we compare the divine benefits with our lives and customs. Here, therefore, is a very beautiful illustration of what people tend to do in such consternation. They become fainthearted through fear of evil and take refuge in hypocritical works; through these, they hope, they can reconcile God. But the prophet here publicly indicates that God does not want sacrifices, as does Isaiah Cap. 1, 13. And Hosea says [Cap. 6, 6.], "I delight in love, and not in sacrifice." Likewise says the fiftieth Psalm, v. 13. Therefore it indicates another way to propitiate GOD.

Here, therefore, arises a question that is worth to be dealt with. Why does God reject the sacrifices that He commanded the Jews to perform as a service of God? Therefore, the Jews could be blamed if they had not sacrificed, but that they sacrificed must not be blamed.

To this question I answer thus: It is true that God commanded the sacrifices as a service. But He did not command them alone, for He also gave commandments of other, inward and, as Paul calls it [Rom. 12:1], "reasonable" services. Then God did not command the sacrifices for the purpose that they should be a satisfaction for sins.

Therefore, these sacrifices of the Jews or the legal services had a twofold affliction. The first affliction was that they performed these or unreasonable services with the omission of the other, reasonable services, which are, as the prophet mentions later, "keeping God's word, practicing love and being humble before God. So also Hosea says [Cap. 6, 6.]: "God delights in love and not in sacrifice, and in the knowledge of God and not in burnt offerings." And the 50th Psalm, v. 14. f.: "Offer thanksgiving to GOD and pay your vows to the Most High. And call upon me in trouble, and I will deliver thee, and thou shalt praise me."

The wicked do not perform this service. For when all is well, they are secure, do not recognize God as the giver [of good], do not use God's gifts according to God's will, and in adversity do not take refuge in God, but seek human help. Since they leave that which is most noble and highest in the queue, how can God take pleasure in the lesser and, as it were, unreasonable (brutali) worship?

Thus Isaiah preaches [Cap. 1:11], "What is the multitude of your sacrifices to me? I am full of the burnt offerings of rams, and of the fat of the fatlings, and have no desire for the blood of bullocks." [Wash, cleanse yourselves, put away your evil from my sight, forsake evil; learn to do good, seek justice, help the oppressed. These are truly good works, and cannot be feigned by the wicked. Therefore the wicked refrain from them, let their avarice, their lust for pleasure, their anger 2c. run wild, as the 50th Psalm, v. 18, says: "When you see a thief, you run with him" 2c. Accordingly, the ungodly seek to cover and conceal this ungodliness by this hypocrisy of outward worship. Therefore, God rightly condemns and rejects these services.

In the household, a master requires his servant to sweep the house with a broom. But he has not hired the servant for this work alone, for he has required the servant to do other, greater work, that he be faithful with the property, that he be steady and diligent in the work 2c. Therefore, if the servant neglects those greater things, would he not earn little thanks by the diligence he puts into sweeping? especially if the Lord recognizes that the servant is thus seeking a cover for his wickedness and laziness. Thus, God condemns the sacrifices of the Jews, because they completely neglected the greater and reasonable services and covered their impiety with this show of sacrifices.

The second defect was that the Jews not only covered the ungodliness of the hearts with the sacrifices, but also wanted them to be a ransom for the sins of the people.

were to be. But GOD had not instituted nor commanded the sacrifices for this purpose; He wanted the priests to be taken care of in this way, and the sacrifices were a model of the supreme sacrifice, that through the death of the Son of GOD the sins of the world should be atoned for. But this sacrifice of the Son of God the wicked did not consider and attributed to their sacrifices the forgiveness of sins. Is it not utter impiety and blasphemy to attribute to the blood of goats and oxen the honor that belongs only to the blood of Christ?

Therefore, throughout the prophets, God says that He has an abomination in the sacrifices, that He has not commanded them 2c. For He had indeed commanded them, but not for that purpose. He would also accept them as testimonies of obedience to GOD, if they were not disobedient in greater and more important things. But since they refrain from the greater services and perform these lesser and truly unreasonable services with such ungodly delusion, God has an abomination in the sacrifices and also ridicules them, as it is said in the 50th Psalm, v. 13: "Do you mean that I will eat ox meat, or drink goat's blood?"

And also the Jews saw that these were not the highest divine services, if they sacrificed a heifer or a ram. Therefore they turned to more precious sacrifices, as the prophet testifies here: "Even if you sacrifice a thousand rams and whole streams of oil, this will be an unpleasant service to the Lord, for, as it says in the 50th Psalm, v. 10 f.: "All the beasts of the forest are the Lord's, and all the beasts of the field are his."

Therefore they took another advice and sacrificed their sons and daughters in honor and service to God. They took the occasion for this cruelty from what Abraham had done. Because God praised his obedience so much that he wanted to sacrifice his son, they thought that God would also be reconciled through service if they sacrificed their children to him. And looking at the work itself, it was a great and heavy one. For who would not rather put his goods, even his life, in danger, than have his children sacrificed to others for slaughter?

or slaughter them themselves? Therefore, the pagans also imitated this service. But the wretched hypocrites did not see that Abraham was commanded to kill and sacrifice his son, but that they were not commanded to do so. Therefore, not only was it not a worship service, but it was also a very grave sin against the fifth commandment, in which killing is forbidden.

Thus the monks praise their services, praise their good works, that they abstain from civil business, pray at certain hours, abstain from certain foods 2c. But because they do all this without God's command, their services are no more pleasing to God than those wicked sacrifices in which parents offered their children to God. For there can be no worship where there is not an express command of God, according to the words of Christ [Matt. 15:9], "In vain do they serve me with the commandments of men."

Therefore, this passage teaches that hypocrites seek to propitiate God with their works, which are such that they are not good in themselves. This, however, is not the right way to propitiate GOD. Therefore, the prophet now teaches how God wants to be reconciled.

V. 8. You are told, man, what is good and what the Lord requires of you, namely, to keep God's word (ut facias judicium), and to practice love, and to be humble before your God.

First, there is a glorious prize in that he says he will teach what is good and what God requires. Therefore, we can be sure that if we do this, we will please God. For God promotes only what is good, and what He demands is pleasing to Him, whereas other services that we ourselves have chosen cannot please God, such as monastic vows, the impure celibate state, the sacrifice of the living and the dead, the service of saints, pilgrimages, prayers at certain hours, abstaining from certain foods 2c.

These things have a great appearance and are quite troublesome to me. Therefore the world judges them to be good and pleasing to God. But they all lack the glorious prize with which the prophet exalts his teaching, saying that he will teach what is good and what is not.

what the Lord demands. For all these things are instituted by human will, not by divine prestige; therefore they have reward from men, not from God, as Christ says: "In vain do they serve me with the commandments of men" 2c.

Right and good services are therefore those which God demands, namely facere judicium. This is generally interpreted as: to administer justice (justa agere), that is, to punish the guilty and to protect the innocent. For here the prophet deals with the "mountains," that is, with the kings and princes to whom God has commanded the sword. When they use the sword to keep the wicked in check, they are certain that they are doing a good work, which God demands, whereas those who perform their office casually, and either sin out of negligence or allow themselves to be moved by their danger not to proceed with serious punishment against the wrongdoers, are doing an evil work and leaving in place what God demands.

In this sense, this expression [facere judicium] is generally taken in Scripture. For I do not approve of Jerome's opinion, for he interprets judicium facere in such a way that we are not to do anything without deliberation and counsel, so that the soul first judges what it wants to do and arranges it accordingly in the work. This is the philosophical judicium, but Scripture, as I have said, calls something quite different judicium.

This sense is therefore not inappropriate, that it exhorts the authorities to execute their office, as also Isaiah in this sense commands Cap. 1, 17. that they should seek justice, and adds as it were as an interpretation: "Help the oppressed" 2c.

But because the prophet has in this place a general preaching of repentance, the word judicium is to be taken a little further. For it is known that it is often taken for the word of God, as the 119th Psalm, v. 13, 30, 39, 62, 2c., proves, and that because the word judges men by condemning evil and teaches what is holy and the truth. Therefore, in this place judicium facere is to pay attention to the word, to follow and obey it, not to oppose the word, not to hate the word.

but accept it with thanksgiving, obey it, do nothing without the word, do diligently what the word commands 2c

This commandment does not only include the outward practices in life or the good works, but also the spiritual movements, of which the first tablet teaches. For these are the two most noble parts of the Word of God, that it teaches to trust in God and to fear God. Trusting in God requires the knowledge of Christ.

Therefore, we must first make every effort to pay attention to the word of God, to trust in the mercy shown for the sake of Christ, and to fear Him. But this service is of such a kind that it can be performed by all. For if sacrifices were required, the rich would be best off, but the poor would not do well. But God does not demand that great costs be put into it, but He demands a heart that fears His word [Is. 66, 2] and trusts in His mercy.

The second is to love mercy or charity. And he explicitly uses the word "love" in Latin, because he sees that in the hearts of all men there is a peculiar desire to do good to themselves and to neglect others. He wants this attitude to be removed from our hearts and wants us to have a special desire for charity toward all people. Here, too, is such a service that can be performed by all. For what position is so low that one could not benefit others in it? The position of servants and maids is considered the lowest, but if they diligently do what they are commanded to do, if they take care of the household or the children, they do a more holy work than all monks and nuns, for they do what God commands. Those, however, toil with hardships that they have taken upon themselves according to their own will without God's command, even against God's command.

The third is to walk humbly before God. This does not only mean that we should not be arrogant, hopeful and presumptuous, but also that we should be humble before God.

Be patient on the cross, as Peter says [1 Ep. 5, 6]: "Humble yourselves under the mighty hand of God", that is, suffer God's will with equanimity. Do not become indignant, do not turn away from God to human and illicit help, but humble yourselves, that is, recognize the punishment of sins or at least the necessary death of the old man; then pray and hope for salvation through Christ.

These are the right services and the right repentance. Those who perform these will be loved, protected and defended by God. And the true church makes it its business to render this service to God and to encourage people to such a way of life and morals. But the church of the Antichrist does the opposite. For it persecutes and blasphemes the Word, then it is cruel to the true church. But it abhors the cross, seeks prosperity and idleness. Therefore, the same punishments will befall them that the prophet now threatens the wicked.

V. 9 The voice of the LORD shall call upon the city: but he that feareth thy name shall prosper.

This is related to the preceding. So far, the prophet has punished the hypocritical services as useless to propitiate God, and has taught the right services and the right way to propitiate God and mitigate the punishments. Seeing that this sweet and wholesome voice of God is despised, he threatens that God will speak with another voice, which they must not only hear but also experience. For as the whole of Scripture shows that God wants to forgive the repentant, so it threatens the unrepentant with destruction.

Furthermore, this angry voice of God does not concern only one city, but all. Therefore the word is to be taken collectively, just like where Paul says in the letter to Titus Cap. 1, 5: You shall appoint the elders xxxxxxxx, which we have translated "the cities back and forth".

But he also adds a consolation here to raise up the godly, so that they do not lose heart in the common misfortune. He says: "The Lord will help every single one of us.

of the Lord will be saved.

also the passage Proverbs 8:14 shows: XXXXXX LORD evil is avoided." XXXXXX, mine is both counsel and success. For that we take right counsel, that is God's gift. But because also right counsels sometimes turn out badly, so XXXX... success, is required. Likewise Proverbs 2, 1) 7: He will 2c.

protection against common misfortune. Therefore he says: You are mistaken if you have such an opinion, for unjust goods are a cause of destruction. But those will be saved who fear the name of the Lord, that is, who accept the word, who obey the word. But he uses this way of speaking for this reason, that he expressly says: "Those who fear your name", because the hypocrites will never suffer that this is said of them, that they do not fear the Lord. For that is why they sacrifice, that is why they the text: are so persistent in performing outward acts of worship. But looking to the word, they reveal themselves that, as indulge their lusts when there is opportunity; they are stingy, ambitious, cruel 2c.

Furthermore, we are to pray that this sermon also Turk's cruelty.

City speak. This will be a voice of anger and wrath. But which is approaching us more and more every day. This it will only come upon those who are unrepentant and do is the voice of the Lord calling over disobedient Germany, not listen to the word. But the others who fear the name but those who fear the name of the Lord shall be saved. For these the LORD knows how to preserve and bring For although the Hebrew word is interpreted by the out, like Daniel in Babylon, in the midst of Turkey. A rabbis in various ways, it is sufficiently known that it similar saying is Proverbs 16:6: "By goodness and means salvation, success, happiness and the like, as faithfulness iniquity is reconciled; and by the fear of the

Hear, you tribes, what is preached (Audite, tribus, sed quis testificabitur ei?).

There is some difficulty here in the grammar. For preserve the pious, that is, he will give them success, he some take the word for rod, so that the sense would be: will preserve them in peril, while the wicked will perish Hear the rod or the scourge and the one who bears witness to it. Jerome, however, translates: Hear, ye But the prophet includes a beautiful contrast. For he tribes, and who shall approve it? But in the interpretations sees everyone as striving to increase their wealth, he follows another opinion, for he says thus: Hear, ye because they think that money and property provide tribes, what the LORD testifieth unto you. For the word XXX, according to the usual way of speaking, means to preach, to make known, to teach.

> But if we look at the text, the opinion is very simple. First, the prophet commands the tribes to listen, then, despairing, as it were, of the fruit, he says, "Who can testify to him? that is, "Who can teach this people? Who can preach to them? since no fruit follows, but they continue in their sins without all repentance, as follows in

V. 10. still remains unrighteous good in the house the Psalm says [Ps. 36:2], there is no fear of God with of the wicked, and the hostile low ephah (Nonne adhuc them. For either they pursue the word, or neglect it. They ignis in domo impii thesauri impietatis, et modius macilentus ira plenus?).

In the first part of this saying the Hebrews have a concerns us. There is no one who is not horrified by the twofold reading. For some read ^'.n, is not then? while the text now says, which some interpret by man, others by fire. But it is more appropriate to the sense that it is interpreted by fire, although the grammarians require a different way of punctuation. But here "fire" means punishment, as above Amos 5:6: "Seek ye the LORD, and ye shall live: lest there be a fire in the house of Joseph, and it consume him, and there be none to guench it in Bethel."

goods acquired by fraud and injustice, namely that they are, as it were, a fire that must inevitably burn those who possess them themselves, as also the commonly known proverbs testify: Unjust goods do not come to the third heir. Evil gained, evil lost. And Solomon says [Proverbs 3:33], "In the house of the wicked is the curse."

But here behold the shameful, shall I say, godlessness or faithless obstinacy of men. 1) For everyone would shudder if he saw a burning torch being brought to his roof. For therein lies obvious danger, and often the greatest conflagrations arise from an unnoticed little spark. But why do we not in like manner be astonished at the goods obtained by avarice and injustice, which the prophet here says are a fire? For it is true what Chrysostom says somewhere, that small goods, which are acquired by fraud, consume as it were also the great goods, which are honestly and well acquired. Christ also compares what is rightly acquired to thorns that choke the seed [Luc. 8:14]. But that which has been badly acquired either melts away shamefully or harms the heirs, as experience shows.

And yet they all make a point of getting rich, be it rightly or wrongly. But they despise these threats as old wives' tales. But this happens because the Lord dampens the fire for a time, so to speak, and does not let it immediately shine forth and consume. For the wicked flourish for a time like the cederu of Lebanon. But shortly after that happens what the Psalm says [Ps. 37, 36.]: "When one passed by, behold, he was gone; I asked for him, and he was nowhere to be found." How is that? Because the fire consumed him, which he fed in his house, kindled and made so great that it could not be auenched.

The same opinion has the piece which is added that the small measure is "anger". But this is also a very beautiful picture, that

1) impietatemne an incredulam pertinaciam di- carn. In the Jena and Erlangen editions, there is a comma before us.

And this is a very beautiful picture that depicts the he calls it XXX XXXX, a measure of leanness which does not overflow, but in which something is lacking; as, on the other hand, Christ names χαλδυ μέτρου, πεπιεσμένου χάί σεσαλευμένου χαί δπερεχγμυδμενου, that is, "a full, pressed, shaken, and superfluous measure," Luc. 6, 38.

But it also happens that people, as the prophet calls it, use a meager measure and hope for profit. But what kind of profit is it? The prophet answers, it is XXXXX, that is, wrath, or the threat of a certain evil that will follow. But who is so foolish and senseless that he should desire such goods that are connected with the wrath of God? Certainly all those who do not use the right measure, but a small and too small measure when selling.

V. 11. 12. Or shall I approve the unjust scales and false weight in the purse, by which their rich do much wrong- And their inhabitants deal in lies, and have false tongues in their mouths.

Here he punishes the weight, as he punished the false measure above. For people believe that there is profit in falsifying the weight, but the Lord condemns this. Therefore, the more fraudulent sellers think they are taking from others, the more they are taking from themselves. For they provoke the wrath of God, as the Scriptures threaten elsewhere, Proverbs 11:1: "False scales are an abomination to the Lord, but a perfect weight is His good pleasure."

What we have translated "wrong weight" is XXXXX XXXX wrong stones in Hebrew, because.

The people used weights of stone, not, as we do, of brass and generally of iron. The same way of speaking is Proverbs 16, 11: "Right scales and weights are from the Lord, and all the pounds (lapides == stones) in the sack are his works." In our [Latin] editions it says Seculi [instead of Sacculi] in a corrupt way.

Although what he adds of the lie and the false tongue seems to be related to the doctrine, it is more correctly understood of the infidelity and unreliability of the caliphs and craftsmen known to the whole world, with which they all deceive.

V.13. Therefore I will also begin to afflict you and make you desolate because of your sin.

The word XXXXXX derives Jerome from XXX, which means to begin. But others claim that it comes from XXX and interpret it: I have made you sick, as it is also written in Hof. 7, 5. But here the prophet begins to threaten the sins he told above. They are twofold. For the Jews sinned not only by using the wrong weight and measure out of avarice. For the Jews did not only sin by using wrong weights and measures out of avarice, but also by keeping their idolatry and not correcting their ungodly nature by the right teaching.

Therefore, God's judgment is shown here, which is completely different from the judgment of men. The papists nowadays do not insist on their services and their teachings because they want to perish. For they think that in this way they will strengthen their empire, and they firmly believe that if they followed our teaching, they would lose their benefices, their incomes, the dignities they hold. So also the Jews, as it is said in Jeremiah [Cap. 44, 17.], did not sacrifice to the queen of heaven for the sake of it, because they wanted to perish; for they thought that this worship was the only cause of happiness and well-being. But what happens? It is precisely this worship that ruined the Jews, and no doubt it will also ruin our papists. For the more zealously they insist on their ungodly practices, the more they provoke the wrath of God against themselves, until they are finally exterminated altogether.

It is similar with the sins against the second table. The rich think that unjust measure and fraudulent weight will add something to their goods. But goods gained in this way also consume those gained honestly. If, therefore, we were permitted to wish evil of every kind upon miserly men, what else could we wish upon them but that which they do, that they gather riches for themselves by fraud, lies and perjury? For there is no shorter road to destruction than this, as the prophet testifies, who calls the unrighteous goods a "good.

Fire calls, and unjust measure the wrath of the Lord.

But the world does not believe this. Therefore it deals only with this one thing and pursues it fiercely, that it may possess as much as possible. But this pursuit is followed by the certain misfortune peculiar to it, that the miserly and unjust people's honor is their own executioner; or that punishments are added, and they have extraordinary diseases, or that they become poor again, or on account of the goods become publicly godless people, or all these evils either altogether or in part pass on to the heirs.

Therefore, we should rather act in such a way that we would not be anxious to gather goods, but how we would quard against sins. For then the wrath would cease, and that fire would stay away, but the blessing of the Lord would be there. For though thou hast not great goods, yet the Lord will give the daily bread, that is, as much as is sufficient, as he saith [Matt. 6:32]. "My heavenly Father knoweth that ye have need of all these things.' Likewise [v. 33], "Seek ye first the kingdom of God, and all these things shall be added unto you." And Ps. 37:26: "He is always merciful, and loveth to lend, and his seed shall be blessed," that is, those who are generous and charitable will not only lack nothing, but the blessing will also flow to their descendants. But because the world neither believes nor does this, it must experience what the prophet here threatens his godless and unbelieving Jews.

V. 14. You shall not have enough to eat, and shall faint (Tu comedes et non saturaberis, et oppressio tui in medio tui).

Behold the tremendous wrath that this wickedness of men deserves. The daily bread is promised to the godly, but it is denied to the stingy people. Of the godly the Holy Spirit says [Ps. 37:25], "I have never seen the righteous forsaken, or his seed go after bread." But the stingy and dishonest people, even if they. Even if they have bread, they cannot satisfy their hunger with it.

Although this can also happen in times of peace because of the storm, the prophet has in mind the time of war, as it is now with the poor prisoners in Turkey. For these, though they have lived in the greatest abundance of wine and grain, have now scarcely so much as is sufficient to last them a lifetime.

What he adds: Oppressio tui in medio tui, indicates that they will have no welfare, since the wrath of the Lord oppresses and depresses them. Therefore, this can be translated thus: From all sides you will be oppressed. For the Hebrew word means humiliation or oppression, as we say in German when we want to indicate the most adverse fate: "He cannot get over himself." He is oppressed by the hand of the Lord, so that he cannot rise. Thus it is written in the 38th Psalm, v. 7: XXXXXX, I am very oppressed. Our [Latin] translation has: Curvatus sum in finem. But he speaks there of the spiritual dejection, which arises from the feeling of the wrath of God and the sight of sins.

And that which thou shalt receive shall not come of it; and that which cometh of it will I deliver to the sword.

The rabbis invent here I do not know what things of untimely births. But the prophet has a different opinion. For he wants to indicate that not only their bodies, but also all their goods will be in extreme danger. And the word "catch" shows the great effort to get out of their misfortune, that they, being afflicted with evils and surrounded, will try and undertake many things to wriggle out of the present misfortune. But the prophet threatens that these attempts will also be in vain. Not as if they would not achieve something from time to time, but that even if they have achieved something, it will melt away or fall into the hands of the enemy, as the following shows.

V.15. You shall sow, and not reap; you shall press oil, and not anoint yourself with it; and you shall press must, and not drink wine.

He who sows seems to have caught something and hopes for the harvest. But because of your sins, not only will you not reap what you have sown, but the enemy will trample it and destroy it. In this way, even he who has gathered olives and grapes seems to have caught something to enjoy. But because of your sins it will happen that you will not be able to save this nor to enjoy it, because this morsel is prepared for the enemies, which they will tear 2) out of your throat.

These are sad pictures, but the outcome has shown that the Jews have suffered much more terrible things. And we have similar examples at the gates of Germany, yes, in Germany itself. For do you not think that the poor Hungarians and all Austrians have already sown many times what was trampled on by the enemies, the Turks, and pressed must that the cruel enemy has sacrilegiously spilled? But these sermons of the prophets are held up to us so that we, since it is certain that such things happen for the sake of our sins, may repent and amend our ways.

V. 16. Demi man keep the way of Amri, and all the works of the house of Ahab, and follow their counsel. Therefore will I make thee a desolation, and the inhabitants thereof to be whistled at; and shall bear the reproach of my people.

He remembers Amri and Ahab, who brought new idolatries to the people of Israel after Jeroboam. For Amri built Samaria and worshiped there against the commandment of God. Ahab also built a temple there to the idol Baal. Because of this ungodliness, the kingdom of Israel was laid waste by Salmanasser. And since the kings of Judah subsequently followed the same sins, this kingdom was also laid waste by the Babylonian Nebuchadnezzar, and the people were led away captive. For as covetousness and other sins against the second table are punished by famine, war and other calamities, so sins against the first table, ungodly sins, are punished by the first table.

¹⁾ Erlanger:

Teachings, ungodly and idolatrous worship, as we have heard above, to be punished with the utmost desolation. This is shown by the example of the Jews, to whom, both in the Babylonian captivity and today, the fact that they were the people of God and so shamefully turned away from their God to idolatry and godless worship is the greatest disgrace.

This is a glorious sermon of repentance, which is especially necessary in our time, so that we may improve our lives and our morals, and keep God's word, practice love and walk humbly before our God, and thus find grace with Him through Christ and be saved from the terrible punishments that are in store for the whole world because of sin. Amen.

The seventh chapter.

beginning is a lament about the wickedness and ungodliness of his people, who had the word, but did not use it for repentance and correction, but continued safely in sins. Then a teaching or exhortation is added that the godly should rely solely on God and His word, and not be dissuaded from the word either by reputation or power, or by association with anyone or friendship.

After this, a consolation is added that, although the captivity must be suffered for the sake of sins, God will not nevertheless reject His people, but will comfort His own, not only by bringing them back to the land of Canaan and taking vengeance on their enemies, but also by sending Christ, who will have a kingdom of grace and mercy throughout the whole world. In this way, the excellent teacher closes his prophecy with a very beautiful sermon about the kingdom of Christ and the forgiveness of sins out of pure grace and mercy, for nothing. But now let us interpret the text in order.

V. 1. Oh, I am like one who slackens in the vineyard when there are no grapes to eat, yet he would like to have the best fruit.

This is a lament. For it grieves a godly teacher that the perverseness

This is the last sermon of this prophet. In the of men is so great that the wicked not only do not mend their ways, but also deliberately grow worse day by day and sin more rampantly, while God sends His word with the intention that men may be warned and refrain from sinning, and escape future punishments, both temporal and eternal.

> But he uses the simile of the vineyard, which is also used by Isaiah Cap. 5, 2. For we have often seen that these two prophets, who taught at the same time, also use the same words. But this simile is taken from the song of Moses, Deut. 32, 32, where he says of the godless Jews: "For their vine is of the vine of Sodom, and of the field of Gomorrah; their grapes are gall, they have bitter berries."

> Christ also used this simile in Matth. 21, 41, where the scribes and Pharisees are prophets about themselves, that the vineyard will be given to others, but God will kill the evildoers. And Joh. 15. 1. Christ compares his church with a vineyard and interprets the single pieces of the parable very beautifully. For he says that he is the vine, but his disciples or the church are the branches; God, he says, is the vinedresser and purifies the vine by his word, so that it bears more abundant fruit. But just as the branches that are cut off from the vine cannot bear fruit, so, he says, it will happen.

if we abide in the vine of Christ, that we may bear fruit through Him, for it is He alone who gives the Spirit and the life.

In this way, the prophet compares the people to a vineyard in this passage, but says that he is the vine dresser who has cultivated the same until now, but complains that he finds no fruit.

The word XXXXX 1)translates Jerome

by early figs, but in general it means the firstfruits of all fruits. But expressly the prophet says: My soul desired the firstfruits. For because he says that he cannot find them at the time of the harvest, one expects the tithes in vain, an abundance of grapes in vain.

But this is part of the common annoyance that has plagued godly teachers at all times. For this is what the world is wont to do, to lay the infirmities of men upon the doctrine and upon the teachers, as our adversaries today, when they speak most abominably against our doctrine, press upon the fruits, lay upon us sedition, mobs, avarice, the tyranny of princes, and other things.

But tell me, can we accuse Micah of either being too lax in teaching or not severe enough in punishing? For you will not dare to accuse his teaching. And yet he himself testifies that he saw no fruit of his teaching in the people; indeed, the more severely he punished the vices, the more they increased. What is the cause of this damage? Truly not the teachers, and much less the teaching, but Satan is the cause, who, while the people sleep, sows tares in the good field. This then grows and proliferates in such a way that the good seed is not only covered but completely choked.

But this does not mean that a man must abandon his profession altogether or be negligent in his duties. For these two things are laid upon the teachers: first, that they may save their souls, as Ezekiel says [Cap. 3:19]. Secondly, that the ungodly world may have a public witness against them, 2) as Christ said.

Says John 15:22: "If I had not come and told them, they would have had no sin: but now they have nothing to excuse their sin."

In addition, there is a third reason, and the most important one, that the name of God must be sanctified, even if all others blaspheme; and there will always be some who accept the word. For God always has His Church where the Word is, even though it is distorted and almost suppressed by various aversions.

V. 2 The righteous (sanctus) are gone from this land, and the righteous are no more among the people. They all lie in wait for blood; each one chases the other to destroy him.

It is usual with the prophets that they express what they have said before in pictures, afterwards simply and without picture. This is exactly what Micah does in this passage. The grapes he sought in his vineyard were those of which he said in the previous chapter [v. 8]: "Keep God's word, practice love, and be humble before God." But since he seeks this among his people, he finds the opposite. He says, "The pious people are gone in this land, and the righteous are no more among the people."

The word sanctus, XXXX, has an active and passive meaning among the Hebrews, namely, he who has obtained mercy from God, and he who practices mercy toward others. For these two things must be with one another: that the servant who is forgiven a debt of ten thousand pounds should in turn forgive his fellow servant a hundred pennies [Matt. 18:28].

"The righteous" (I'ectum) he calls the one who walks on the right road and deviates neither to the left nor to the right, that is, the one who walks in the fear of God and hopes in His mercy. He says that such a one can no longer be found, because he saw that in prosperity all lived without fear and in the highest licentiousness, but in adversity either despaired or turned to carnal help.

This is quite properly contrasted with what he said above, "Keeping God's word," that is. To pay attention to the word which

These two services command fear and confidence in God. If these services are not there, then follows that which the prophet remembers, "that all lie in wait for blood.

Although this could be referred to the murder that ambition and avarice often induce, it is more correctly referred to the killing of the prophets who oppose the lusts of the world, as we see that those who freely attack the godless nature of the papists have to suffer persecutions and tortures of every kind. But since there are very few of them who obey the prophets who advise what is right, what do you think will happen when those who advise what is right are removed by cruelty?

What he adds: "Every man chaseth another to destroy him" is the same as that which Isaiah Cap. 5:7 f. says: "The Lord waiteth for justice, behold, it is drudgery; for righteousness, behold, it is lamentation. Woe to them that draw one hall to another, and bring one field to another, until there be no more room for the poor, that they alone may possess the land" 2c. He punishes at the same time the tyranny and the avarice, which goes with the godless ones in the swing.

The hunt is a laborious thing. The dogs are used for force and the nets for cunning. And the hunter does not face the wild animals 1) unarmed, he is armed with spears, rifles and swords. Apply this to the courts of princes who pursue the goods and chattels of their subjects, to merchandising, to other profitable businesses, and you will find marvelous tricks by which all men are bent on gathering as much as possible, even if all the others should suffer want and perish from hunger.

V. 3: They think they are doing well when they do evil.

This is also a great folly, that the world not only excuses its sins, but also adorns them. Isaiah also complains about this army in the vineyard of the Lord.

1) Erlanger: seris instead of: teris.

[Cap. 5, 20]: "Woe to those who call evil good and good evil, who turn darkness into light and light into darkness, who turn sour into sweet and sweet into sour."

But this happens most in the things concerning the Word and the Church. Since the Jews killed Stephen, they do not want to be considered as having sinned, but even seek the praise of godliness, because they killed him who blasphemed against Moses and God, Acts 6, 13. 6, 13, as Christ prophesied [Joh. 16, 2?: "They will think 2) they are doing God a service by killing you."

Do not the popes and bishops of today also think in this way that the evil they do is well done, since they defend and fortify their own, but condemn the true teaching of the Gospel as the most harmful heresy? But although they cannot defend the obvious shameful deeds they commit, as if they had done well in them, we see that they give free rein to their vapors in the utmost certainty, as if everything were well. Avarice in particular, however, is painted in the most beautiful colors, so that it is considered and honored not as a vice but as a virtue. Not even the most outstanding usurers acknowledge their usury, but defend even usury that takes more than twelve of a hundred in one year (Centesimam). Thus the wicked think that they do well when they do evil.

What the prince wants, the judge says, that he should do him a service again (Princeps petit, judex munera accipit). The rulers advise according to their will to do harm, and turn it as they will.

The prophet uses distributione here to show that all classes have become utterly corrupt and evil, who were supposed to inspire the others to godliness and respectability by their example.

It is incumbent upon princes to provide for the welfare of their subjects, so that they may acquire their food in peace, and that the

They can well provide for their own. But this, he says, our noxia, in Hebrew XXXX XXXx, "from the harmful princes do not do, but demand without ceasing from the The word "pestilence" or "an unfortunate thing" is used. subjects. But it is true what the Greeks say: xxxxxxxxx Hence the meaning is: Those who have much wealth are xxxxxxx xxxxxx [the princes' requests is compulsory. Since Naboth does not want to give the

vinevard to Ahab at his request, he is killed [1 Kings 21:1 ff]. The rest of the court follows this way of the princes.

the judge because of counterservice, that is, he administers the right not according to equity, but according to his benefit. To him who gives him something, he awards the right, although his cause is the worse. To him who gives him nothing he denies justice, large crowd of courtiers, who are good and useful for though his cause is the better, as Isaiah also beautifully interprets this saying [Isa. 5:23.], saying, "Who render justice to the wicked for the sake of gift, and turn away from them the justice of the righteous." With this opinion does not argue, if one refers to the prince himself, whose tyranny the judge supports and defends, because he expects from the same counter-services.

The third season is that of the private lords, but the powerful and rich. What are they like? They speak, hel says, according to their evil hearts, that is, they follow their lusts; they arrange everything according to their will, relying on their wealth and their power.

This I refer in general to all these three estates, for it is in the plural that they keep the upper hand and penetrate with united striving for wickedness. For the word signifies to interlace, to make thick, and, according outrages are not countered both by the diligence of to the figure of metalepsis, which is very common in this language, to strengthen, to make strong, as the proverb testifies ^Pred. 4:12.], "A threefold cord is not easily broken in two." Hence they call, from twisting together, a thick and strong cord.

What Jerome has translated: after the desire of his soul, has rendered more the sense than the words, though the sense is not quite clearly expressed. For the word means punishment and guilt, as we say in German, "to strive after misfortune, to cause misfortune." So it is in 91, Psalm, v. 3. where our [Latin] translation has:

full of evil desires; they obey them and let them shoot

But see, with how short and yet extraordinarily expressive words you find here the courts of almost all princes described and painted with their actual colors. To what lines has one ever heard that such great burdens have been imposed on the subjects, only so that they could build deliciously, dress splendidly and receive a nothing more than to consume the income? For this they do, so that no proper income is sufficient for them. For this reason, they also become a miser to other teachers, who should exercise the law and administer the public offices that are necessary for the secular government.

The same infirmities exist in large communities, for where there are riches, all vices run free. For powerful lords think that with wealth they also possess the freedom to practice all deeds of shame. Hence comes the oppression of the poor, the abominable usury, adultery, fornication, the open contempt of the word and of the servants of the word, the open and indeed the most disgraceful injustice. These, therefore, are the fertile seeds from which the devastation and ruin of kingdoms and commonwealths will follow if these public preachers and by the strict discipline of the authorities.

V. 4. The best of them is like a thorn, and the most upright like a hedge.

Similar is what Isaiah [Cap. 5, 2.] says: "The Lord waited for the vineyard to bring forth grapes. But it brought forth heaplings." For the prophet here also alludes to the similitude of the vineyard. As if he wanted to say: My princes and citizens should be lovely and sweet grapes, because for this reason I teach and try to bring them to repentance. But they are thorns and hedges, whose whole life is such that they prick and tear everywhere.

For they not only do harm by their example, but also injure their neighbor.

In this way Christ uses this simile, Matth. 7, 16: "Is it possible to gather grapes from thorns and figs from thistles? David also uses this image in his last words, 2 Sam. 23:6, but he looks at the outcome, saying, "The transgressors will be plucked up like thorns. But our prophet looks more at their whole manner, that they prick like thorns, and yet have a very smooth bark. In this way, those who seek their advantage by harming others, and live most unrestrainedly in all deeds of shame, still disguise their ungodly nature.

But when the day of your preachers comes, when you are to be visited, they will not know where from.

Here he also threatens the godless teachers who flattered the princes because of their avarice. They did not punish the vices, they did not threaten the sins with punishment, but also sat down against the godly prophets, as if what they had threatened the sinners would not come. Therefore he says: Because such is your way, the punishment and the divine vengeance will truly not slumber, but the day will come when your watchmen, that is, the bishops and teachers, will be accused of lying, and you will be afflicted by the Assyrian and the Babylonian, and then it will happen that those who comfort you now, who promise you glorious things, as if God would turn a blind eye to your sins for the sake of the temple and its worship, will be assailed by sudden terror and calamity, not knowing which way to turn. For this is the general meaning of the Hebrew word

V. 5. 6. Let no man believe his neighbor, let no man trust in princes; keep the door of thy mouth from her that sleepeth in thine arms. For the son despises the father, the daughter sets herself against the mother, the cord is against the in-law; and a man's enemies are his own household.

The prophet's complaint about the corruption of the morals of the whole people goes as far as this.

and about the aggravations that raged with great impetuosity in all classes. Now he adds a very necessary warning to it. Jerome applies this to the false prophets,

and Lyra follows him. The glossa ordinaria 1) refers it in an inconsistent way to the dignitaries in the church, whom one should honor but not trust. Those who follow the rabbis think that the prophet speaks in a worldly way against the unfaithfulness of men, as the old woman says in the comic poet: What can one believe now, or what can one believe? And indeed, the well-known precept of the Greeks is not useless: xxxxxxx xxxxxxx [remember that you must not trust]. For the recesses of human hearts are so deep, the corruption of character and morals is so great, that one does not know whom to believe. Nor is there a lack of examples; as Jerome also laments in this passage, that a son has longed for his father's life, a brother for another. For, as the poet says 2):

Vivitur ex rapto; non hospes ab hospite tutus, Non socer a genero. Fratrum concordia rara est. Imminet exitio vir conjugis, illa mariti. Lucida terribiles miscent aconita novercae. Filius ante diem patrios inquirit in annos.

[One lives from robbery. The host is not safe from the guest, the father-in-law not from the son-in-law. There is seldom harmony between brothers. The husband is intent on the death of his wife, and she on that of her husband. The frightening stepmothers mix clear poison potions. The son counts the years until the death of his father.

Since such examples are not infrequent, people are rightly reminded that they should not believe anyone lightly, and Scripture does the same reminding, but in a somewhat different way. For it forbids trusting in men in such a way that we should place all our confidence in divine help, which cannot fail. But the counsel and help of men deceives, indeed, brings about

¹⁾ Cf. Walch, St. Louis Edition, vol. XVIII, 164, note -.

²⁾ Marginal gloss of the Jena edition: Oviäius.

show that those who have undertaken new things by trusting in human help have come to ruin. For this trust in man is a sin against the first commandment: "I am the Lord your God. Therefore, certain punishments follows the same.

Therefore, as Scripture everywhere exhorts to trust in God, so it everywhere condemns trust in men. But it allows the trust, that I say so, Oeconomicam et politicam, in the household and in the worldly regime. Paul says [1 Cor. 13:7]: Love is not suspicious. Since husbands are commanded to love their wives, distrust and suspicion must be completely removed from the married couple, as Solomon says, Proverbs 31:11: "A man's heart can rely on his wife." That is, he not only entrusts her with the management of the household, but also believes that he will be loved by her again and that she will not be moved by love toward others. This trust between husbands and wives must be there from time to time, unless facts should make it otherwise.

Thus, a householder entrusts the domestic work to his servants. A prince believes that he is loved by his subjects. In turn, the subjects have the confidence that they are dear and valuable to their prince and that he cares for them. This trust not only nourishes love, but it is also the only bond for the heart and for all affairs. Therefore it is necessary and commanded by God. But it is, as I have said, a trust that concerns the household and the worldly government, and does not have to override trust in God. But because it can happen that we are deceived here and there, we must also ask God to preserve this bond of hearts, and at the same time careful attention and diligence are necessary. For often careless people, by their carelessness, give others cause to sin. If a householder has no care

Also often harm, as Isaiah says [Cap. 36, 6.] that the If a prince is not concerned with the work of the servants Egyptians would be like a reed stick to the Jews, which and governs them, it is no wonder that the servants breaks when one leans on it and wounds the arm. And sometimes either stop working or spoil something. A all the histories of the Gentiles are full of examples that prince should also order others to take care of his affairs in such a way that he nevertheless governs himself to some extent.

> But as for the present passage, the prophet does not speak of the civil distrust which must sometimes take place because of the unfaithfulness of men; this memory must be referred to more important things. He has lamented that neither princes nor judges exercise their office, has also said of the lusts of private men. Now, therefore, he adds this warning, so that the godly may not also be distracted by such aversions into godlessness. For there is a great danger in the multitude of distractions, as the so many sermons of the prophets testify. In the 125th Psalm, v. 3, it says: "The Lord will not let the scepter of the wicked remain over the company of the righteous, lest the righteous also stretch forth their hand unto iniquity."

> And Christ, Matth. 18, 8. f., warns seriously: "But if your hand or your foot offends you, cut it off and throw it from you. It is better for you to become lame or crippled, than to have two hands or two feet and be thrown into eternal fire. And if thine eve offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, than to have two eyes, and be cast into hell fire." That is, don't let anyone make you angry, even if it seems that you can't do without them any more than you can do without an eye or feet. Tear out the eye, cut off the foot, and get rid of it however you can, do not consent 2c.

> In this way, the prophet also preaches in this passage that we should not have such great regard for friends, that we should not have such great regard for princes, even that we should not have such great regard for those who are most closely associated with us, that we should be provoked by their example to depart from the word or to do contrary to the word; for they are men, whoever they may be.

Therefore, one must live to God's will and follow His word, for He is greater than man, and can snatch out of the misfortune that men cause, while on the other hand men deceive, and, though they do not bring us into danger, yet they leave us in danger.

V. 7. But I will look to the Lord, and wait for the God of my salvation; my God will hear me.

Here the prophet interprets himself. For what he said above in a negative way, he now says in an affirmative way and transfers the matter to his person. He says: Do not trust in men; trust in God, if you want to be preserved as I do. These words are full of faith and comfort. In order that we may understand them all the more correctly, we must direct our thoughts, as it were, to the matter at hand.

This is the last sermon of the prophet who, as we can see, attacked the vices of his time with great courage and threatened punishment. And even with this he was not satisfied; he also shows the way how to improve life and reconcile the wrath of God. Since he now sees that the ungodly world does not heed the threats and the salutary teaching, but continues in sin, he does two things that are especially glorious. First, he does not let himself be moved by the aggravations of the godless crowd, but remains firm in his mind, and will not change it, even if for this reason he should make enemies of all men. This prophetic and heroic steadfastness is necessary above all for a faithful teacher.

But the other thing is even greater, that he, since with such an ungodly life the punishment and vengeance of God could not be avoided any longer, does not abandon all hope, but turns his eyes to God, being sure that even though the general punishment should be like a flood of sin, God knows how to save and preserve His own, as Peter also says [2 Ep. 2, 9].

It is completely the same in our times. The world is so immersed in sins that nothing can be done.

can expect other than a certain devastation of the whole of Germany. For not only the idolatry and blasphemies of the time of the Pabst deserved this. 1) but even greater causes of such punishment are the contempt of the revealed word, the ingratitude, the disobedience. yes, also the boundless licentiousness in all vices. Therefore, we too must follow the example of the prophet. First of all, we must not allow ourselves to be seduced by the astonishments and turn away to the ungodly nature. For let every one of us think in such a way that, even if the whole world were given over to fornication, avarice, eating and drinking, we would still want to live chastely, charitably and moderately. Secondly, that we do not completely abandon the hope of salvation, even though at this hour the Turk and all misfortune would come.

The prophet was not supposed to see the destruction of Jerusalem. He saw the desolation of the kingdom of Israel and perhaps also the siege of Jerusalem, which happened by Sanherib in the eighth year after the kingdom of Israel was conquered. Therefore, these words of his go to the church that would be there at the time of the desolation, and are addressed to the small flock of the godly who saw that calamity. He instructs them not to give up hope of salvation, but to lift up their eyes to the Lord, who is a God of salvation and hears the prayers of His own. These are short words, but they weigh very heavily and comprehend the most important things. For they not only include a beautiful contrast, but also contain a very necessary lesson.

I will take heed or "look to the Lord", he says, I will not follow those who have their righteousness, wisdom and power in mind, who trust in the riches and friendship of other people. For all that can be accomplished by men is deceitful. Therefore I will turn my eyes to him who is the almighty God; from his hand I will receive. The 123rd Psalm, v. 1. 2. paints such an attitude.

I lift up mine eyes unto thee that sitteth in heaven. Behold, as the eyes of servants look on the hands of their masters, as the eyes of a maid on the hands of her wife, so our eyes look on the LORD our GOD, until he be gracious unto us." There is therefore a special emphasis in the word "to the Lord," for he opposes it to all human help

Secondly, he adds, "I will expect of the GOd of my salvation." A great faith, that he calls him "the GOt of salvation", who wants to and can save him. But he adds expressly, "mine," for only this is the right faith, which appropriates to itself (Sibi ipsi applicat) the mercy of GOtt and salvation. This GOD, he says, I will expect. Why does he add this? Certainly, to indicate that, although he is certain of his salvation, he does not want to dictate to God the time, the manner, or the center of salvation. For that would be tempting God, as if, if this time passed by unused, salvation would be impossible afterwards, as if salvation could only come to us in one way and by one means. Those who want to free themselves from this temptation wait until God Himself determines the right time and the way, for He is a helper at the right time, but what the right time is. He determines Himself.

Third, he says, "My God will hear me." See how stubbornly he insists that he has God, as if the rest of the wicked do not have God. The wicked also have God, but an angry God, and the God of vengeance, not of salvation. But the prophet boasts of his salvation, and of his God, who does not take pleasure in the godless nature of the despisers of the Word.

This my God, he says, will hear me. Why is that? Of course, because the prophet, while the help is going away, will not stop praying, will not cease crying for help. Because in this way, when we pray without ceasing, we prove to God our faith that we do not yet despair of his salvation; we also prove to God our patience that this delay does not make our hearts despondent. For this is a not uncommon temptation, that men, when they wait for help, and therefore

and see that it is postponed, think that either God does not care about them or that their prayer is not pleasing to Him. Therefore, they leave the prayer pending out of a kind of desperation.

But the prophet who waits and still hopes for salvation also persistently hopes that God will hear. Therefore, he indicates that he does not slacken his prayers, but rather that he continues to do so day by day in the hope of obtaining salvation, as Christ teaches in the parable of the unjust judge and of the friend who asked for bread in an insolent manner [Luc. 18, 5. ff. and 11, 5. ff.]. Such commandments and examples should be before our eyes in all perils, so that we may awaken ourselves to persevering hope, 1) even when it seems that one must despair altogether.

V. 8. Do not rejoice, my enemy, that I am down; I will rise again. And though I sit in darkness, yet the Lord is my light.

The prophet has directed his ministry in regard to the sure and impenitent sinners, for he has punished the sins and threatened the most severe punishments. And so that he would not omit anything, he also indicated the way in which they could be reconciled to the Lord, namely, if they did not surrender to the aversions, but followed the word and looked to God. But when he sees that he is of no avail, he lets them go and pursue the lusts of their hearts. For with such people nothing remains but that they learn that what they laughed at when they heard from the prophets that it would come is true.

Therefore, he now turns to the other part, to the godly, who let themselves be reminded by the sermons of the prophet, recognized their sins and repented, and nevertheless had to suffer the common misfortune at the same time according to God's determined decision. But he consoles them in the most beautiful way and promises that not only the enemies will suffer severe punishments for their cruelty, but that they will also be punished for their sins.

¹⁾ Wittenberger and Erlanger: exeitenauk instead of: excitsrnur.

but also that Jerusalem will be rebuilt and become much more glorious than it has ever been. For although it has had all its neighbors as enemies until now, it will happen afterward that it will rule over all of them, and its enemies will show it honors of every kind. God will also give much more glorious signs of His favor than those in Egypt. But all this comfort must be related to the spiritual kingdom of Christ through the gospel.

In the beginning there is an address to the Assyrians and Babylonians, by whom the people of Israel were most severely afflicted at various times. For the latter devastated the kingdom of Judah, the latter the ten tribes of Israel, and led the people away captive. It could not fail that the crude and godless Gentiles became arrogant because of these victories, as we see in Rabshakeh in Isaiah [Cap. 36, 2, ff.] and in Belshazzar in Daniel [Cap. 5, 2. ff.]. For both are proud because of the victory, and blaspheme the GOD of heaven. They praise their idols, as if these had given them such great success, but despise the GOt of Israel and ridicule Him as a noncontentious GOt who had not been able to save His own, as they say here [v. 10.], "Where is your GOt?" This exceedingly great certainty of the wicked adds to the misfortune of the godly, that it seems to them as if they were completely forsaken by GOD, and think that there is no hope of salvation. For this is always the way of our flesh, if it is not governed by the Word of God and the Holy Spirit, that it is overconfident in prosperity but despondent in adversity.

Therefore the prophet sees, as if it were before him, the faintheartedness of his own and the arrogance of the adversaries. Therefore he admonishes them not to exalt themselves because of the misfortune of his people and adds the causes, namely that it will happen that the fallen will rise again. This, however, is so that he may raise his people to the hope of salvation and fortify their wavering hearts. Therefore he says: "Do not rejoice, my enemy, that I am down." He sees that it belongs to humanity that we come to the aid of the fallen and either raise them up if we

or at least let us be moved to mercy by their misfortune. But this is the fate of the church, that no one is moved by its misfortune, but that the enemies inflict one misfortune after another on it. and cannot be satisfied by any torture. however bitter. In this way Christ, the head of the Church, saw on the cross how the synagogue shouted for joy and mocked the dying man. But this mirth of the wicked and their laughter was of very short duration. Since Christ was scarcely laid in the tomb, and it now seemed that the satiated cruelty of his enemies would rest, a new and unusual fear seized them, that they were afraid even of the dead corpse, and Christ rising on the third day compels them that they must seek in falsehood an altogether untenable protection. For the enemies of Christ themselves are the messengers and witnesses of Christ's resurrection. In this way, the prophet also consoles his own, who lay depressed by heavy misfortune and therefore trembled in their hearts, while the enemies were joyful. He says: You will rise again. Truly a wonderful and almost unbelievable word for those who saw that they were so depressed that it seemed as if no human power 1) could raise them up. The largest part of the people was worn out by the war. the remaining were led away captive. An almost endless time of captivity was predicted by Jeremiah, namely seventy years; for very few of those who had seen Jerusalem returned to the land of Canaan. The other great multitude had been put forth in Babylon among the Gentiles without the fatherly ceremonies and customs. Therefore, it seemed that all would degenerate into pagans under so many and so great aergernissen of the godless Gentiles. And yet the prophet promises the certain hope that the people shall remain unharmed, saving. "I will arise again." And he was not mistaken, for the kingdom of Judah has been restored to its land, the walls of Jerusalem, though in puny time, are as

1) VI is missing in the Erlanger.

Daniel, until Christ finally came, and through the preaching of the Gospel the ten tribes of Israel were also resurrected and united with the true church of believers.

But it is especially remarkable that the prophet adds: "Though I sit in darkness, yet the Lord is my light." For it can be held against the prophet: that lies in the distant future, what you promise; meanwhile all will be afflicted in various ways, but many will be carried away by death. What will happen to these? Verily, these promises, which will come to pass only after so long a time, will avail them nothing. Therefore, he answers that this calamity and death are like a terrifying darkness, which will be illuminated by a spiritual and eternal light, namely by God Himself, whose word shines like a light in a dark place [2 Pet. 1:9], so that we will not become fainthearted and despondent because of the calamity.

This is the glorious consolation by which all bodily adversity must be overcome, even death. For what is it when a man suffers from an incurable disease and is consumed, as it were, by a daily death? - What is it when he is imprisoned in Turkey? What is it when he suffers want and is oppressed by poverty? What is it when he endures other hardships, whether in the home or in the worldly regiment? Is not all this temporal, and has constantly this condition with itself, that it must become once differently, at least then, if with the life a change must proceed? Therefore these things, as the prophet calls them, are darknesses, and indeed terrifying ones, which we all by nature flee and abhor, for the flesh cannot but abhor this adversity. But look at the word, at this spiritual light of which the prophet speaks here, and you will realize that this darkness will be overcome by the light from which these rays of consolation burst forth: "A father chastens his son whom he loves" [Proverbs 13:24]. "We are chastened of the Lord, lest we be condemned with the world" [1 Cor. 11:32]. "The sufferings of this time are the Lord's

We are not worthy of the glory that will be revealed in us" [Rom. 8:18]. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" [Matt. 11:28]. "I have no pleasure in the death of the wicked, but that the wicked turn from his way of being, and live" [Ezek. 33:11]. "The smoldering wick he will not quench" [Isa. 42:3.1. "A troubled and a bruised heart Thou, GOD, wilt not despise" [Ps. 51, 19.]. "He that forsaketh father and mother for my sake, the same shall take it a hundredfold" [Matth. 19, 29.]. "He that loseth his life for my sake shall find it" [Matth, 16, 25,]. For there are innumerable sayings of this kind in the sermons of the prophets, the apostles and Christ, which shine before the godly in the midst of the feeling of misfortune, so that they do not despair, that is, they illuminate the darkness that is unbearable to the flesh.

But it does not prevent that these hardships are punishments of sins, because the prophet confesses and acknowledges the sin immediately, in his person and that of all saints. The only thing that remains is that you also recognize your sins and do not persist in them. Even a father chastises his son for sins, and yet this very chastisement is the sign of a fatherly heart. Thus Paul says [1 Cor. 11:32] that we are chastened of the Lord, lest we be damned with the race. Therefore, the hardships that God imposes on the godly or penitent for the sake of sin are certain signs of God's grace and proper sacraments, as the epistle to the Hebrews, Cap. 12, 5, beautifully interprets this very passage. They also become exercises of faith; they become works of obedience to God, and have the promise of eternal rewards. We too should see all this light with our eyes and with our heart, and then it will happen, as Paul says [Rom. 5:3-5], "that we may boast even in tribulations. knowing that tribulation brings patience, and patience brings experience, and experience brings hope, and hope does not bring to shame". For we know through the Holy Spirit, who is given to us, that we are loved by God. and that grace flows down upon us like a flood of sin.

V. 9 I will bear the LORD's wrath, for I have sinned against him, until he execute my cause and do me justice; he will bring me to the light, that I may see my delight in his mercy.

Here he interprets more clearly what he said above about darkness and light. And in the beginning there is a glorious confession. He acknowledges that this misfortune comes from wrath, namely from the wrath of the Lord. Then, not covering anything up, he adds the cause: "I have sinned against the Lord, therefore I am smitten.

Therefore, this passage contains by far the most useful lesson, that even in misfortune we should not merely lament and weep after the manner of women, but lift up our eyes and look for the cause of the misfortune. For then it will happen that we will not only firmly believe that we will be punished more easily than we deserve, and therefore be more patient and composed. But we should also refrain from sinning and live in the fear of the Lord, which is true repentance.

Therefore, this passage contains the extremely important doctrine of repentance. For since he expressly says: "I will bear the Lord's wrath, for I have sinned against him." he thereby truly indicates that it will happen that sins will always be followed by their proper punishments. If an adulterer, a usurer, an ungodly despiser of the Word and the servant of the Word thought this to be certain, do you think that he would then sin so surely? They believe the opposite; for seeing that men can be deceived by an honorable appearance, they have confidence that they can also deceive GOD. For they think that God, like Cupid, 1) flies around among men with closed eyes without feeling, without caring about men in any way. Therefore, they sin so surely, without any fear that the punishment will follow, until, after the long time that God gives from the treasure of His goodness for repentance, the punishment seizes them. Then they lapse into a frightening apathy or despair, as the examples are before eyes, where iil your very slightest adversity an extra-

1) Erlanger: eupictinsm instead of: Eupiclinkm.

orderly consternation of hearts is felt.

Therefore, this teaching is necessary, so that we may follow the example of the prophet in all misfortunes and dangers, and pay attention to the cause of the misfortune, and confess that our sins are not merely the cause of such misfortunes, but the real cause. Then it will happen that we will say with the prophet, with a humble and yet with a strong and constant heart, "I will bear the Lord's wrath," while the world, on the other hand, in the highest impatience, either despairs or looks for illicit help from men and devils.

It may seem ridiculous that Basil, in a letter in which he laments the death of his mother, adds that this happened because of his sins. But truly, he who would have the least trouble flow from this source does not err, but lives finely in the fear of the Lord.

Almost the same teaching is presented to us in the 116th Psalm, v. 11. First, he laments that he is afflicted and freely confesses that all men are liars, that is, that all men are sinners before God and are justly punished. Afterwards he adds [v. 13.], "I will take the healing cup, and preach the name of the LORD," that is, I will bear the punishment patiently, I will present myself for chastening, and at the same time call upon the name of the LORD, since he will deliver me again, and as Micah says below [v. 18.], whose wrath is not eternal, but lasts only a moment. For this hope must be persevered in. For those who lose this hope cannot consider God to be a Father, but consider Him to be a tyrant who is eternally angry and leaves no room for forgiveness.

But the prophet has expressed this hope very beautifully in this passage. He says: "I will bear the Lord's wrath," but not forever; I will bear it only until "he executes my cause and brings me justice.

Dear one, how does this agree with each other? For he also confessed that he was a sinner and bore the wrath of God because of sins. And yet he says that God is in his cause. Right will create. But what cause? What justice? What is due to a sinner other than punishment?

This is true if you go by the law. But the prophet has another light to follow. He sees that the church in this life not only participates in the evils, but also that the church itself stumbles in many ways due to weakness. This, therefore, is the right that God establishes, and this is the thing that He carries out, that He both punishes the ungrateful world according to merit, and involves His Church in common dangers, so that it, chastened by the Lord, may recognize its sin, ask only forgiveness, live in the fear of God, resist the flesh, and not indulge in sin. Since the Lord does this by corporal punishment, like a kind father, he again caresses the children and accepts them back. This is the controversy and the judgment, that he smites, not that he may destroy, but that he may punish and destroy sin in us, but save us and comfort us again.

Thus the church is burdened with many misfortunes in these last times. For the popes persecute the doctrine and want to protect the old idolatry, and the Turk rages cruelly, and with great success. Here, therefore, according to the example of the prophet, we must recognize the wrath of God and confess our sins, and at the same time hold on to this hope that the Lord, by striking us, will establish justice for us and guide our cause, namely, so that He may bring us to repentance through this ruth, and finally free and make holy those who repent, but destroy and condemn the Turk in his own time.

Thus the prophet says here: "He will bring me to the light," that is, he will again comfort the captive and oppressed people, and I will see his righteousness, that is, "I will see my delight in his mercy," by which he justifies those who recognize their sins and hope in his mercy. For this piece explains what he said above about the "right," that you understand such a right, which is connected with the righteousness of God, that is, with the forgiveness of sins, that God will give those who recognize their sins and hope for His mercy.

patiently suffer the deserved punishments, will forgive, have mercy on them and give them bliss.

V. 10. My enemy will have to see it and stand with all shame, who now says to me, "Where is the Lord your God? My eyes will see that she will then be trodden down like dung in the street.

The emphasis that lies in the word XXX is well known, for it means to look at something with special care and thought. Furthermore, this passage shows that God allows the temptations to become so strong that the wicked think that the Church is not only without God, but rejected by God altogether. But when it has come to this point, as it were to the peak of the contestation, then the hope must be held out that those who are now trodden down will be trodden down again. This consolation must also be applied to the other, spiritual temptations of sin and death. For faith and the mercy of God must necessarily retain the victory, even in the midst of death.

But what shall we say to this? The prophet has accused the Gentiles above that they rejoiced over this misfortune of the Jewish people. But now he says that he himself wants to do what he condemned in the Gentiles, namely to look with joy at the downfall and the trampling of Babylon. Rather, it would have been fitting for him to have been moved by the misfortune of those as well and to have borne sorrow over it, but not to mock the afflicted, not to rejoice over their misfortune 2c.

I answer: The enemies of the church have twofold sin, for they not only sin against the second tablet by treating the people of God exceedingly cruelly, but also against the first. For out of hatred against God and the right worship, they rage against the people of God. Since these people are handed over to punishment by God, not only is the church freed, but blasphemy is also prevented, and space is created for the Word and for the practice of divine service. Is this not worthy of joy and to be desired and implored with all our heart? Thus also writes the Lord's Prayer

God. But this is always connected with the downfall of gospel, that Jesus, born of the Virgin Mary, is the Son of those who blaspheme and persecute the Church and the God, in whom the Father was well pleased, so that Word of God. Therefore the saints do not rejoice in the whoever believes in him shall not perish but have eternal destruction of the ungodly, for they would rather that they life. believed and were preserved; but since they do not want this, the saints rejoice and are glad that the Lord opposes began in Jerusalem and on Mount Zion, as was also said the pretensions of the ungodly, that he does not allow his above. But it did not stop there, but spread out into the word and his worship to be completely suppressed, even whole world, and this spreading out was the right bar of though he allows [his own] to suffer for a time.

V. 11: At that time your walls will be built.

It is known how Jerome interprets this passage. He connects it with the preceding, and draws it to the desolation of the kingdom of Babylon by the Medes and the Persians. But the opinion of the prophet is quite different. He has ended the consolations concerning the kingdom of the flesh, that the people should be brought back, and disturbed the heathen who held the same

Now he goes on to what followed the bodily restoration of the kingdom of Judah, namely that Christ would then be revealed in the flesh and bring a new kind of teaching, of the forgiveness of sins by grace, free of charge. When this time shall come, he says, the time shall be when thy walls shall be built up. For only then will the throne of David's kingdom be confirmed, not the one that is on earth and will be destroyed like other kingdoms of the world, but a spiritual and eternal one, namely the kingdom of forgiveness of sins and eternal life.

And God's word (praeceptum) far out.

Here he interprets the "building" of which he said that Jerusalem will be built in such a way that the word (praeceptum) will be spread into distant lands. For here is the word XX, which is used in the second Psalm [v. 7. in guite the same sense, where the prophet preaches of the kingdom of Christ, and says that Christ will preach the commandment, namely this: "The Lord hath spoken to

that one should ask for the sanctification of the name of said to me, "You are my Son. For this is the word of the

This commandment of the Lord or this teaching the city of Jerusalem, that is, of the kingdom of Christ. For so a great and infinite kingdom was prepared for Christ by the word of the Gospel, as the prophet also now interprets this more clearly, so that it is not necessary to invent strange and unruly opinions.

But here also the contrast is to be noted. He does not say of the commandment of Moses that this should be spread among the Gentiles, that the Gentiles should be circumcised, that they should be required to sacrifice according to the law and other customs, for this commandment remained only with the people of God. But this commandment, that the Son should be heard, worshipped, kissed, that, he says, will be spread far and wide, from sea to sea, from the waters to the ends of the earth. For this reason, Christ also compares the gospel to leaven, which will penetrate the whole world, and to lightning, which travels suddenly from the beginning to the end and cannot be hindered by any human power.

V. 12 And in that day shall they come unto thee from Assyria, and from strong cities unto thee, from strong cities unto the waters, from sea to sea, and from mountain to mountain.

I pass over the useless games, whether it consists of two words, as the Septuagint translated, and Tyre is meant, or whether it is one word and means a fortress. For the prophet keeps here the usual way of speaking, which the other prophets have also used when they speak of the kingdom of Christ. Thus it is said in the 72nd Psalm, v. 8: "He will reign from a sea to a fortress.

from one sea to another, and from the waters to the ends of the earth. Who does not see that Micah wanted to imitate this passage, as also Zechariah does, Cap. 9, 10: "He will teach peace among the nations, and his dominion will be from sea to sea, and from the waters to the end of the world. Here, therefore, it is not necessary to dispute which are the waters, which are the mountains, which are the strong cities of which the prophet speaks. For he wants quite generally and absolutely that the world of the gospel should be spread into the whole world

V. 13 For the land will be desolate because of its inhabitants, because of the fruit of their works.

See the special care of the Holy Spirit. He sees what thoughts the godless synagogue will have in the future, that they will hope for a fleshly kingdom and not respect the word of the gospel. The Holy Spirit wants to remedy this error, which not only obscures the kingdom of Christ, but also abolishes it. Therefore, he adds of the land of the Jews that it will be desolate, that is, that the physical kingdom together with the priesthood and legal worship will be completely destroyed and laid waste.

Therefore, what he said about the walls not at all referring to the physical Jerusalem, but to the kingdom of Christ, which is spiritual and is built by the word of the Gospel. If you do not follow this opinion, it is as if the prophet contradicts himself. For how is it true that Jerusalem shall be built, and all the land laid waste? But this does not dispute with each other, if it is understood of spiritual building.

But where does this anger come from? Certainly "because of its inhabitants and because of the fruit of their works". Here he summarizes in short words the doctrine of repentance which all the prophets treat. The world is quite secure in all sins, but most of all in the sins against the first tablet, because it defends them and presses on them as a righteousness. For where is there a monk who thinks that he sins when he keeps the Sacrifice of the Mass?

when he fasts, when he prays? And yet the saying is true [Rom. 14:23], "That which is not of faith is sin." But since a monk offers mass, fasts, prays according to his way, it is impossible for him to believe, because he has no word by which he is commanded to do these things in such a way.

Although the sins against the second table cannot always be excused by the wicked, we see that their security is increased by the fact that God does not punish them immediately. Therefore, the miser continues in his miserliness, and heaps up riches wherever there is opportunity, the fornicator pursues his fornication 2c.

But what will finally be the end of such doing? Certainly what the prophet indicates here: "The land will be desolate because of its inhabitants, because of the fruit of their works. Their deeds are evil, and therefore evil fruits are born of them. But this will be the end, that the tree will finally be cut down and thrown into the fire. This is the general rule that is held against all who do not repent.

V. 14 But feed thy people with thy rod, the flock of thine inheritance, which dwell both in the forest alone, and in the field; let them feed in Bashan and Gilead, as of old.

This piece is, as it were, a prayer of the Church that believes the Gospel and sees that downfall of the synagogue.

Furthermore, every single word must be carefully considered. It is something great that the church that believes the gospel calls itself the people of God. For this was previously the name of the synagogue, which had the law given to it by God, the circumcision, the sacrifices, the Temple, the prophets, the fathers. These were glorious testimonies by which God testified that this people belonged to Him. What similarity has the church, which is gathered from the remnants of the Jews and the Gentiles? which also departs from the law. And this was also the reason why the synagogue set itself against the gospel with such great power.

Therefore, if you follow the outward appearance, the synagogue had greater and more testimonies than the church of the New Testament. For here you do not see the temple, not the circumcision as a sign pronounced to the body, not the magnificent services. Therefore the church of the faithful in this place itself confesses that it dwells both in the forest alone, and out of the field, while the synagogue dwelt, as it were, in a very well-kept garden, and in an exceedingly strong city. For that which she has is without all outward appearance. The forgiveness of sins and eternal life are held out to her. but only in word. The sign of this promise is baptism, by which the skin is washed away; likewise the Holy Communion; these are ridiculous spectacles to the Gentiles and the Jews, even to the Papists, For to them it seemed too little to be baptized with water, therefore they devised another more brilliant baptism, namely the vows of the monks. They abjured marriage, not of food, not of clothing, not of other things used in a mean way. And these they considered glorious marks worthy of the people of God, and called those who had them spiritual people and the people of God.

But the wretched and double-blind people do not see that the church and the people of Christ are a spiritual kingdom. Therefore, it has no outward characteristics other than those that are very contemptible, namely, the word of the forgiveness of sins, baptism into the death of Christ, and the Holy Communion. When the pagans, the Jews and the papists look at these, they consider them small, because they do not consider what these things are based on, namely the blood of the Son of God.

But the church pays attention to it and recognizes this treasure. She sees that the Son of God is given and born to her, as the prophet [Isaiah, Cap. 9, 6] speaks. Yes, she sees that he was also killed on the cross for us, so that we might live. She recognizes that the word of the Gospel, baptism and Holy Communion are sealed with the blood of the Son of God. Therefore, it boasts with truth that it is God's people.

For compare hiemit the law, the Be

the sacrifices, the temple, the land of Canaan, and everything else that this people had, and of which they boasted highly. Dear one, what is this against the blood of the Son of God? Furthermore, if what is decreed and done by God's commandment does not deserve to be compared to this. Dear, where then will the vows of the monks, the impure celibate state and other things of this kind remain, which are invented by men, but nowhere commanded nor approved by God?

Therefore, with the prophet, we do not describe the Church or the people of God as the carnal Israel, which was adorned with circumcision, endowed with the land of Canaan, ordered by God with ceremonies and laws. For if one were to describe the people of GOD in this way, one would be forced to exclude all the fathers who were before circumcision: for these things were the adornment of an outward kingdom. But the people of GOD are and always were those who believed in the promised Seed. Therefore, in the Church there were always the promises of the Seed, and after this Seed appeared, it is commanded to us, not only by the Word, but also by Baptism and Holy Communion, both of which are instituted so that we may know that the Son of GOD was given to us and sacrificed for us on the Cross 2c... just as before the appearance of this Seed, the sacrifices were the models of this sacrifice that was to be offered through the Son of GOD.

This description of the people of God is true and certain, therefore one can base a certain judgment on it. For wherever there is not the blood of the Son of God, or faith in the promised Seed, there is not the people of God, even though there is the law, sacrifice, good conduct, power and prosperity, and all that can be desired or praised by men.

But just as the church of the faithful has snatched the name and title of the people of God from the synagogue, and calls itself the people of God, so it also snatches the glorious name of the inheritance of God from the synagogue and calls itself the herd of the inheritance of God. Until now, the synagogue had had this title, for this people alone the Lord had inherited.

chooses to dwell in it, to speak with it, to protect it; in it Christ was to be born. But since the synagogue did not the church of believers was accepted as an inheritance, as David says in the second Psalm [v. 8]: "Cry out from me, and I will give you the Gentiles as an inheritance", as if he wanted to say: This is too little for Christ, that he has the Jews who spurn the gospel, he must be the Lord of the whole world.

As far as this passage is concerned, the church, which recognizes that it is the people and the herd of Christ's inheritance, asks him to feed them with his staff. Here, first of all, a different nature of this king is indicated than that of the kings of the world. For these rule and enjoy the labors of their subjects. But Christ, as a shepherd, cares for his subjects, he lays down his life for them. He does not flee from the wolf, as the hirelings do, but throws himself against the wolf, so that the sheep they came out of Egypt. may be provided with safety.

But he expressly says, "Feed me with thy rod." For here is the word which is found in the 23rd Psalm, v. 4: "Thy rod and thy staff comfort me." He does not, therefore, want the rod of Moses, which chastens the erring sheep, but that by which the pasture is shown, and the wolves are kept away. For the church sees that it constantly needs the protection of the Word against Satan and his members. And there is no other means against spiritual malice and deceitfulness than the rod of the shepherd, that is, the word of the gospel, which shows that the prince of this world is judged.

This danger is beautifully indicated by the prophet, when he says that this host dwells alone in the forest, where there is a great multitude of ferocious wild beasts, and therefore all the greater danger for the host. For he indicates that the church is surrounded on all sides by enemies, as Christ says [Matt. 10:16.], "Behold, I send you as sheep into the midst of wolves." Yet even in this danger there is no lack of the consolations of the Word. That is why he says the forest is on Carmel, in a fertile place.

It belongs here that he adds: "Let them feed in Bashan and Gilead." These were fertile pastures in the want to accept Christ and his gospel, it was cast out, and kingdom of Israel. But the prophet also wanted to indicate that the rest of the kingdom of Israel would return to the kingdom of Christ. But the prophets, when they speak of the kingdom of Christ, like to use the likeness of the former kingdom, which was a model of the future one, as shortly after Micah also uses the likeness of the exodus from Egypt. But for this reason this is not to be taken from a bodily restoration, as Jerome and after him Lyra do. This is figuratively speaking and denotes a great abundance, in teachers and in words. These are the happy pastures, Basan's and Gilead's in this kingdom, which the sheep of Christ desire and ask for.

V. 15. I will make them see miracles, just as when

The prayer is answered. For he promises that he will also take care of this people, just as he did for the old.

Lyra refers to the people brought back from captivity, just as the Jews do. But who does not see that the people of the law after the captivity saw nothing of the glory and the miracles that the first Israel saw in Egypt. Therefore Daniel [Cap. 9, 25] promises that the walls of Jerusalem will be rebuilt, but "in a short time", that is, not without great dangers and adversities.

That the Lord therefore says: "I will make them see miraculous signs, as at the time when they went out of Egypt", can truly not be understood of the people of the law and of the fleshly kingdom. This belongs to the kingdom of Christ, through which a far more glorious and better salvation has taken place than that which was in Egypt. For Christ did not deliver his church from a tyranny of men, but he saved it from death, from sin, and from the tyranny of the devil. These siud the spiritual and eternal enemies of the human race, and cannot be defeated by any human power. Therefore, God's

Son become the sacrificial lamb. He alone bears the sins of the world, as the Baptist says [John 1:29], and does enough for them, so that those who believe in him may have forgiveness of sins, the Holy Spirit and eternal life. Is this not an infinitely greater possession than that of the land of Canaan, which was granted to the people of the Law?

But why does he call it "miracles" or admirable things? Rather, those things were miracles among the ancient people, when the sea parted, when the Jordan stopped its course while the people passed through, when the sun receded by the space of several hours 2c.

But just as the redemption in the New Testament was much greater and more glorious than that from Egypt, so also the miracles are infinitely greater. For what can be said that is more marvelous than that the Son of God takes on the flesh of a man and is born of a virgin? What is more marvelous than that the Son of God, struggling with death and the devil, allows himself to be overcome, offers his life to these enemies and, while being overcome, overcomes? Thus it is the highest miracle that the man Christ, who died on the cross, rises again on the "third" day from death and the closed grave, and goes to heaven with his flesh, which was immortal thereafter, and sits at the right hand of God. What can be said, or even conceived, that would be equal to these miracles? But this alone is not in the kingdom of Christ, for the prophet also thinks of other things:

V. 16, 17: That the heathen may see, and all their mighty men be ashamed, and lay their hand upon their mouth, and stop their ears. They shall lick dust like serpents, and tremble in their holes like the creeping things of the earth; they shall be afraid of the LORD our God, and shall be astonished at thee.

Lyra agonizes here in many ways by drawing this on the people who were brought back from captivity. But if one looks at the New Testament and the preaching of the Gospel, everything becomes easy and is well suited. Christ redeems the The rest of the Jews in a miraculous way. Since these miracles are preached by the apostles among the Gentiles, they are also added to the church, which is also rightly considered an exceedingly great miracle. For first, "they and all their mighty ones are put to shame," that is, they recognize that their religion, their worship, and all the trust they had placed in idols is void. For that is actually to become ashamed, when you see that you have been deceived, that you have placed your hope in something void, yes, that you have most offended the true God, since you thought that you worshipped him in the most holy way.

This shame is followed by "-they put their hand on their mouth," that is, they will no longer preach these idolatrous services of theirs, but will rejoice that they have been taken out of the mouth and out of the memory of all men.

The third is "that they also stop their ears," that is, that they not only do not teach idolatry themselves, but do not even want to suffer hearing others teach it.

The fourth is, "that they lick dust like serpents. By this image the prophet not only shows the outward humiliation, but also the cause of the humiliation, namely the knowledge of sin and the feeling of the curse because of sin. Therefore, he also uses the simile of the serpent that is cursed because of man's sin, Gen. 3, 14. Furthermore, an excellent image of this feeling of the curse is presented to us in the adulterer David, since he is punished by the prophet [2 Sam. 12, 7. ff].

What he adds of the "worms" also belongs to these terrors of the conscience. As the prophet interprets himself, "they will fear the Lord our God and be terrified of you". This fear is in truth the beginning of wisdom and salvation. For those who are thus terrified and afraid listen to the most eager Christ, who teaches about the forgiveness of sins and eternal life, and take the kingdom of God by force. Matth. 11. 12.

Furthermore, this does not take place only at one time, for wherever and whenever the gospel is taught, it bears fruit among the Gentiles in this way, as our experience also testifies. For how great was the zeal to buy masses! How frequent the invocation of the saints! How much was spent on pilgrimages! How much on the adornment of the churches! 2c. All this is so driven from our hearts by the Gospel of the death of the Son of GOD for our sins that we are horrified even at the mention of such idolatry . .

But, you will say, not all of them do this. For so many meetings [of the princes] (COINVENTUS) prove how nothing at all the greater part of the princes wants to change this idolatry, and they are joined by the sacrilegious sophists. These do theology in a new way. They do not want to recognize any infirmity neither in the old doctrine nor in the ceremonies, but defend even blatant blasphemies in the most impudent way. How does this rhyme with this promise of the prophet?

I answer: Nowadays the Gospel is no better than when Christ and the apostles preached it. For the gospel is preached only to the poor; the great, the mighty, and the wise of the world hate and persecute it. After that they find their priests who defend the Baal service and persecute the godly Elijah. But it is enough for the prophet that among all the nations where the gospel is preached, such fruits will surely follow that some will see these miracles and be converted to faith in the Son of God, who became the sacrifice for the sins of the world.

V. 18-20. Where is such a God as thou art? Who forgiveth sin, and pardoneth iniquity unto the remnant of his inheritance; who keepeth not his wrath for ever: for he is merciful. He will have mercy on us again, curb our iniquity, and cast all our sin" into the depths of the sea. You will be faithful to Jacob and merciful to Abraham, as you swore to our fathers long ago.

Here is one of the most glorious passages in all of Scripture, in which we are instructed about the gracious will of God toward us. This part, however, serves to explain the preceding, so that we may clearly understand what it is that the walls of Jerusalem are to be spread, what the pasture is for the host of the Lord, and what the miracles are that God shows to His people, namely the preaching of the Gospel, which teaches us about God in a completely different way than both the law and our reason. Therefore, as the redemption through the Son of God is full of miracles, so is the teaching of the Gospel, which teaches about this redemption, full of miracles. We human beings are all such that, if we look at ourselves and all that is ours quite closely, we must confess that we are sinners. For the fact that we know God's will from the law does not make it easier for us, but rather increases sin, as Christ shows in the parable of the servant who knows his master's will, but does not do it. Therefore, if we want to judge according to the law what kind of judgment awaits us, it is obvious what we have to hope for. For God Himself preaches in the law [Ex. 20:5]: "I, the Lord thy God, am a zealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation that hate me, and shewing mercy unto many thousands that love me and keep my commandments.

It is impossible to look at this sentence without immense fear and sorrow of heart. For we cannot deny the sins, and the inevitability of the punishment inevitably brings the thus frightened hearts into despair. Therefore, a frightened mind looks around for help and falls into hypocrisy on this occasion, as the examples of Pabstism show; for those who wanted to escape sadness in this way turned to the merit of the saints, to their own good works, to the monastic life 2c. For what else can reason do, which has no other knowledge of God than that which is prescribed in the Law, namely that God is good toward the good and evil toward the evil, as Micah also said above. This knowledge

niss drives either to despair or to hypocrisy and the futile protection of works.

Therefore, Micah turns his eyes away from the law and does not want to know such a God who is angry with sins and sinners, but describes another God, namely the one who does not punish sins but remits them. This is a doctrine that seems to be completely at odds with the law. Therefore, it behooves us to look at the causes of both doctrines, why God threatens sinners through the Law, and why He comforts sinners through the Gospel and promises them mercy. And we see both in the sermons of Micah. The sermons addressed to the people of that time are legal, and make GOD a terrible avenger against the sinners. But the sermons about the kingdom of Christ do not threaten punishment, but promise forgiveness of sins.

Is the prophet arguing with himself, or is the word of God wrong? Not at all. But just as the fear of God and faith in the heart do not conflict with each other, so the teaching of the Law and that of the Gospel do not conflict with each other, if only they are interpreted correctly. The law threatens sinners with wrath, so that people may recognize their sins and humble themselves before God; but the gospel promises grace to the humble through Christ, who has both paid for sins and earned eternal life for all who believe in him, as he says [John 11:26]: "Whoever believes in me will never die."

Therefore, it remains eternally true that God will be angry with sinners who do not repent, and will also condemn sinners who do not repent and humble themselves. Therefore, it remains eternally true that God forgives the sins of the penitent, or the brokenhearted, or the humble, and those who believe in Christ. And this opinion is beautifully indicated by the prophet himself. Above he threatened misfortune of every kind, both to the kingdom of Judah and to Israel; but to those who are humbled in this way he promises grace and forgiveness of sins.

But here in Hebrew there are two after

expressive words: and "wp. The first one is used by David in the 32nd Psalm, v. 1: "Blessed is he whose transgressions are forgiven"; in Hebrew it means: he who is rid of transgressions. And John seems to have imitated this image, since he says [John 1:29] that the Baptist called Christ the Lamb of God: xxxxxx xxx xxxxxx xxx xxxxxx, who takes away sins, so that you may understand that sin is an unbearable burden and presses us down to the depths of hell, from which burden, however, we are freed so that the Son of God takes it upon Himself and relieves us of it.

The other word means to pass by, to pass over. This also beautifully illustrates the mercy of God, who, if we believe in Christ, does not allow himself to be endured by our sins. He passes over them or passes them by as if they were things that are not worth dwelling on, just as a wanderer pursues his way and does not care what he encounters as he walks. For God is well pleased with His Son; those who believe in Him, He passes by their sins, not inquiring after them. 2c.

But exceedingly beautiful is what the prophet adds: "He does not keep his anger forever." For here he summarizes both, that God is angry with sins and punishes them, and yet that he does not let this anger rage persistently without measure, but abates it when we humble ourselves before God, that is, when we recognize sin and ask for forgiveness through Christ and hope for it. This, therefore, is the doctrine that instructs hearts that are frightened by fear of death and the wrath of God, that although God is angry, as we feel His wrath in many ways, He is not angry forever, but sets a measure to the wrath when we repent, as Ezekiel also teaches, Cap. 18, 23. and 33, 11.

But what is the cause of this goodness? Is it merit? Some intercessions of the saints? Some other things that people make up? Not at all, but what the Prophet says: XXX XXX XXXXX, because you have your joy in doing good, because you are merciful, "it is your heart and desire to people

help". That is actually and rightly speaking of GOD. And this is also proven by experience. For shall we not say that he who in the beginning created man immortal and in his own image, and commanded that the earth and all that is in the world should serve him, is merciful and kind? Then, is He not merciful and kind, who did not reject man fallen into sin and death, but promised him salvation through the Blessed Seed? If you consider this, how can you think differently of God than the prophet does here?

But because this knowledge of God brings life and blessedness, Satan tries to suppress it in many ways. He raises false prophets who teach reliance on works and merits, as the entire Pabstacy does. Then he paints a completely different picture of God in our hearts than the one described here by the prophet. For he frightens with the sins, he presents death before our eyes in such a way that this friendly appearance of God disappears completely from our hearts and eyes, and another, tyrannical one is put in its place, as if God, once he has begun to strike, does not know how to find an end to his wrath. Therefore, hearts flee from God, and begin to hate Him, and fall into despair.

Therefore, this sermon of Micah must be carefully recorded, in which he presents God as merciful and kind, just as Christ does John 3:16, when he says: "God so loved the world that he gave his only begotten Son. He does not say that he hates the world, that he abhors it or rejects it, but that he loves it and gives it the highest good, his Son. Because this language is firmly imprinted on the heart, it will follow that even in the midst of dangers and misfortunes we will believe with the prophet and firmly believe that he will have mercy on us again. For what else should the merciful God do?

But what does it mean: "to have mercy again"? Nothing other than trampling sin underfoot and throwing our sins into the depths of the sea, that is, to a

The word "subjugate" is also used here to mean to subjugate or subjugate. But here, too, it is an emphatic word that means to subjugate, to subdue, to bring to ruin. And Paul used a similar expression, but in a negative way, Rom. 6, 6: "Our old man is crucified together with him, that we should serve sin no more." Likewise [v. 12.], "Let not sin therefore reign in your mortal body, to render it obedience in its lusts." But these sayings arose from Adam's sermon to the murderer Cain, where he commands him that he should rule over sin and resist it.

Therefore, the prophet understands here a twofold benefit, the forgiveness of sins and the Holy Spirit. For first of all, sin is so trampled on or destroyed that it cannot accuse or condemn us. For for Christ's sake it is reconciled and forgiven. Then the Holy Spirit is given to believers so that they may rule over sin in truth, that is, resist it, put it to death, and awaken themselves to right and voluntary obedience 2c.

Furthermore, it is not inconsistent to refer what he says about the sinking of sins in the sea or in the water to baptism. In truth, sins are washed away and canceled by the blood of Christ (for we are baptized into the death of Christ). Thus Peter [1 Petr. 3, 21.) used a similar image of the flood of sins, and the Fathers transferred many similar passages of the prophets to baptism.

The last part, about the faithfulness and mercy promised to the fathers and faithfully kept, serves to teach us that the cause of such great benefits is none other than that God is merciful by nature. Therefore, he did not want us to perish, sunk in death and the wrath of God; he wanted to save us, and promised Abraham salvation through the blessed seed. Jacob also had this promise. For he saw that Christ would be born from the descendants of Judah, as his prophecy, Genesis 49:9 ff, testifies.

In this way, Mary commemorates these ver-

in their song [Luc. 1, 54. f.]: "He remembers mercy, and helps up his servant Israel, as he spoke to our fathers, to Abraham and his seed forever." And Zacharias, the father of John the Baptist, Luc. 1, 72. f.: "He remembered his holy covenant, and his oath, which he swore to Abraham our father" 2c.

In this way we see how diligent a teacher Micah is, who so beautifully combines the teaching of the Law and the Gospel. To the law belongs what he preached in the first chapter of the punishments of idolatry, in the second and third of the punishments of avarice, and in the sixth of false worship. Since similar sins burden Germany, it is easy to see what we have to expect, especially since we have a cruel enemy in such close proximity.

To the gospel belongs what he prophesied about Christ and his kingdom in abundance. For he taught about the person of Christ that he was to be born in Bethlehem and that he was the Son of God who had been from eternity. Then he also taught about the kingdom of Christ that it would begin in Jerusalem and then spread throughout the whole world.

but in such a way that the other nations will all go in the name of their God, that is, that the world will have its own worship services, and the true church, while seeking to fortify them, will be in danger, but will not be completely suppressed. These and other things have a manifold benefit, for they straighten the troubled hearts, they teach, they increase the faith, they awaken to prayer with the certain hope of being heard. Therefore, we rightly thank God through Christ for this rich knowledge and pray with the prophet, as Jerome does at the end of his interpretation:

O God, who is like you? who forgives sin, and pardons iniquity to the remnant of his inheritance; who does not keep your wrath forever, but wills to be merciful. Thou hast turned again to us, and hast had mercy upon us. Thou hast subdued our iniquity, and cast all our sins into the depth of the sea. This mercy keep us for ever, that we may walk in the light of thy word, and escape all dangers that threaten us from Satan and from the world, through JEsum Christ, thy Son and our Redeemer. Amen, amen, amen.

End of the interpretation about the prophet Micah.

The main teachings and sayings from the sermons of the prophet Micah.

The first chapter.

The first chapter contains the prophecy of the devastation of both kingdoms by the Assyrian Sanherib. For though he was cut off by the angel from the gates of Jerusalem, and his own suffered a tremendous defeat, yet he greatly afflicted the kingdom of Judah.

The cause of this calamity, he says, was idolatry, that they forsook the true GOD and the temple appointed for the holy services, sacrificed to idols, and chose unholy places, as the histories of the

Kingdom of Israel and Judah at the time of Ahaz.

This teaching is useful for our times. For the idolatry, which was manifold, even infinite, in the papacy, has been brought to light by the gospel. Therefore, those who do not reject it, but insist on it, as the godless crowd of bishops and sophists do, will undoubtedly bring devastation upon themselves, as the examples of the churches are before our eyes, which the Turk, Christ's enemy, most cruelly destroyed.

This chapter contains a particularly noteworthy saying [v. 7] that the goods of the whore shall again become the wages of a whore, that is, that one idolater corrupts another, just as today those who want to be considered the highest defenders of papal dignity plunder the monasteries and church goods acquired through idolatry.

The second chapter.

The second sermon contains a severe accusation against avarice, which is the source of injustice and violence. But the Lord also threatens the miser with destruction.

And here, above all, the security of the ungodly is to be noted, even in manifest sins. For the Jews thought that they could sin all the more licentiously because they were the people of GOD, and were puffed up by the promises. But the saying of the prophet is well to be remembered. "My sayings," says the Lord [v. 7.], "are kind," or promise good things to the good. Since you are evil, how can evil remain longer far from you? Therefore, the judgment stands firm that God will punish sinners if they do not repent and turn from their sins.

After this legal sermon, the prophet adds a promise of Christ all, whom he presents as a shepherd who gathers the rest of the faithful [v. 12]. He also calls him [v. 13] a "breaker" who will destroy the kingdom of the devil, death and sin, and gives the consolation that it will happen that the church, since Christ goes ahead, protects and helps, will overcome all these evils, and thus break through from the misery of this life to eternal life. But also this is to be noted, that he attaches to our Lord Jesus Christ the ineffable name of God [Jehovah].

The third chapter.

As he has accused avarice in general in the second chapter, so he punishes here in particular the avarice of the authorities, both secular and ecclesiastical. But he threatens [v. 4] that it will happen that, when they come to the

He will not hear them, that is, he will give them up to the sword and hand them over to the enemy, who will rage against them again as they raged against their subjects. And in this sermon there is an excellent comparison of the false prophets with the right teachers [v. 5 ff]. The latter are full of the spirit and freely punish the sins of the rulers and the people. The latter close their eyes against sins for the sake of gain, and promise all good things even to the impenitent.

The fourth chapter.

This is a glorious prophecy of the kingdom of Christ. First, the place is named that this kingdom will begin in Zion [v. 1 f.].

Secondly, he promises that it will happen that the Gentiles also will seek this kingdom [v. 2].

Thirdly, he says [v. 2.) full of the king's office, that the king himself will teach his ways by a new word and a new law, that is, by another than that of Moses. For this accuses the sins and threatens the sinners. But this, Christ's word, forgives sins and promises the Holy Spirit through Christ's merit and death.

Therefore (this is the fourth) this teaching is followed by peace of conscience and manifold fruit, as the prophet says here [v. 4]: "Every man shall dwell under his vine and fig tree," that is, every man shall enjoy in his station and office the various and exceeding good fruits of faith.

Fifth, he teaches that this kingdom will have its enemies in the world, since each individual nation will walk in the name of its God, but the church will walk in the name of our God. But he promises that this kingdom will not be oppressed, but it will be an eternal kingdom. For "we" he says (v. 5), "will walk in the name of the Lord our God forever and ever.

To this comfort also belongs what he says [v. 6. f.) about the lame and the outcast. For although we have explained this in the interpretation of the remnant of the kingdom of Israel among the Gentiles, there is nothing to prevent us from applying it to the whole church.

which is despised and afflicted in the world, as Zephaniah does in the third chapter, v. 19, who calls the church by this very name.

But because before this promise of the kingdom of Christ was fulfilled, the people were to be led away captive to Babylon, the prophet comforts the godly so that they will not forget this king. And at the same time he adds this comfort [v. 13], that it will happen that they will not only be delivered from the Babylonian captivity, but will also rule over the Gentiles through the gospel, who will accept the word.

The fifth chapter.

This is a promise of Christ and his kingdom. In the beginning [v. 1.] it shows the place where Christ should be born.

Secondly, he teaches of the person of Christ that he did not begin to be only when he was born of Mary, but was from eternity, that is, the Son of God.

Third, he teaches of the ministry [v. 3 f.] that he will feed his people and they will dwell safely. For through Christ the kingdom of the devil and of sin is destroyed, and this victory of Christ is brought to the believers by the gospel.

Fourth, he teaches that this kingdom also belongs to the Gentiles. He gloriously praises the ministry of the word, comparing the ministers of the gospel to dew and rain, threatening those who oppose the gospel with destruction, as he also says that the synagogue should be destroyed.

The sixth chapter.

This is a sermon of the Law, in which he accuses the people of supreme ingratitude, and condemns the ungodly services with which they hoped to propitiate GOD.

But what is exceedingly beautiful, he shows [v. 8.] in what services God is pleased, namely obedience to the word, mercy to the poor and patience and hope in adversity.

Seeing that these services were being neglected by his people, and that avarice and other vices were increasing with idolatry, he threatened them with utter desolation.

Here are excellent pictures with which he depicts avarice, which Chrysostom seems to have imitated to some extent in the fifth chapter of the first letter to the Corinthians, where he says:

πολλάχις τά είςενεχδέντα χαχώς ολίγα, τά χα- λώζ χείμενα έξέβαλε πολ,λά δντα, ουδέν γάρ σαδρότερον πλεονεξίας, χάν την χλέίν έπιδης τιρ τοιούτα ταμιεία, χάν δίβραν χάν μοχλού, εί χαί πάντα ποιείς, πλεονεξίαν ένδον τον χαλεπώ- τατον ληστην άποχλείσας, χαί πάντα δυνάμενον έξενέγχειν. This we have translated simply but little daintily thus: often a small gain brought about by fraud has destroyed great goods legally acquired. For there is nothing that more easily corrupts all things than deceit. Even though you have guarded your box with a lock, a door and a bolt, you do it in vain, since you have locked fraud inside, the most violent robber, who takes away everything he finds.

A similar saying is also in Isocrates, for he instructs the pagans by their own experience that evil gained good corrupts evil.

The seventh chapter.

This sermon is, as it were, a conclusion of the previous sermons. In the beginning it contains the complaint that he teaches the impenitent in vain.

After that, he admonishes the godly not to let themselves be diverted from the right path by these aversions. For even though they should suffer the common punishments, he exhorts them to look to the kingdom of grace that will be established through Christ, which he gloriously praises as being a kingdom of forgiveness of sins, grace and eternal life. The rest is very abundantly explained in the interpretation.

2 Luther's comments on the prophet Micah,

in Luther's lectures.*)

According to the Altenburg manuscript.

Begun in March, finished April 7, 1525; printed 1886. Translated from the Latin.

In this scattering, as great as it was, he had some

Preface to Micah.

after

When the destruction of the Jewish people was remnants of the people gathered again from both parts, imminent, and a new time and a new kingdom were namely from Israel and from Judah. But a greater part approaching, namely through Christ, who was to come, from Judah than from Israel was added to these preserved many and excellent prophets were sent by God, who remnants, so that there would be some with whom this were to cry and lament about the future destruction of the new kingdom would begin. For it was promised that from whole people, so that at least some, after they had heard them Christ would be born, that from them the Savior and the sermon about the impending disaster, would believe the new word of the new kingdom would come forth. and convert, and, thus converted, would be preserved therefore, so that God would stand by His promises, He and endure that terrible and lamentable destruction. has obtained some, though very few, in whom He would Thus prophesied at one and the same time Amos, of fulfill what He had promised and would be found to be true. whom I believe that he was the first, then Hosea, who is thus the prophet Micah was sent to proclaim that the to be put after Amos, likewise Micha. At the same time destruction of all the people was imminent, but all the also Isaiah prophesied, although he was the last of prophets cried out in vain. these. All of them prophesy that the old people will be Nowadays we have received the Gospel loudly and destroyed and a new one will be established, that the abundantly full of God, and there is no doubt that some external kingdom will be taken away and a new and great disturbance and change of all things is imminent. spiritual one will be established through Christ. For after the dear God warns lins according to His goodness, as the physical kingdom was finished, the spiritual kingdom He also warned the Jews through many prophets and of Christ followed. For it was impossible that the carnal abundant proclamation of the Word. He calls us to and external kingdom should exist with the spiritual repentance, but just as they have been contemptuous of kingdom, therefore the external one had to be taken everything, so have we. For the princes rage against the away. This happened according to God's miraculous gospel and its preachers, persecuting the preachers, counsel, since He had His people led away captive, who capturing them, throwing them into prisons, killing them. surely boasted of the outward kingdom and the outward the bishops, who are righteousness. And yet the dear God preserved Himself

^{*)} In the Altenburg manuscript, this scripture has the title: Scholia in Micheam Prophetam Ex Lectione Lutheri Excepta. Wittembergae mense Martio MDXXV... At the end: "A VittnnüsrAas VII. Xpi-Ms LIVXXV."

The same is printed first in the Erlangen edition, nxsK. OM., tom. XXVI, x. 151; then in the Weimar edition, vol. XIII, p. 299. We have translated from the latter.

happen to our despisers.

But the prophet Micah, in his prophecy, has completely the same thing in mind as Hosea. They saw that in vain so many prophets were sent, in vain the word was proclaimed so abundantly; they saw that the prophets were despised, yes, killed, and therefore they preached that both kingdoms should be disturbed, which nevertheless had a clear promise of God, namely that the kingdom of David would be eternal 1) that a duke should not be taken away from the seat of David until the Messiah came. For this the promise clearly says. This was certainly in appearance against the prophets, who threatened and foretold that both kingdoms should be disturbed, and also the godless Jews harassed the prophets with these prophecies of the kingdom of Judah. (Our people do not have such a clear word with which they, like the Jews, could oppose the Gospel). And yet God miraculously kept His promise. As miserable as He destroyed both kingdoms, He was not unmindful of His promise, for the kingdom did not completely fall away. because King Jechaniah, who was taken away to Babylon [2 Kings 24:15] and thrown into prison, was nevertheless preserved and finally set in honor and exalted above all the kings who were at Babylon, 3) as the sacred histories report [2 Kings 25:27]. But the flesh does not pay attention to this, so that God fulfills what he promised, even if only in one man. This is his way. Paul also says Rom. 11, 1, proving that God has not rejected His people: "Has God rejected His people? That is

who are supposed to promote the gospel, also persecute far away! For I am also an Israelite, of the seed of it to the utmost and confirm the ungodly nature against Abraham" 2c. For a good part of the innumerable people God's word 2c. And therefore, without a doubt, the same was preserved. So also Isaiah says [Cap. 10, 22.], "For thing that happened to the despisers, the Jews, will also though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them be converted." But the Jews understood the promises differently, therefore they did not want to suffer the prophecy of Hosea. Micah and others, who prophesied that both kingdoms should be disturbed. Our people today do not have such a word, even though they boast that they are the Church that God will not abandon. But they may look at the example of the Jews, be frightened, and stop being so confident. God can preserve His Church everywhere in the whole world, one and the other, soon in this city and soon in that city, while in the meantime all princes perish, the pope and all bishops, just as He miraculously preserved the Kingdom of Judah, since almost the entire kingdom had been destroyed. Thus God acts miraculously, so that the wicked are disgraced and blinded and perish. And sometimes he acts in such a way that the prophets seem to contradict each other completely, which is especially evident in Jeremiah and Ezekiel, where Jeremiah prophesies about Zedekiah, the king of Judah, that it will happen that he will be captured and delivered into the hands of the king of the Chaldeans, where he adds [Jer. 32. 4. f.l: "He will speak to him verbally and shall see him. with his eyes, and he will lead 4) Zedekiah to Babylon" 2c. Ezekiel prophesies of the very same king thus (Cap. 12. 12. f.l: "His face shall be covered, and he shall not see the land with his eyes: and I will bring him to Babylon. into the land of the Chaldeans, which he shall not see" 2c. Thus he prophesies (apparently against Jeremiah). Ezekiel had predicted that the king would not see the land, and rightly so, for his eyes were plucked out before he was taken away to Babylon. And Jeremiah had predicted that he would see the eyes of the Babylonian king, and quite rightly too, for he is

¹⁾ Instead of sxtsrnuru in our original we have assumed astsruuiu, because this is how it must be read according to the consistent testimony of all the different relations.

^{2) &}quot;Babel" set by us instead of: ^.ss^rinm in our template.

³⁾ So set by us instead: L.88^riorum. This and the preceding error seem to have been taken from the Zwickau manuscript.

⁴⁾ Instead of äuesut in our original, the Vulgate will read "tuest,...

had been led to the king before his eyes were plucked out 2c. And by this contradiction, as it seemed from the outward appearance, the godless Jews were annoyed, so that they completely accused of nonsense, since they contradict themselves. But God has this way, when He wants to make us fair; and so He acts against the presumptuous, who are too sure 2c.

[The first chapter]

V. 1. [This is the word of the LORD, which came to Micah from Mareshah, in the days of Jotham, Ahaz, Jehizkiah, kings of Judah, which he saw concerning Samaria and Jerusalem].

"In the days of the kings of Judah." He does not remember the kings of Israel, although he predicts the destruction of both. Amos and Hosea include both, the kings of Judah and Israel, but because Micah prophesied only in the kingdom of Judah, he remembers for this reason only the kings of Judah. "Maresa" is a city in the kingdom of Judah, as is clear from Joshua [Cap. 44], therefore he is called "of Maresa" 15, (Morasthites). Incidentally, Micah was in the office of the Word for a long time, which can be inferred from the time when the kings under whom he prophesied reigned. Therefore he did not proclaim his prophecy in one sermon, also not in one year, but in always different sermons and in different years he said other things. As we have divided the prophet Amos into many sermons above, so we must do the same with Micah, just as Lucas [Cap. 3, 4.] calls the prophecy of Isaiah a "book of speeches of Jefaiah"-"About Samaria and Jerusalem." This is certainly a great boldness that the prophet mentions Jernsalem immediately in the beginning of his prophecy. For in this way he immediately touched, as it were, the apple of the Jews' eyes, and it is to be wondered at that the prophet was not immediately killed. But he did not have evil kings and prophesied even under the godly Hezekiah; otherwise this prophesy seemed to be completely contrary to the promise of the kingdom of Judah, as we have said above. And the elders of the people who wanted to save the prophet Jeremiah from unjust death,

used this example against the angry priests who wanted Jeremiah dead, as Jeremiah Cap. 26, 18: "In the days of Hezekiah king of Judah there was a prophet, Micah of Mareshah, who spoke to all the people of Judah" 2c.

V. 2. Hear, all peoples, take heed, land and all that is within.

With great spirit and with great vehemence he speaks in the beginning of the prophecy. He has imagined the future devastation with such certainty that he does not see how it can be resisted. He would like the people to be advised, since he sees that the lamentable destruction is already present. And his speech is even more vehement in what he adds:

For GOD the LORD has to speak with you, even the LORD from His holy temple.

That is, what I speak is certainly from the Lord. When you hear me speak to you, believe completely that the Lord is speaking to you. Hear, hear, take note of me, all of you, come together, and do not doubt that you hear the Lord when you hear me. Therefore believe me. So I simply understand what he says [Vulg.], "The Lord be unto you for a witness." That is, receive my preaching no differently than if GOD Himself spoke to you. "The LORD out of his holy temple," as if to say, Of this witness and this LORD I say, who is in the temple at Jerusalem. With this preface he rejects and completely puts down everything that is their worship, of which they boasted, namely the temple, the sacrifices, in short, everything of which they thought that it only pleased God.

V. 3. For behold, the LORD will go out of his place.

Now he presents what he is going to teach, as if to say: Have no pleasure in yourselves, you are deceiving yourselves, since you are falsely imagining that you have a gracious God; do not be sure, for He certainly does not like the sure and presumptuous. "He will go out," of whom you think he is hidden and silent, but he will soon come.

And drive down.

That is, he will prove himself present through his action, namely through the king of the Assyrians and Babylonia

And step on the heights in the country. .

The Hebrew word, which the Latin interpreter has translated here by excelsa ["heights"], is used to be taken for the altars, but it also means in general everything that is high or outstanding, because I believe that also for this reason the Latins have called the altars full of height and prominence. Therefore the opinion is: "The Lord will tread on the high places in the land", that is, on that which is high in the land, and on that which stands out above others, that is, the princes, the kings, the priests, the temple, the sanctuary, on all of which you rely, that it will stand firm on it, the Lord will tread and make it completely nothing. And this is the purpose of this whole prophecy, the main part or the summa or the goal, because all the following refers to it.

v. 4. that the mountains will melt under him and the valleys will crack.

It is a synecdoche: that which is contained therein for that which is contained therein. With these two words "mountains" and "valleys" he understands, in my opinion, the whole people, as if he wanted to say: Everything will be dissolved, everything will be destroyed, both what is on the mountains and what is in the valleys; no cities will be safe, may they be located in the heights or in the valleys. Thus he alludes to the nature or location of the land, for it is mountainous 2c.

Like wax melts before the fire, like the waters that flow below.

He still stops at the devastation, as if he wanted to say: The Lord will disturb you very easily, without any effort. For just as wax cannot but melt at the heat of the fire, and just as a body of water that threatens a precipitous course cannot be prevented from flowing down from the heights, so also this total disturbance of yours is in such a great impetuosity and precipitous course, so it threatens you, that just as wax cannot withstand the heat of the fire, that it should not become liquid 2c., so also you cannot remedy this evil in any way. So great is God's wrath when He is angry against the ungodly despisers of His word.

V. 5: All this because of Jacob's transgression.

The prophet taught this with a certain great joy of faith and with your great boldness, because he dared to accuse people of godlessness, who were apparently very holy, who were very careful about the works of the law, so that they would not transgress any part of it, who thought they were perfectly holy. If you compare with them our saints of works monks and all that there is of people of this kind, they are nothing. For those went about with works that God had commanded, and that with the greatest care and zeal: ours have to do with foolish and ridiculous works that they themselves have invented. But it should [instead of: in scelere Jacob omne istud in the Vulgatel have been translated more correctly thus: "All this because of Jacob's transgression," as also Hof. 12, 13. should have been translated, "Israel had to serve for (propter) a wife," where our books read, in uxorem. But with this sermon, the prophets aroused the anger and bitterness of all against themselves, because the works saints, the Jews, could not suffer anything less than that their righteousness should be condemned, just as ours do not want to suffer it, even though they are already convicted by God's word.

But what is the transgression of Jacob? 2c."

Here the prophet himself indicates that the godless works saints have stubbornly held on to theirs. Therefore, in imitative speech in the person of the people, he himself makes the objection: "But which is the transgression of Jacob?" [To which the prophet answers:] 1) "Is it not Samaria?"

But what are the high places of Judah? Is it not Jerusalem?

Here the word "high places" means altars. Therefore the opinion is: I will discover to you the sins of both, Israel and Judah. Israel sins in Samaria, Judah in Jerusalem. This is the main piece of all ungodliness, namely worship and sacrifice neither instituted by GOD nor commanded by GOD's Word. And here we see again, as in all of Scripture, how it is not pleasing to God, even how he hates it, when we do something without his word, no matter how seemingly holy it may be in appearance; such were the services and sacrifices of the Jews, which they did to the true God; so that our people may finally be ashamed and renounce their error, since they know that God does not like any of the things that they themselves have done.

V. 6. And I will make Samaria a heap of stones in the field, which are put round vineyards.

He answers their objections with which they protected their ungodliness against God's word. The same word that we read here, "heap of stones", is also in the Psalm [Ps. 79, 1.]: "They have made of Jerusalem heaps of stones", that is, a kind of fence of stones around the vineyards, in which the stones are not smeared with mortar and inserted.

And wants to drag their stones into the valley.

That is, in heaps and with impetuosity I will roll them into the valley and overthrow them, so that neither tower nor wall shall remain.

And to break ground.

That is, I will mow them down in such a way that not one stone will be left upon another, so that the foundations will be visible to each one.

V. 7. All their idols shall be broken, and all their whoredoms shall be burned with fire.

That is, the things of which you even alone boast, as the idols, the calves, and the rest of the images, shall be utterly broken by the king of Assyria. - "Reward," that is, the consecration gifts, the interest, the gifts given to the priests, or to the temples, to set up worship, as in Hosea above [Cap. 2, 5. 12.].

For they are gathered of whoredom, and shall be whoredom again.

This is a proverbial ned image. The whole people he calls a harlot. Therefore the meaning is: You have brought together by your whoredom these images, works of art and wages or votive gifts: they are whores' wages; that is, everything is acquired by ungodliness. Therefore I will again deliver it up to the ungodly king, who also delighteth in idolatry: and as it is acquired, so shall it perish. This is quite the same idiom that the Latins have: Male parta male dilabuntur [evil gained, evil torn]. Thus, out of God's judgment, the goods and treasures of the monasteries will undoubtedly also become the plunder and booty of some godless warriors. For they came no less from whores' wages than the wages of the Jews, as he calls it here. The word of God will not lie 2c.

V. 8. I must lament and weep over this.

The remaining part of this chapter is very difficult, because the difficulty of this passage is so great that the prophet has used Hebrew images and transferred idioms in almost every single word, so that I think that almost everything that the Hebrew language has in terms of images is brought together in this passage. Therefore, we are very nonsensical if we undertake to interpret the prophets without experience and a very thorough knowledge of the Hebrew language.

the Hebrew language. But I will do as much as I can with God's help to interpret this. I cannot promise anything else, nor should I.

So far he has prophesied the disturbance of the kingdom of Israel and Judah: that all idols and votive gifts should be destroyed by the king of Assyria, who should come out of God's judgment as a destroyer against them. This he has completely set before his eyes as if the disturbance had already happened, and he behaves as if he were a spectator of the disturbance, and he begins with the greatest emotion of heart, as it were, with their present ruin: "At this I must lament. "2c. Everything must be read and understood in the mode of possibility if we are to translate it into Latin. For the Hebrews have no optative, therefore they cannot speak thus according to our manner. But a Latin would say like this: Someone could or should mourn and lament.

I must go deprived and bare.

This "to be naked" must be referred to more exquisite adornment, namely: I will put on a bad and lowly garment and take off all other, more respectable garments, in order to indicate thereby the wretchedness of the desolation. Thus, at the command of the Lord, Isaiah also went naked. By this nakedness he indicated, as the text in Isaiah [Cap. 20, 2. ff.] says, the captivity of Egypt. It does not take place, however, that we would like to think that Isaiah went along completely naked in the whole body, but he was only dressed with a small and very short garment, while he had taken off the long and more respectable garment. This is also how the passage in the Gospel history [Marc. 14, 52] about the disciple who let go of the linen and just escaped is to be understood.

I must wail like the dragons.

The Hebrew word means both a whale and a dragon. I do not know what the lamentation of the dragons is like. By the way, the prophet mentions large animals, which, because of the size of their bodies, emit a great roar, and by this he makes the future sorrow great 2c.

And mourn like ostriches.

Like the young ostriches (filiae struthionum). The kind of the ostrich is described Job 39, 14. ff. It leaves the eggs it has laid on the ground, but it does not care for its young at all. Therefore, he calls young ostriches those who are completely abandoned and missed by their mothers.

V. 9. 1) For their plague is no counsel.

That is, it is quite a miserable and hopeless plague. For this is what the Hebrew word means: "A wretched, poor, sorrowful being."

Which shall come into Judah, and shall reach unto the gates of my people unto Jerusalem.

I think the prophet is not talking about the Babylonian 2) captivity, but about the fear that arose from the captivity of the neighbor, just as if the Turk devastated a city very close to us, this neighborhood would frighten us all, so that we would fear that the Turk would also come to us 2c. So I think, in this passage, the opinion is as if to say: the plague of the kingdom of Israel is lamentable and tremendous. The damage will not be healed, and this plague frightens and makes Judah fearful, so that it thinks it will also be destroyed and disturbed.

V. 10. Do not proclaim it to Gath, do not let yourselves be heard crying.

The word lachrimis [with tears], which is added in the Latin translation, could have been omitted. This passage is taken from the Song of David 2 Sam. 1, 20, as the prophets are used to take much from the histories. For the same words are here as there: "Announce it not in Gath, proclaim it not in the street of Asklon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised be glad." For it was a great calamity to Israel that King Saul was slain. When the enemies of Israel heard this-

1) This verse number is missing in the Weimar edition.

2s Although the Zwickau manuscript also has 'ss'riuea here like our original, Babylonia will have to be read with the Hallic manuscript.

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they would have wished him luck for their king's downfall 2c. So here Micah imitates the same, as if to say: Conceal it in every possible way, so that your enemies do not rejoice over the misfortune you have suffered. For there was not only the disturbance, but also a very special fear of disgrace, that the enemies would mock them, that they would impose upon them God, whom they had always praised as their protector and leader.

But go into the mourning chamber (in domo pulveris).

The Hebrew word actually denotes excavated earth, earth that is not clumped together but tends to be like that which is thrown out of graves. In other places it is translated by the word earth. It is a Hebrew way of saying: in domo pulveris ^in the house of dust], as if to say: in the house of sprinkling with dust, where dust tends to be sprinkled. Therefore the opinion is: Do not mourn publicly; it is proper that you hide yourselves in some corner, where mourners are wont to hang on to their grief. Hide yourselves in corners, so that your enemies, when they hear of your exceedingly miserable misfortune, will not laugh at you and mock you.

And sits in the ashes.

The Hebrew says: There cover thee with dust, namely, that the enemies may not know thy desolation. Thus, in all these things, he holds up the future thing as a present thing, that he may move them to repentance by the expressed wretchedness of the future desolation.

V. 11. You beautiful city must go with all the shame; the inhabitant of Zaenan will not go out for the sake of the suffering of the next house; he will take it from you when he camps there.

There is an extraordinary difficulty in this passage. According to the Hebrew I read thus: transi tibi, habitatio pulchra, discooperta ignominia, non egreditur habitatio Zaenan vel Zenan. Planctum domus vicina de vobis accipiet, dum stat ipsa. Jerome has this

In his translation of the Bible he always translates the proper names by generic names, but in his interpretations he translates the generic names by proper names. Thus in this passage, where he translates ["the inhabitant of Zaeuan"]: quae habitat in exitu, where by all means it had to be translated by a proper name. It is a Hebrew peculiarity in the word habitatio. For the Hebrew word denotes a citizen, and we, if we were free to form a word, would actually render it by cividitas. But the prophet says with a bitter and harsh concession: Go away (transi), as if to say: Go away, thou beautiful city, thou glorious kingdom of Samaria, go away, "go away, thou tender city," for thee there is no salvation, it is done for thee. There is no one to stop the LORD; the LORD's wrath runs against you like a sudden flood, as he said above. For this your shame has been revealed, that is, it has been made public that you are passing away and are being disturbed; it is not hidden from anyone. For what we read [in the Vulgate]: confusa ignominia, is an inconsistent reading. - "She will not go out," this seems to me to say the prophet imitatively. "Zenan" is a city in the tribe of Judah, which is clear from the 15th chapter of the book of Joshua [v. 37.]. The prophet added a letter. This city with the others mentioned here were the closest to the prophet when he proclaimed this prophecy. For he prophesied in the kingdom of Judah, as we said above. Therefore, he addresses the nearest and neighboring cities to him. Therefore, this passage has a twofold opinion: first, go forth, kingdom of Israel, "go forth"; our city where we dwell does not yet go forth with you, it is safe 2c. Second. The other opinion pleases me better; as if the prophet wanted to say: My people at Zaenan siud still safe and say: To us the Assyrian will not come, to us this evil will not approach, we will be safe. So here everything is spoken quite figuratively, as if he wanted to say, "Oh no, Zenan will not go." This seems to be only the most appropriate interpretation. Whoever does not like this may teach better than I do. But, as I have said, a

proper name must certainly be read here.

"For the sake of the suffering of the next house" 2c. 1) That is, you are already going, and the Assyrian is leading you away captive; therefore the neighboring Hans, that is, the kingdom of Judah, will receive suffering from you, which has stood by itself, that is, is still standing unharmed. Therefore, even though it still exists, it is suffering because of the fear of the captivity of its neighbor, as I said above.

V. 12. The afflicted city is not able to comfort itself. 2)

He gives the reason of the suffering. First, he says that she has become weak in good, so that the opinion would be: she is weak for good, she does not exert herself for good, the dwelling of bitterness, that is, of disobedience. And so we relate it to the guilt, as if he wanted to say: that she will be frightened, and that she will complain, she has earned that with her bitterness. The other opinion is: she stands indeed, she is unharmed, but she bears sorrow, mourns, and is grieved for your sake, since she also fears misfortune for herself. And this opinion refers to the punishment, and I like it better.

For calamity will come from the Lord, even to the gate of Jerusalem.

That is, it has also come close to them.

V. 13. You city of Lachish, harness runners and drive away.

As everything in this passage at the end of this chapter is very difficult, this passage is also equal to the others. I translate after the Hebrew thus: Bind (or harness) the chariot to drive, you inhabitant of Lachi. What Lyra teaches about the city is nothing, since this city is sufficiently known, which in

- 1) This reads in the Vulgate: ktanetum äoruus vieirm aeeipiet ex vodis, Huue stetit sibimet ^the neighboring house will receive suffering from you, which is still unharmed4 This is what the interpretation refers to.
- and text offers: Huia inürrnuta est in kono UaUitatio nunrituctinurn [for grown weak in good is the dwelling of bitterness*]; whereas the Vulgate: Huiu inürmata 68t in donuin, Hnas Uabitat in nmaritnäinidns.

was in the midst of Judah, near the Philistines, very near the others mentioned here. And since the prophet prophesied in the midst of these cities, he fits the prophecy to them, as we have said. But the prophet speaks with a bitter concession, as above, and it is the opinion: Harness wagons, prepare yourself, Lachish, you must also go away, the captivity is also close to you.

For you are the beginning of sin to the daughter of Zion, and in you are found the transgressions of Israel.

These histories are unknown to us, for they are nowhere else contained in Scripture; therefore the prophet must be believed that this city was the occasion and originator of the kingdom of Judah, that it followed the ungodlinesses of the kingdom of Israel. It is therefore the summa of the passage: Because you, Lachish, have been the comrade of Israel in sin, and have given Judah the first occasion to follow the ungodliness of Israel, you will also be the comrade in punishment, and the first in captivity. This also happened, because this city was first conquered in the kingdom of Judah. Therefore, when the prophet says, "In you are found," he does not mean that this city was the first to commit these wickednesses, but that it was also the first to follow these wickednesses, led by the example of Israel, before all the other cities of Judah 2c.

V. 14: You will have to give prisoners, as well as Gath. 3)

The Hebrew word "Siloah" is Joh. 9, 7. where John adds: "that is interpreted, sent". a sending; to the Hebrews it means both a gift and a messenger. I interpret it here by messengers, so that the opinion is: Well, send gifts, look for auxiliaries, by whom surrounded, you will think to be safe. Oh how badly you will succeed 4) the thing, in vain you try everything 2c.

- Vulgate: kroptereaäaditemissarios super liereäitateru OatU. Likewise our text, but with a different beginning: IUeo cla (vel mitte) ete
 - 4) Instead of sidi in our template, we adopted tidi.

The city of Achsib will lack the kings of Israel. 1)

Here the Latin interpreter translated very badly and unrhymed by generic names, while it should have been translated by a proper name, as also above. For this ["Achsib"] is also a city in the kingdom of Judah, as can be seen from Jos. 15, 44. The interpreter translates: House 2) of lies. So great was the blindness of the interpreter. Therefore the opinion is: You, Lachish, and you, Israel, you agree in your godlessness; well, go on, gather the Philistines, send to the city of Achsib (domos XXXX) because of a covenant, but so the kings of Israel will deceive themselves. That is, the kings of Israel will ally themselves with the Philistines, and will rely on this confidence, but the very thing in which they trust will cause them to be deceived.

V. 15. I will bring you, Maresa, the right heir.

This can be understood either ironically or simply. Ironic in this way: I will bring you an inheritance of which you are worthy, namely the king of Assyria. You are equal in evil, therefore I will make the inheritance equal. Here is such a play on words, which one cannot transfer into the Latin language with the best will in the world. Among the Hebrews, "Maresa" means [sriV] an inheritance; to this name he alludes when

 Vulgate: vomus mendaoil in d666ptiov6m rsZibus Israel. Our text has doinos instead of domus.
 In our template domos instead of domus.

he wanted to say: "Harre, harre", Erbtheil (hereditas),

"I will send you an heir (heredem)". The simple interpretation of this passage is this, which I also like more: You, Maresa, are still standing there unharmed, you are safe. The enemy, the devastator, has not yet come to you; an heir is sent to you, namely I, so that I may preach repentance to you through my prophecy, so that you, if you believe my preaching, will be preserved and escape captivity. And this my prophecy is "the glory of Israel, which shall come unto Adullam". So we have finished this extraordinarily complicated and difficult passage, and accomplished what we could with God's help. What follows now is an explanation of what has gone before.

V. 16. Let the hair be shorn off and go bald.

. Baldness was a sign of mourning among this people, as we said above about the other prophets.

About your tender children.

That is, about your descendants, in whom you have delighted, in whom you have had great joy.

Make yourself as bald as an eagle.

That is, bear heavy sorrow and mourn, there is a great and lamentable captivity ahead of you. 3) Give yourself a complete makeover, as an eagle is wont to cast off its old feathers and grow new ones, and thus become young again, as it says in the Psalm [Ps. 103:5].

3) Weimarsche: de instead of: te.

The second chapter.

In the previous chapter one sermon is completed, in this chapter he starts a new sermon. For he preached this sermon on different days or at different times, not all at once, as I reminded in the beginning. In the previous chapter he announced to them that their captivity would come upon them.

Because of their holiness, that is, because of their idolatrous worship, which they themselves had wrought according to their own will against the revealed word of God. Here he announces the same captivity because of the fruits of ungodliness. For as faith cannot but bring forth good fruits

ungodliness cannot but bring evil fruit, namely avarice, violence, unrighteous judgment 2c., all of which the prophet lists here, and the apostle Paul in the letter to the Galatians Cap. 5, 19. ff. Therefore, as in the first chapter he punished hypocrisy and the made-up godlessness, so in this chapter the gross and obvious sins, which lack all semblance of holiness, which must necessarily follow where the heart is godless.

V. 1. Woe to those who seek to do harm.

The Hebrew word XXX is sufficiently known, because it actually means "toil" (dolorem), which is evident from the 90th Psalm, v. 10: "When it comes up, it is eighty years, and when it has been delicious, it has been toil and labor." Therefore [figuratively] in the prophets any iniquity is denoted by this word [because from iniquity comes toil and labor] 1). Therefore also in this passage there is a figurative speech, as if he wanted to say: s "to do harm",] with this you perish on your camp. Since he says: "All your camp", he indicates their striving and endeavoring, so that the opinion is: you deal with it by day and by night alone, that is your thinking and striving, you are only concerned about how you might do harm and act violently against the poor. The same way of speaking is Ps. 36, 5: "He seeks to harm his camp," that is, he deals with it, he spends his effort on it 2c. Therefore, the prophet recently says this: You never presume to do evil; it never occurs to me that you are in any way concerned about justice.

That they accomplish it early, when it becomes light.

He indicates a certain time, and in my opinion the prophet is speaking of the evil they commit in judgment and doctrine, that is, that they bend justice with oppression of the poor, that they do not dispense equal justice, and that instead of the word-.

tes teach ungodly things. It is therefore the opinion: You deal only with the oppression of the poor, and for this purpose you give laws and change them again, you do not speak equal law. Early you teach the people, you also hold court, but at night you are intent on something completely different, namely, that you use the word of God for your own gain, and by unjust judgments you seek to do nothing but owe the poor that their fields and possessions become a bequest to you. These are the fruits of wickedness. For how should an evil tree bring forth other than evil fruit? Such a picture appears to us in a very special way in the realm of the pope, where nothing else is treated, nothing is taken care of, but that those who are in it live deliciously. All papist laws and decrees are intended to ensure that his so-called clergy do not suffer any lack, that they have an abundance of all things, and so that they do not lose anything, they banish the poor debtors and throw them tenfold into hell. 2c.

Because they have the power. 2)

The prophet interprets himself as if he wanted to say: Everything they do, everything they teach is against God, no matter how much they pretend. In the same way, our papists, by pretending to the name of the Lord and the holy apostles Peter and Paul and the holy church, have seized almost all goods; finally, they have received almost everything that there is in the way of money, and they have devoured widows' houses, as Christ says [Matth. 23, 14].

V. 2: They do violence to every man's house (Calumniati sunt virum et domum ejus).

The Hebrews use their word which we render in Latin by vir, as we speak in German when we impersonally express ourselves: "One says thus. The prophets refer to this practice of the wicked everywhere, as we have seen above.

Vulgate: HuornaiQ contra vsum 68t inanus ooruiu, because their hand is against God. This is what the interpretation refers to.

V. 3. Behold, I remember evil against this generation.

The Lord opposes his thoughts to their ungodly thoughts, as if to say: You think evil against others, I think evil against you.

From which you should not draw your neck, and not walk so proudly, for it shall be an evil time.

I will see to it that your pride is subdued, that you do not walk proudly with your necks erect and do violence to others, for it is to be an evil time. The Assyrian will come, who will tame you, who are now arrogant and proud 2c.

V. 4. At the same time you will be judged and lamented.

[Instead of et cantabitur canticum cum suavitate, dicentium in the Vulgate should read:] et plangetur planctus or lamentabitur lamentatio, that is, the time will come when I will create that you will become the proverb of all; you will become a song to your victorious enemies. But he presents the goal (scopum) or the summa of this song, as if he wanted to say: This is how they will sing about you:

It's over, we are lost. My people's land (par8) gets a foreign master.

[The words in the Vulgate: Depopulatione vastati sumus, pars populi mei commutata est mean:] vastatione vastati sumus, ager populi mei commutatus est.... We have also spoken of this word sparst above in Amos [Cap. 4, 7.]. It actually means a portion of inheritance or a portionem or acre, which is allotted to each one.

When will he restore the fields he has taken from us? 1)

This also belongs to the song. But this passage has a twofold opinion. First, that twice an invasion was made into the country: once by ThiglathPilesser, then also by his 2) son. This has my

- 1) Vulgate: Huomo4o iseeüst a ine, <uim revertatur, Huinoktras
- 2) Weimarsche: "is instead of: esus.

Approval does not. I translate thus: Quomodo extrahet quis mihi, ut rursus agri nostri distribuantur, and so I take the Hebrew verbum as an adverbium. For this is the custom among the Hebrews in such ways of speaking, which can be seen exceedingly clearly from the 71st Psalm [v. 20.]: et conversus vivificasti me; likewise [v. 21.]: et conversus consolatus es me, that is, "And comfort me again," "and make me alive again," 2c. Hence the opinion is, All our possessions are gone; who therefore will 3) draw us out of this yoke, that our acres may be restored to us? But this will not happen, they have got another master and owner. And so this song, if it is sung by the enemies, is a [mocking] song, if by the defeated, a lament. This is my opinion about this passage, and I do not think that I am wrong in it, although I differ from others.

V. 5: Yea, ye shall have no part in the congregation of the Lord.

He definitely speaks of the total destruction, therefore not only a part of the people is to be understood, as the reading in Latin reads. As if he wanted to say: The whole nation will perish from the bottom up; there will be no one left who will measure the limits in the assembly or in the congregation of the Lord, that is, in the people where the word of God is. Thus the Lord has set the short epitome of his thoughts against their ungodly thoughts.

V. 6 They say that we should not be put to the sword, for we will not be put to the sword, we will not be put to shame.

At this point [in the Vulgate] everything is translated quite confusedly. But it is a new piece here; the song is now finished, or the short epitome is completed. I translate thus: ne stilletis stillam. For so it is actually in the Hebrew, and the prophets use the word "träufen" for preach; rain means sermon. Recently, then, it is this: He accuses the authorities who hindered the prophets from preaching.

3) Weimarsche: eZo instead of erZo.

and not to prophesy the disturbance of the people whom God had chosen as His own; who therefore accused the prophets of lying and held against them the promises that God had made to the Israelite people, as we said at the beginning of this prophet.

Because such eaves do not hit us, we will not be so disgraced.

These are their words, they say to the prophets. But they can also be understood as a threat, in this way: We warn them that they should not dream, otherwise they will be 'put to shame. Or in this way: They shall not dream such things, for we shall not be put to shame. The prophets lie, GOD will not so disgrace His people whom He has chosen and to whom He has promised that He will always stand by them 2c. Both views are good.

V. 7. The house of Jacob comforts itself thus: Do you think that the spirit of the Lord is shortened? 1)

This is a new saying, as if he wanted to say: This is the defiance of those who, encouraged by a wrong understanding of the promises, despise our threats. Either Isaiah followed Micah or Micah followed Isaiah, for both have this passage. By the way, in my opinion, Isaiah seems to have followed Micah. Isaiah has thus [Cap. 50, 2.], "Has my hand now become so short?" It is therefore the opinion of this passage: You prophets threaten us with calamity; you lie, GOD is with us, the LORD is our GOD, we are His people. He has promised that he will be our leader, that he will subdue our enemies; but you prophesy against us that the enemies will prevail against us, you are nonsensical, you speak against the promises of God. So also our papists boast against the gospel that God will stand by His Church until the end of the

World 2c. But the prophets held that not all were Israelites who were of Israel, and that the promises belonged not to the ungodly but to the godly.

Should he want to do this? (Si tales sunt cogitationes ejus.)

As if they wanted to say: "Yes, yes", the Lord does not have such a mind, he will reject us "rightly. According to the Hebrew way they speak like this. [Vulg.: Are then such his thoughts?]

It is true, my speeches are kind to the pious.

The prophet answers and in a few words resolves all their objections and refutes them, as if to say: I do not recognize the ungodly as mine, I do not want you if you are not pious. It is a very clear and distinct passage against our papists, who still do not believe the gospel and oppose it with a reason of proof taken from the crowd, that so many holy men in the church could not have erred for so many years 2c. The Lord says: "My sayings are indeed kind", I keep what I have promised, I stand by as I have promised, but only to the pious who trust me, believe my word.

V. 8. 2) But my people have risen up like an enemy.

That is, so much is lacking in it that it should be pious and good, that it is also my enemy. It stands up against me, opposes me.

Because they rob both skirt and coat.

They are robbers, they miserably flay the poor, therefore I will not spare them, I do not recognize them as mine 2c.

To those who go along safely, just like those who come out of the war.

That is, you sow strife. Where there is no strife, you seize the opportunity for strife. We have experienced this very well in the realm of Pabst.

2) This verse number is missing in the Weimar one. The following is attached to v. 7 without distinction.

¹⁾ The keyword in our pattern is according to the Hebrew: ^uu^uid dmturu est in douio daeok. The Vulgate offers: Oieitdorausdaeod: nurn^uid ete. The words viait dornus are rendered thus in the Zwickau manuscript: Vicitur in dorno dscok: Nurnyuid "te. The Hall manuscript also has the reading of our original.

V. 9: You drive the wives of my people out of their dear homes.

Some interpret this saying of the captivity, but it seems to me that it still speaks of the robbing of the ungodly chief priests, as if to say, By harshly collecting the debts you have so afflicted the poor widows and old women that they have been forced to sell their houses; you have trampled them entirely into the dust. Likewise:

You always take my jewelry from their young children.

Our [Latin] interpreter has translated the Hebrew word unrhymed by the word laustem. For it means "actually an adornment or ornament. So it is in the 110th Psalm, v. 3.: In splendoribus sancti, where the same word is, "In holy ornament." Therefore it is thought that so great has been your covetousness, so inflamed are you with the desire to gather riches, that you have taken away even the young children's ornaments; the goods with which the young children were to be adorned you have confiscated, their mothers you have driven away, and these things you have snatched. So you did not care about respectability and justice, and so you took away everything that the damage could never be repaired. And so I think it is a description of the violence against the women and the young children.

V. 10. 1) Therefore get up, you must leave, you shall not stay here.

Because you have driven out the poor women and the young children, this shall be your reward: I will drive you out again, and take away your ornaments from you, as you took away the ornaments of the young children.

For the sake of their impurity they have to be destroyed rudely (et dissipatio erit dura).

Instead of dura [hard], it can also mean fierce or strong, for that is what the Hebrew word [XXX] means. That is, those of you who are now in beautiful

Appearances go along in prosperity and splendor, you who are quite extraordinarily pleasing to yourselves, before me you are quite unclean, therefore I will destroy you, and this destruction will be a cruel and terrible one, it will be over with you 2c.

V. 11: If I were a spirit and a preacher of lies (Utinam essem vir ambulans vento).

What we read in our [Latin] Bible: utinam non essem, is an error. But it is the same Hebrew idiom above in Hosea [Cap.9, 7.]: Vir Venti his man of the wind], that is, a void (Ventosus). So also here: Would to God that I were a vain man, that I were vain, false, and lying, lest that should come to pass which I so fearfully threaten thee would come to pass.

And preached how they should drink and eat.

I would that I spoke lies, then I would be silent about the cross and vengeance and destruction coming upon you, as your false prophets do; I would also proclaim to you promises and good times.

That would be a preacher for this people (Et erit stillans),

That is, the LORD will send you a preacher whom you will hear. Because you do not hear me, the prophet sent by God, you will have to hear the king of Assyria 2c.

V. 12: But I will gather you, Jacob, completely.

Until now, the Lord has opposed his thoughts to the ungodly thoughts of the high priests and priests who had taken over the reign. Now he passes in a transition from the Israelite kingdom to the eternal and spiritual kingdom of Christ. For all the prophets have the way, which we have also seen above in those whom we have interpreted, that after they have sufficiently prophesied of the disturbance of the people and the outward kingdom, they pass over to the spiritual and eternal kingdom of Christ, of which they had foretold that it would be after the outward kingdom had passed away. It is very important to

¹⁾ This verse number is set in the Weimar edition only to the following section.

note this with the prophets. For this passage can by no means be understood of the restoration of the entire outward people, as the words admittedly read. Therefore, the text itself will oblige us and certainly convince us that it must be understood of the spiritual kingdom. For it was quite certain that the kingdom of Israel should never be brought back and restored, nor is it read that it was ever restored, as the sacred histories show, and yet the prophet preaches, after the kingdom had been utterly destroyed and laid waste, that Jacob should be brought back. By this name, however, he certainly understands the whole people as a whole. Therefore, we are forced to admit that the prophet is speaking of a spiritual gathering that will come about through the proclamation of the gospel in the whole world, through which the scattered Israel will be gathered together 2c. "Jacob wholly"; these words read entirely as if he would gather the whole people, whereas they have not been wholly gathered. This is also how the promise of Christ reads: In you all nations shall be blessed, while not all nations are blessed. Therefore, it is very important to pay attention to this in the prophets. otherwise careless readers will stumble and cannot help but take offense at such passages. For it is quite another thing for all nations to be blessed than for all nations to accept or believe this promise of their blessing. For just as blessing is promised to all, so it is also offered to all through the gospel in Christ. God keeps what he has promised, but not all receive this blessing, not all believe him, therefore they do not obtain it. The same thing the Lord says in this passage, as if he wanted to say: I have spread my net over all Israelites by sending the gospel word of Christ, but not all obey this word, they do not want to be gathered into this sheepfold of Christ, therefore they are not gathered. That is why he speaks of the ministry of the word in this passage, as do all the prophets in similar passages, which is highly necessary for all prophets.

And bring the rest of Israel in heaps.

This is the same as what he already said about the gathering of Jacob through the ministry of the gospel.

I will put them together like a herd in a stable, and like a flock in its hurdles.

That is, I will gather them into One flock, into One sheepfold, and into the same pasture. "I will gather them finely into one flock, I will sound the gospel to them, and one spirit 2c.

That it should sound of people.

That is, so great will be the abundance and the multitude of those who believe the gospel that there will be a great noise and a great multitude and a very great crowd of those who will come. And here is a clear text of the conversion of the Gentiles.

V. 13. a breaker shall go up before them, they shall break through, and go out to the gate, and their king shall go before them, and the LORD before them.

This is too weak, what we have [in the Vulgate]: pandens iter [who breaks the way]. The Hebrew reads thus: before them shall arise a breaker, therefore they shall break through, and pass through the gate 2c. This passage is extraordinarily beautiful and exceedingly comforting. There is in it an indication of the cross, as if to say, I lead them to the pasture and to the sheepfold, as Christ says [John 10:28.], "I give them eternal life." But this is very important, since it is not a path that has been trodden; many things stand in the way so that the elect cannot break through, namely the devil, sin, the law, death and the whole of the old Adam, but I will make it so that nothing can withstand you, I will promise them a breaker who will break through and remove every obstacle; he will prepare the way for them, and so the passage will be easy. By the way, as I have said, this passage is not pleasant to the flesh, because the whole flesh must be killed. The world, sin, the devil. and our entire Adam oppose me from breaking through.

shall break through into eternal life. And so the Lord forever 2c. is our Head, that is, our

that we should not follow this our breaker. But Christ Leader and Victor; as he has broken through, so shall says [John 16:33]: "Be of good cheer, I have we also break through 2c. And so under the leader overcome the world", I have broken through; and you and prince Christ Jacob is completely gathered. too, since there is nothing more in the way, shall Although this text seems obscure, it is quite clear from break through, that is, this gate which was it that Christ is God and man, that he died and rose bequeathed by sin, the world and the law, but you again, that he ascended to the Father and reigns

The third chapter.

I consider that this chapter should be repeated (per $\dot{\alpha}$ ναχεψαλαίωσω - as a

Recapitulation), and it is not preached immediately after the preceding, but long after. But everything in this chapter is easy, because he only punishes external vices, just as above. Everything concerns moral things (moralia), and it is nothing that could endure the reader.

V. 1. [It should be you who would know the right].

Judicium, that is, the law.

V. 2. You flay their skin and the flesh from their legs.

This is a figurative and poetic way of speaking by which he punishes the violence of the leaders, as we have also seen in the previous chapter. The Germans use to speak in the same way about such godless oppressors of their subjects: "He flays them to the ridge. Thus, in this passage, he also used a violent figure of speech against the godless tyranny of godless princes.

V. 3. [And when you have skinned them 2c.]

"They skin them alive." He remains with the description of the violence, as if he wanted to say: They take with the highest violence all belongings of the whole people.

V. 4. but will hide his face from you 2c.

The prophets are used to follow Moses, as this is also taken from the Song of Moses [Deut. 32:20]. That God hides his face means that he is angry; that he shows his face means that he is merciful and favorable and wants us to be well, as in the 80th Psalm, v. 4: "Let your face shine, and we shall be healed. And everywhere in the Psalms is this way of speaking of the Scriptures.

V. 5. 1) Thus says the Lord against the prophets.

From this it is clear that this chapter is directed against the princes, prophets and priests of the people. The summary of this passage is: the prophets and the priests flatter the princes and thus deceive the people, they prevent the people from turning away from their godless nature, but rather they despise the word of the prophets sent by the Lord and strengthen the people in their godlessness. And this is what he says:

They preach that it should go well where they are fed. 2)

That is, they oppose the good prophets who proclaim the word of the Lord correctly.

- 1) The preceding verse numbers in this chapter are missing in the Weimar edition, but these verse numbers are only set in the following
- .2) Vulgate: Hui morüsut üsutidus suis, vt prasüieaut xaesin, who bite with their teeth, and preach peace. From this the interpretation refers.

They shout and persecute the prophets of the Lord and strengthen the people in their godlessness "by preaching that it should go well" (pacem). So it is also said in Jer. 6, 14: "Peace, peace! and yet is not peace" 2c. This is also taken from Moses. But the opinion is: they call the people safe, they say that the disturbance will not happen, they accuse the prophets of lying, threatening captivity, they say that God will not abandon His people, since He has promised to be with them. Such false prophets, who preach peace where there is no peace, are the monks and all those who preach that one should trust in works.

But where they are not given anything in their mouths, they preach that war must come. 1)

"The mouth" (os) is almost always referred in Scripture to the ministry of the Word, but the devouring and devouring is attached to the "jaws" (guttur), as in Psalm [Ps. 5:10.], "Their jaws are an open grave." Therefore this seems to me to be the opinion, although others are of a different opinion, as if he wanted to say: so great is their ungodliness and their bitterness against the prophets of the Lord, that they stir up and instigate war against him who does not agree with them in preaching, who does not approve of their ungodliness, and persecute and kill him.

V. 6 Therefore your face shall become night, and your divination darkness.

That is, your preaching of peace will cause you to be blinded, so that when calamity comes, because it would be most necessary for you to prophesy, you will see no visions, prophesy nothing. So great will be the misfortune: you will leave the people in the lurch, you will also find no remedy against the misfortune; you will perish with the people. This is how the godless preachers are finally disgraced by GOU 2c.

V. 7. And the showers shall be put to shame, and the diviners to scorn.

Namely, because their lie will be revealed, since they have falsely preached peace. Therefore, when the calamity comes, when all the people will see that their lamentable destruction is imminent, as we have proclaimed before, then they will be convicted of the lie, and we will be found to be true.

And must cover their mouths all.

This is again taken from Moses and followed him in it. For this is how Moses speaks of a leper in the 3rd book of Moses, Cap. 13, 45, that he should cover his mouth with the garment. So the prophet said here figuratively: They shall cover their lips, that is, they shall be so disgraced that they will not dare to speak to others. They will not be allowed to speak, nor will they be able to speak, because they will be quite miserably disgraced. So also the Germans say, "They will have to shut their mouths."

Because there will be no God's word.

Because the existing calamity will teach them what they taught, since God did not answer them.

V. 8. But I am full of the power and the Spirit of the Lord.

He boasts of his strength and boldness in the ministry of the word, which is commanded to him by God, as if to say: "Although all princes and priests resist me, I still continue to preach what I should. I do not leave the teaching office that I have taken upon myself, however much they rage against me and are nonsensical; I do not care about any outward appearance (larvam) of them. What I have begun, I will accomplish with God's help, even if I am to be killed, because I am full of the power of the Spirit of the Lord, full of right and strength. "Full of right" means that I am certain that I teach right. Therefore, even if the enemies of the Word threaten me with death, I do not care. The Spirit of the Lord is with me only to encourage and strengthen me. And

Vulgate: Lt si quis non üvüsi-it in oro ooruro quippiain, sanotiüoant super euru proelium. In contrast, our original offers: Lt qui nou eonseuserit ori eorum, sanotiUoant contra 6um proelium. The interpretation refers to the latter.

Certainly, to punish the rulers and all those in power the prophets also do it, they flatter the people, they with such boldness is not a work of human audacity, preach peace, as Jeremiah says [Cap. 6, 14], and so but of the Spirit of the Lord 2c.

house of Jacob.

He continues to punish the ungodliness of the princes, priests and prophets. For these formed in the Jewish people the highest classes. Among them there were always very few godly people, all others acted extraordinarily godless. And these are the fruits of godlessness, which I have already reminded several times, when we have ceased to serve God in pure faith. Our princes today are now suffering from the same ungodliness. They "spurn the right," that is, they do not distribute equal justice, so they will perish just like many prophecies. We see from it what kind of audience those. The word of the Lord will not lie.

blood.

The prophet puts himself to it. But it is a Hebrew expression: blood" "งดน build

sanguinibus), as if he wanted to say: You build magnificent palaces, very strong castles, but robbery and oppression of the poor provide you with the necessary costs. You enrich yourselves and build precious things, but in the meantime you are exploiting the poor, 2c.

V. 11. straightening their heads He spoke 2c. [Rom. 3:2.] around gifts

an muneribus).

He interprets himself more clearly. By the way, that he says: in muneribus judicant is a Hebrew way of speaking, which we translate more correctly in Latin:

propter munera. This I also mentioned above [Hos. 12, 13.sj, where I quoted the passage from the Psalm. "Israel served" in uxorem, that is, "for a woman. It is therefore the opinion: the highest ranks of the people, to whom it should be to curb godlessness, act godless themselves, the princes do not speak justice. which they should do above all things, and judge according to the reputation of the person, bribed and won by money; the priests also speak what pleases the people, they have a venal tongue, they use the word of God for their advantage, which should not happen at

they strengthen the people in their godlessness 2c. And so the whole burden of this evil is thrown on the godless V. 9. **Hear this, O heads of the** prophets, which Jeremiah also complains about most. In short, avarice is at the top of everyone's list, Amos 8,1) 4. ff. In a community there can hardly be a more damaging ruin than this, namely when the princes do not exercise equal rights, but allow themselves to be moved by money to pervert the law.

Relying on the Lord and saying: Is not the LORD among us?

This is an outstanding and especially noteworthy passage, because it can serve for the understanding of the prophets had, namely such people who were exceedingly ungodly, and yet wanted to disguise their V. 10: You who build Zion with ungodliness with a certain holiness, as also the apostle Paul interprets it in the letter to the Romans [Cap. 2, 17. ff.]: "You rely on the law, and teach that one should not steal, and you steal" 2c. It is not possible that God should not hate this to the utmost, as we also see here. For such were the ungodly words of the wicked against the true prophets: GOD promised that He would be with His people, therefore the prophets are nonsensical who threaten us with calamity, as if GOD were not in our midst. "You shall not cry out," as we also said above [Cap. 2, 6.], "calamity will come upon us avengingly," GOD will not cast out His people, whom He chose before all the Gentiles, whom He also trusted in what

V. 12. Therefore Zion will be plowed up like a field for your sake, and Jerusalem will become a heap of stones.

These are prophetic images, as if he wanted to say: Because you are ungodly, yet you cover your ungodliness as if the Lord approves of it, therefore Zion shall be destroyed so that it can be plowed. For moreover, that ye are ungodly, boast

1) In our prelims: Lwos S.

vou also still your ungodliness, and sin so twofold. a remark above [Cap. 1, 6.].

And the mountain of the temple become a wild cave.

That is, thorns and thistles will grow there, it will not be cultivated, it will not be visited, everything will be threatened otherwise. But still, God miraculously desolate, as also Jeremiah says in the Klaglieder Cap. fulfilled both: for a time He protected them, but 1. 4: "The roads to Zion lie desolate." These and such nevertheless He finally had them destroyed 2c. prophecies seemed impossible to the Jews, for other prophecies were opposed to them, which is also what I said at the beginning of this

prophets. For there was a very clear prophecy of Jerusalem in Isaiah, Cap. 31, 5: "And the LORD of Maceria ["stone house"], about this word I also made hosts shall defend Jerusalem, as the birds do with wings" 2c. Likewise a still clearer one, Cap. 37:35: "I will defend this city, and will help it out for my own sake, and for my servant David's sake." Therefore, emboldened by these promises, the wicked surely sinned and ridiculed and mocked the prophets who

The fourth chapter.

The prophecy of this chapter is almost word for word before greater age; rmd the streets of the city shall be also in Isaiah Cap. 2. I am completely of the opinion that full of babes and maidens playing in their streets" 2c. Isaiah has taken his own from Micah, as I have also So also Jeremiah was sent to buy a field to cultivate, reminded above that Micah was older than Isaiah, since the city was already besieged by the Chaldeans although they were contemporaries. But here, in a kind[Jer. 32, 7. ff.And so the prophecies were in conflict of transition after the destruction of the Jewish kingdom, with each other: Jeremiah was commanded to proclaim the prophet passes again to the new and eternalthe destruction of the city; the destruction of the city kingdom of Christ, and this passage cannot behad already come, the Chaldeans had besieged it, they understood from the restored external kingdom were already to be led away into captivity; and although the Jews do so, because there is such a greatimmediately he is sent to proclaim salvation by buying abundance of promises. Here, too, the contrarythe field. But all this happened for the sake of the prophecies are to be taken into account, which made the kingdom of Judah, for this kingdom had been given the wicked completely bound, so that they could not believe eternal promise, therefore it had to be preserved until the prophets. For how could they believe those who Christ. Therefore the Lord comes first with his words. proclaimed contradictory things? This is how the divine1) Even though he wanted to chastise this kingdom, he majesty acts miraculously. The same prophecy is incomforted the godly, as if he wanted to say: Even Zechariah chapters 7 and 8. First, he proclaims thethough the disturbance is imminent, even though you miserable destruction of Jerusalem and all the people, will be carried away captive and it will be bad for you for he says thus [Zech. 7:14], "Thus have I scatteredfor a while, you who are godly, nevertheless endure: them among all the nations which know them not; and you will be preserved, I will again deliver you from the land is left desolate behind them. "2c. Then hecaptivity.

immediately adds [Cap. 8, 4, 5.]: "There shall yet dwell in the streets of Jerusalem old men and women, and they that walk by sticks.

> 1) We have adopted here the reading of the Erlangen prasvsnit instead of provemt in the Weimar.

I will restore the city to you and you will dwell safely in it; your captivity will not last long. So it happened, for the godly were finally brought back from Babylon, whose hearts God had awakened, as it says in Ezra 1:5. And these are the wonderful counsels of God: He commands to proclaim both, the disturbance and the preservation; but the former because of the ungodly, the latter because of the godly, which must be well observed by all prophets. And so these wonderful counsels of the divine majesty were not heard by the godless, yes, even the godly could not understand them, which we see especially in Jeremiah, how he is astonished at the counsel of the Lord. For he says thus [Jer. 32:24. f.], "Behold, the city is besieged, that it must be won and given into the hands of the Chaldeans. "2c. "and thou, O LORD, sayest unto me, Buy thou a field for money, and take witnesses thereto, if the city be given into the hands of the Chaldeans?" 2c. But both have been fulfilled by GOD, as we have said. And this will be the summa of the two chapters that follow.

V. i. But in the last days 2c.

The Jews connect this text with the previous one in the previous chapter, and interpret it from the outward restoration of the kingdom, in this way: Zion shall be plowed, as it were, like a field, and Jerusalem like a heap of stones, and the mountain of the temple shall become a wild height, but at last I will restore this mountain, make it glorious again, and it shall at any rate be higher and more glorious than it ever was before. But this opinion does not please me. For it is certain that the later temple was not as great and glorious as the first, so that even some who had seen the first temple wept, as is evident from the history of Ezra, in the first book of Ezra, Cap. 3, 12.

The mountain on which the Lord's house stands will surely be higher than all mountains.

[Instead of praeparatus in the Vulgate,] paratus [should be read], 1) that is, certainly,

reliably, as if he wanted to say: Now it has been made into a wild height, it is desolate and unbuilt, no building is on it, but it will be made certain and prepared again, in the same place where it is now. I will make it more famous and glorious in the whole world than it has ever been before, it will become more famous than all other temples. The Jews relate this not altogether badly to the worship in the temple before Christ, since even the Gentiles who embraced Judaism went up to the temple with the Jews in great multitudes. But my opinion is that for the sake of Christ this mountain became so very famous.

V. 2. 2) For out of Zion shall go forth the law.

For nowhere is the law but in Zion; in them is entrusted what God has spoken, as Paul says in the letter to the Romans [Cap. 3, 2]. We must therefore take the mountain not only according to the letter, nor Jerusalem only according to the letter, but also according to the spirit, following the apostle Paul in his letter to the Galatians [Cap. 4, 26.), that is, the holy church, which through Christ was exalted and glorified by the preaching of the gospel to all nations throughout the world, although it was necessary that the first place be an external one, where the gospel was first preached, and this was done through Christ and the apostles in the temple at Jerusalem.

V. 3. He will judge among great nations.

Christ seems to have seen this in Luc. 24, 47: "And had to preach repentance and forgiveness of sins in his name among all nations, and to raise it up in Jerusalem. For this is the power or fruit of the gospel sent forth from Jerusalem by this new king. He judges by the Word and the Spirit, but he will not judge the Jews alone, but many nations.

And punish many heathens (Et arguet robustas gentes)

"The gospel is the power of God that saves everyone who believes in it" [Rom. 2) This and the preceding Berszahl are missing in Weimar's.

¹⁾ Supplemented according to the Hall manuscript.

 Therefore it attacks the strong and the weak, everything that is high and glorious. And so this lowly word subdues everything that is exceedingly mighty and strong in the world.

In distant lands.

Not only in Jerusalem, but it will wander through the whole world, as the Psalm [Ps. 19, 5] says. This cannot be understood at all from the outward kingdom, because compared to this glory, the outward glory was nothing 2c.

They will turn their swords into plowshares.

This is a paraphrase of peace as it interprets itself: "No nation shall lift up a sword against another" 2c. Therefore the summa is: The gospel will work peace in all, they will turn war into peace. But he does not speak of physical peace, as some people wrongly think, who say that under the emperor Augustus there was peace on the whole earth. This is not true, since the world is always the same, always thirsting for blood, after the example of Cain, the first murderer. But he speaks of the peace that the Word works in Christians, who are ready to let go of the cloak with the robe, to have peace with all, not to quarrel in court, to suffer injustice 2c. And here again we see how this could not be understood of the restoration of the Kingdom.

V. 4. 1) Without shyness (et non erit qui deterreat).

The Hebrew says: and he will not fear. This phrase is taken from Moses. It means he will live in peace, he will stay in his house, will not be in the war camp, everything will be safe.

For the mouth of the LORD of hosts hath spoken.

This is a confirmation to awaken faith. For even the saints, as we have said shortly before, could not understand the counsel of God from the disturbance of this so glorious and by God ordered kingdom, which the

1) This section is still drawn to v. 3. in the Weimar.

eternal promise had 2c., do not understand. Therefore, this piece confirms everything earlier.

\lor . 5 For every nation will walk in the name of its God.

He interprets in clear words what he had said above in somewhat darker words. Many nations will come to Mount Zion, but still not all; many will remain in their godlessness and idolatry, who will not walk "with" us to the house of the Lord, who will not accept the right faith of this new kingdom through Christ, but will persist in unbelief. But we will walk according to the new way, which will never cease. This light of the gospel will remain forever, this religion will have no end. And so this new and glorious and eternal kingdom consists in nothing else than your walking in the name of the Lord. It will not be distinguished by outward show or force of arms, which the kingdoms of the world are wont to do, but this is its main thing, that we live all that we live in the name of the Lord. This is the only name in which we must be blessed. The whole essence of this kingdom is that we believe in the name of Christ.

Always and forever.

These words comprehend the future resurrection from the dead. For this is how the prophets summarize the whole kingdom of Christ when they mention it once. They speak of it in other words and more gloriously and abundantly than we are able according to our poverty. We cannot walk in the name of the Lord forever in this mortal flesh, therefore this flesh must be raised again, which must die. We must be resurrected and transferred into this eternity with our eternal King. For the very short time when we sleep in death and wait with all the blessed for the glory of the children of God, as the apostle says, the prophets almost do not look at it, because it is a short moment. Therefore, they immediately include the resurrection and glorification of the blessed in this eternal kingdom 2c.

V. 6 At the same time, says the Lord, I will gather together the lame.

With glorious words and promises he comforted the people, but they could not grasp these exceedingly rich promises at all, for the prophecies virtually disputed each other, namely that the kingdom should be disturbed and brought to nothing, and that the kingdom should be restored exceedingly splendidly and made more glorious than it had been before, and that the people would be stronger than they had ever been before. Namely, this seemed impossible to them, and they could not understand these prophecies, as we also noted above from Jeremiah about buving the field. In guite the same way he speaks here as if to say: I will not let you perish, however miserably you are afflicted and carried away into captivity; yet I will gather "the lame" again. This I lay out of punishment, that is, the people who are broken, whose kingdom is snatched away, who no longer flourish, since all things are snatched away from them siud, and they are led away into captivity. By such glorious promises, God's goodness has always encouraged the godly that even though they would have to go into captivity and suffer a little while, yet the time would only be a short one; they would be brought back and restored to their former freedom and glory 2c. But not by chance he adds:

V. 7. 1) I will make the lame to have heirs, and will make the outcast a great nation.

For here the flesh takes a quite extraordinary annoyance, and cannot understand the counsel of God that these promises are to be fulfilled in a miraculous way. The Lord had promised an eternal kingdom and a glorious return from captivity. Therefore, all the Jews thought that they should be preserved and brought back and transferred to the glorious and new kingdom. But the Lord says here that he will not preserve every lame person, but some remnant of these lame people. For after some years

1) This verse number is missing in the Weimar, and the following is immediately attached to v. 6. - Vulgate: Ht ponam olÄudioantsua in

very few godly people were brought back from Babylon, namely those whose spirit God had awakened, as the history of Ezra says, Cap. 1, 5. He therefore separates the godly from the godless; the latter would remain in permanent captivity, the latter should be brought back and glorified. - "To the great people" (ingentemrobustam == to the strong people). Thus the church has become through the gospel in the whole world, against the gates of hell and all the attempts of sin; completely invincible against death, firmly founded on the solid rock Christ, her King, by whose Spirit she is quickened and strengthened from day to day, so that she may not fear or be overcome by any creature.

And the LORD shall be king over them in mount Zion from henceforth even for ever.

Here is a clear and distinct text of the deity of Christ. For this is also the name David gave in spirit to the promised Seed who would sit on His throne, Ps. 110, 1. 4. Christ Himself refers to this passage in the Gospel story [Marc. 12, 36. f.]. So he calls him also here "the Lord", who will be king over his people forever on the mountain Zion. And so this kingdom must not be a physical one, but a spiritual and eternal one, as we have abundantly said above. Therefore the kingdom will be a spiritual and eternal one, the king eternal and glorified, the people glorified and eternal in this kingdom. How else could he be the Lord and sit on the throne of his father David for eternity, if the people were not also eternal? But it cannot be eternal in the mortal body, not even in the dead body, but in the resurrected and glorified body. And here the prophet again includes the resurrection of the dead.

V. 8. and thou tower boar, a stronghold of the daughter of Zion. 2)

What we read [in the Vulgate), gregis, as a generic name, I think, should be read as a proper name, as also in the first book of Moses Cap. 35, 21, where Moses mentions this mountain: "And Israel went out,

2) Vulgate: Lt tu turris Ars^is nsduloZÄ ülia 8ion.

and erected a hut on the other side of the tower Eder." But it was a castle or a kind of tower or fortification. For instead of what we read, nebulosa, in Hebrew it means a castle. For so the Hebrew scholars say it the Hebrew word means a bulwark, a fortification 2c. We should therefore read thus, "And thou tower Eder, a stronghold of the daughter of Zion" 2c. Others interpret this passage from the temple in Jerusalem, which I do not approve. For nowhere else in Scripture is this house called a tower. I think that the prophet is speaking figuratively. that he calls the whole city of Jerusalem "the tower of Eder", or that the kingdom of the daughter of Zion has also come out of the city, that it has spread over the whole world, has reached all the Gentiles, so that in such a way "Eder" designates some unknown part of the country, because this mountain was otherwise not strange or famous. Therefore, this seems to me to be entirely the opinion: the gospel will be so powerful, and should be spread so far, will run with such great speed, that it will reach even completely unknown places of the earth, in short, to the end of the world. This is my opinion about this passage, I do not have a better one now, nor do I find it.

Your golden rose will come, the previous dominion.

He speaks as if to those who are in captivity, as if they were already taken away from the land, as if he wanted to say: It has happened to you, your kingdom has perished, but be confident, the former dominion will return; as you were a people before, not a prisoner, so you will also be completely free again after the captivity. You will not be abandoned, you will not remain in captivity forever, but you will return to your place.

V. 9. Why do you now cling to other friends? 1)

The prophet says all this to set the matter before us, as if to say: it is

It is certain that you will be led away into captivity, since your sins deserve it. You will be miserably afflicted, and in such a way that you may think that you should never be led back, but be confident, I promise you that it will happen that you will be led back. And so the prophets everywhere hold forth threats and promises; threats for the sake of the wicked, promises for the sake of the godly. The following also belongs to this:

Is the king not with you?

Surely you shall not lack a king, nor shall you lack counselors and princes. With these words he removes the fearful doubts of the flesh, by which it is almost driven to despair. For the flesh cannot suffer the hand of the Lord at all, it must despair when the Lord strikes, since even the godly hardly understand this doing of the Lord, as we said above. So here the prophet alludes appropriately to the thoughts of the wicked, and again to the thoughts of the godly, through which they nevertheless have good hope even in the midst of persecution. In them the spirit represents them with inexpressible groaning, while they themselves do not know this.

So that woe has come to you like one in childish distress?

He used a very fine and appropriate simile, which Christ also uses in the Gospel of John, Cap. 16, 21. For such was the sorrow of the apostles and disciples that they thought it had happened to them, as a woman in childbearing is in danger of losing her life when she is to give birth. Such was the fearful distress of the church in its first beginning, as the disciples say, Luc. 24, 21: "We hoped that he would redeem Israel. And concerning all this, this day is the third day that such things have come to pass. "2c. We see quite the same thing here. The glorious and eternal kingdom was to be set up, but a birth had to take place first; but it could not come to birth without the greatest sadness and sorrow, as it is wont to be with women in childbirth.

¹⁾ In Latin: Haars sr\u00e3o nune gMiZsris\u00e3 which Luther, as the Zwickau manuscript shows, would have translated thus: Why are you grieving now?

And so the prophets interpret the Babylonian captivity no differently than the sorrow of a woman in childish distress. For this is how God in His goodness always deals with all the blessed in every challenge: first He afflicts us exceedingly, then He afflicts us and plunges us into hell to kill the lusts of the flesh, so that afterwards He may lead us out again and make us blessed. Meanwhile, the flesh does not know that this is the sorrow of a woman in childbirth, that a glorious birth will follow. The prophet encourages the people with this very reason, as if to say: endure, suffer, no matter how great the pain; a glorious offspring will follow. Just bear the hand of the Lord, without a doubt you will be saved, and you will bring forth an exceedingly abundant fruit. It is a short time, it will be only the sorrow of a woman in childbirth, which will be nothing at all when the birth has taken place. This likeness is extraordinarily beautiful, as Christ also rejoiced in the same [John 16:21]: "A woman when she gives birth has sorrow, but when she has given birth to the child, she no longer thinks of sorrow for the joy that the man is born into the world. And you also now have sadness" 2c.

V. 10. Dear one, suffer such pain, and croak, you daughter of Zion.

As we are used to encourage the women in childbirth by encouragement, so here the prophet also encourages the people by saying that they should bear the very short time of captivity, "take care" that it is only the sorrow of a woman in childbirth; it will happen that the birth will take place soon, it will be followed by exceedingly rich consolation, as he adds:

For you must indeed go out to the city 2c.

That is, I confess indeed, you will be taken away from the kingdom, [from] Jerusalem, that is truly difficult for you. You will go out of the city, that is, you will no longer 1) dwell in your cities, you will no longer have cities that are under-

1) Here we have erased a non that is in our template.

morsen, but will be subject to the Assyrian. You will suffer a miserable bondage, but it will not last; you will be delivered, the Lord will redeem you. Jeremiah interprets all of this more expansively [Cap. 25, 11.

V. 11: For many nations will almost be gathered against you, saying, "She is banished" (prophanetur).

Instead of what we read [in the Vulgate] lapidetur, 2) it is more correct to read: prophanetur [it shall be desecrated], because it is in Moses where he says that through idolatry the land will be desecrated. So the opinion is: Your ungodliness deserves that you are led away captive; the enemies will gather against you 3) who thought it was completely done for you, they will cry out against you, they are completely confident that they will always rule over you; but be confident, you will destroy them, not they you. This was a strange sermon in the ears of the wicked.

We want to see our desire for Zion.

(Et videat in Syon oculus noster) is a Hebrew expression, which is also found in the 54th Psalm, v. 9: "My eye will see pleasure in my enemies" (suspexit oculus meus). But it means what we say in German, "I see my delight in them." For thus the adversaries, the enemies, set their teeth against the people of God, for it was the hatred of the heathen that dwelt round about, exceedingly bitter, as also the 137th Psalm, v. 7. repeats their words, "Pure off, pure off, unto the ground."

V. 12 But they do not know the thoughts of the Lord.

As if to say: They trust in their victory, they are secure because they have prevailed against you, but they do not recognize the counsel of the Lord. The Lord will turn your mourning into joy, you will have a king who will rule over all nations.

In our text: lapiäakitur.
 Weimarsche: üo instead of: to.

That he has brought them in heaps like sheaves on the threshing floor.

And therefore he maketh great the number of thine enemies, that their destruction also may be the greater, that the Lord may destroy them the more. For the Lord has a way, that when he wants to destroy the wicked exceedingly, he first makes them great and glorious. He lifts them up high, so that they may take a heavier fall. This is what happened to the exceedingly powerful empire of the Assyrians, Romans 2c.

V. 13. Therefore arise and thresh, O daughter of Zion.

These are figurative speeches by which the prophet wanted to express the power and effectiveness of the gospel, as if he wanted to say: You will subdue all the Gentiles through the gospel, and that without weapons, only through the word, even if they now rule over you for a little while.

So I will banish their goods to the Lord, and their possessions to the ruler of the whole world (et interficies Domino rapinas eorum).

Thus it is written in Hebrew: et anathema facies Domino rapinas (hiera) eorum et facultates eorum etc., that is, by preaching the gospel you will snatch away from the ungodly the best people and bring them under the spell of Christ 1); you will win them for Christ, and thus the glory of this kingdom will become areater and greater through effectiveness of the preached gospel. This figure of speech is also used by Christ Luc. 11, 12: "If a stronger man comes over him and overcomes him, he takes away his armor, on which he relied, and distributes the plunder."

V. 14. But now, you warrior, arm yourself (Tunc vastaberis filia latronis).

Also this piece belongs absolutely still to the preceding. One has this from the god-

1) In anatüema Cüristo - that they may be sanctified to Christ.

The interpretation is that the synagogue, which sat against the prophets and killed them 2c. But I do not see how their interpretation can be connected with the preceding. I will venture an interpretation and explain it this way: I hold that the prophet still remains and continues to describe the future vengeance against the Gentiles after the kingdom of Judah was restored, and believe that he calls Babylon "the warrior woman." Incidentally, we read [in the Vulgate] unrhymed: filia latronis, just as Jerome has translated latrunculi everywhere in the sacred history where it should have been translated by the word "man of war". So here, instead of filia latronis, we read: "you warrior", that is: You Babylon, who are armed with weapons and war hordes, and very rough in your thinking and striving for war, 2) who make everyone uncomfortable, who cannot easily be resisted, and whom you, armed, attack everyone. And this whole passage I translate after the Hebrew simply in such a way: Then one will also make war against you, you warrior, who against lins the siege. Therefore the opinion is: The daughter of Zion will banish to the Lord all the possessions of the Gentiles. Among this booty will also be you, Babylon, who are now well practiced and very powerful in warfare, who now take up the siege against us. Now you are destroying Jerusalem, you will be destroyed by us again. What you do in the flesh will be done to you in the spirit through the gospel.

And strike the judge of Israel on the cheeks with the rod.

That is, they regard the judges as the very least people, treat them quite ignominiously. Jerome and other interpreters relate this to the suffering of Christ, but what they write is violently twisted.

2) studiisque asperrima belli, **from** Virgilii Aenei- dos lib. I, v. 14.

gen" by the Assyrian or by pestilence or a plague. By your treasures you will deserve to have your treasures snatched from you.

V. 14. You shall not have enough to eat.

In this way I will give you a famine, so that you will not have anything to fill yourself with.

You shall languish (erit incurvatio in medio tui).

Incurvatio, that is, to be bent. In the Psalm [38, 7.] it says: s "I walk crooked and very bent,] all day long I walk sadly." I will take pains that you will be more humbled day by day, I will cause the decrease and diminution of all your goods. And I will also send pestilence. You will go back, "withdraw" your goods and your offspring, which you would like to save from the destruction. You will not be able to, and when you have pulled out some, I will give that they be killed 2c. All this as punishment for your sin.

V. 15. You shall sow and not reap.

You will work, another will pick the fruit, he will reap what you have worked for.

V. 16. For one holds the wise Amri.

This he adds, so that one can see that he is talking about the kingdom of Israel. "The game is judged by God, because 1) He is the judge who so judges 2c. Praecepta [that is, one keeps the customs and the ways? Amri, the father of Ahab. It was then that the kingdom of Israel first began to eutarteu. Opus, that is, the examples of Ahab, the exceedingly wicked king. Voluptatibus [should rather be called voluntatibus] 3) their thought and aspiration. s "Jhre Einwohner" (habitantes in ea),] that is, in the city or [the inhabitants of the cities.

- 1) Instead of Huis in our template, we adopted Hniu.
- 2) per in our template, we have resolved by xatsr.
- Supplemented according to the Hall manuscript. Our Vulgate has voluntutibns.

The seventh chapter.

In this last chapter, the prophet concludes his entire prophecy in general by punishing the perverse and godless customs. He proclaims the captivity and the future salvation. He is anxious for the people. He anxiously does everything to convert the people to the good, as a faithful shepherd is wont to do. He compares himself to a vine dresser or to the one who visits the vineyard and gathers the remains, and still does not find what he desires. This passage is taken from Genesis, and so in other passages, Isa. 5, 7. The gatherer or vineyard keeper is the prophet who goes through the people 2c. and finds nothing but the wicked.

V. 1.4 [Oh, I am like one who is slackening in the vineyard, where no grapes are to be found].

4) The following his V. 3. is in the Weimar edition without indication of a verse number still drawn to the introduction of the chapter.

det to eat, and yet would like to have the best fruit]. 5)

As those who gather figs, Autumnus [Herbstl does not stand here. In Amos 6) [Cap. 8, 1. f.] the same word is [XXX]: Behold, a container, since the fattening cattle are gathered in the container 2c. Ficus [figs] or that which is gathered. Similarly, summer also means. [It has happened to me] like [one who] seeks grapes in the harvest, that is, I have become like

- 5) Vulgata: Vae mihi, quia factus sum sicut qui colligit in autumno racemos vindemiae: non est botrus ad comedendum, praecoquas ficus desideravit anima mea.
- 6) In the text, both here and in the Hall manuscript, instead of "Amos" it says: in Ossa, but erroneously. What is meant is the passage we have indicated. For in the Zwickau as well as in the Altenburg manuscript this passage is interpreted as follows. In Hosea there is no such passage.

a husbandman and a father of a family who visits his vineyard and wants fruit 2c. Notice what is said about the cursed fig tree [Matth. 21, 18. ff.] 2c. Quite similarly it is said in Isaiah, Cap. 5, 2: I thought I would find berries and grapes 2c. but I have been deceived 2c. "Would that there were a good man among them!" So much is missing, that so many berries would be there, that I could squeeze a grape. I desire the firstfruits, that is, I have not found so much that I could give the firstfruits to the priests; hardly do I find that I can eat myself. He understands combs that are full of berries 2c. This is not to be understood of the supernumeraries: he finds absolutely nothing but combs of grapes and leaves without grapes 2c.

V. 2 [The pious people (sanctus) are gone in this land

They are expressive words. "Holy" (sanctus) is he who has obtained mercy. He opposes truth to hypocrisy; [he means one who is] holy before God and righteous in his walk 2c. Thus love is extinguished, that each seeks his own, and cares not that his brother perish. They are full of hatred and envy, which takes place where love is not. Each one seeks to drive his brother out of his possession.

Each one chases the other to destroy him. 1)

Mortem, that is, that he banish him (anathema); [this happens when] something is made nothing, and irretrievably. The banished was not loosed, 3 Mos. 27, 28. f. That is, never shall it rise again or flourish again. He does not find the firstfruits, that is, true saints, but hypocrites. He did not want them.

V. 3. and think they do well when they do evil.

Not that they were so extraordinarily foolish that they would have considered the robbery something sacred 2c. He is talking about the thoughts and actions of the hypocrites. That is, according to the truth they are not holy, but they are

1) Vulgate: Vir tratrsm suum aä martern venatur.

have the ambition [to appear holy, they pretend], 2) which is absolutely not according to the truth. In that of which they most boast, they are most to be blamed 2c. [Matth. 7, 18.:] "They come in sheep's clothing" 2c. In Isaiah [Cap. 5, 20.] it says: "They turn light into darkness" 2c. That, in which God has the most abomination, that they praise the most.

What the prince wills, the judge will speak.

The prince demands, and the judge adheres to him in his decisions (adhaeret in reddendo), he collects the new taxes 2c. Another sense is this: the prince, any one who is among them, is a promoter, a distresser; they do not serve the commonwealth, they do not protect the good 2c. But the judge est in reddendo, that is, he takes gifts. The princes are wolves, the judges unjust, because they judge according to what is given to them; they look to gifts. The judge is after gifts, that is, if you give him, he will give you justice; if you do not give him, he will not give you justice. See the tenth Psalm, which is about the Antichrist.

s[The mighty counsel according to their will of courage.]

The great ones order what they want, they do not benefit the people 2c.; they corrupt the people spiritually and physically.

[And spin it any way they want.]

[Et conturbaverunt or] perplexam fecerunt, [they have it] "gewirret in each other". Thus it is written in the 2nd Psalm, v. 3 [: "Let us cast away from us their cords], and elsewhere [Ps. 118, 27.]: in condensis. 3) This people is completely without order and law, they do what they want. The people are without law, the princes without fear 2c. A proverb:

V. 4. The best of them is like a thorn, and the most upright like a hedge.

"Like a thorn." Are they all evil? 2c. Matth. 7, 16. s: "Can one also read grapes

- 2) Added by us according to the Hall manuscript. In our original the sentence reads: 86Ü kubsnt stuüia, Hua.6 muito minus sunt vsru.
 - 3) Compare the note in the previous paper Col. 1249.

miserably afflicted; you will first suffer the violence eight," that is, "Always surrender." and vengeance of the Assyrian who will trample our palaces. But you have not recognized the way of peace. This peace will be spiritual. I preach to you an sword. eternal duke and an eternal kingdom, but in vain you hope that this king will come while you remain in the fleshly kingdom, for you will be taken away first.

For seven shepherds and eight princes shall be And the land of Nimrod with their bare arms. raised up over him.

him again, he will be subdued again. We will send against him seven shepherds and eight common officers 1) (praefectos gregario). This seems to be an extraordinarily foolish prophecy, that against such an exceedingly powerful kingdom seven shepherds and eight common or lowly (plebeios) officials are sent. For these shall again destroy the kingdom of the kingdom, that is, we will not attack the Assyrian (eum) by force of arms, not with auxiliary troops supported by mighty princes of the world, but we will send to them shepherds, some uneducated chiefs of the people, who will preach the gospel, and by their preaching will subdue that whole kingdom, that is, I will send to them apostles, lowly and common men, peoples. not mighty. And this is it that he saith, Eight leaders that others interpret it from the leaders of the Persians, and I know not what others, is nothing. Then believe

He is preaching to you as if to say, "Your prophets I think that the prophet used a certain number for an speak things that please you, proclaiming that there indefinite one to indicate that through a small team, will be peace and safety; but I say that there will be through very few, despised and lowly people, the no peace, for the kingdom will be disturbed, you will exceedingly powerful empire of the Assyrians should go as captives to Assyria. And yet there will be peace, be converted to the obedience of faith 2c. For the but a different peace and in a different way than you same expression is found elsewhere, in Ecclesiastes hope it will be. Before this peace comes, you will be Cap. 11, 2: "Divide out among seven and among

V. 5. 2) Who destroy the land of Assyria with the

Pascent in gladio, that is, with the word of GOD, your sword of the Spirit, as the apostle [Eph. 6:17.] says.

I will rather translate the Hebrew word by sword He will indeed take revenge on you, he will afflict Ithan by in lanceis]. But the opinion of this passage is vou miserably, but afterwards we will retaliate against the same that Christ expressed Matth. 10, 34. in other words: "I did not come to send peace, but the sword. For I am come to stir up man against his Father. "2c. So he says here: I will send them the word; if the same be believed, they shall convert one another; the father shall attack the son, the son the father. And "so shall we be delivered from Assyria", that is, if we have been led away into captivity by the Assyrians before, if we Assyrians. But everything goes to the spiritual have gone entirely to reasons, then again the Assyrians will be overcome after this new king has come and the new kingdom has been set up, and it does not take place that we hope this king will come if you have not been led away into captivity before 2c.

V. 6. The rest of Jacob will also be among many

Having indicated the vengeance that was to be of men out of the people, that is, lowly and base. For inflicted on the kingdom of the Assyrians because of the captivity of the kingdom of Israel, he now describes by what power this vengeance was to be carried out, namely by the overriding of the kingdom of the Assyrians.

¹⁾ Luther has this translation in the Zwickau manuscript

²⁾ Here the verse number (v. 6. according to the Vulgate) is missing in the Weimar.

from Jacob. He describes the power and the ministry of the apostles and the other first preachers of the gospel, what kind of people they would be, first among the Jews, from whom they were taken, then among all peoples in the whole world. - Among many peoples", because at that time the synagogue was populous, since many Gentiles had also converted to Judaism, as can be seen from the second chapter of the Acts of the Apostles. And this prophecy certainly looks to the day of Pentecost, when, after the Holy Spirit was sent from heaven, the apostles spoke in many tongues, as the book of Acts shows.

Like a dew from the Lord.

That is, they will be sent by the Holy Spirit, not by men; the thing will be done from heaven without human counsel or human action. Encouraged by the Spirit, they will drip the sweet gospel, just as the dew comes down from heaven on the seeds and flowers, watering and moistening the earth without our knowing it. So also they will preach after the Holy Spirit is sent from heaven 2c. Paul interpreted it 1 Cor. 3, 6. thus, "I planted, Apollo watered, but GOD gave the flourishing" 2c. [v. 9. "For we are GOD's fellow workers, you are GOD's field work and GOD's building." Thus the gospel is a dew sent down from heaven, and the apostles are called a dew by the gospel which they preach, because they water the grass, that is, they water the people by preaching the word of the gospel 2c.

That waits for no one.

That is, it does not wait for the hand of man, it is not added by the works and efforts of man, but it comes forth by itself without any processing. It shows the effectiveness and power of the believed gospel, against the preachers of the law, who know nothing else than that they press and force with their preaching. They cannot give the power to fulfill the law or a willing heart, but rather they refuse to do so.

they increase wrath and sin through this compulsion. The same comparison as here is also in the 72nd Psalm. v. 16: "It will be green in the cities, like grass on the earth", that is, only through the word, and filled with the Holy Spirit, they will bear fruit voluntarily without human work and contribution, not forced by the fear of punishment, like the people of the law, who are forced by force and laws. The prophet says the same thing here: the gospel will be enough for them, the Spirit will teach them all truth, they will not need to be taught the doctrines and statutes of men, but of their own free will they will be good, the others from Jacob dropping dew on them. This happened on the day of Pentecost, when Peter and the other apostles were preaching. Thus he distinguishes the people of the law from the people of the gospel, who are a willing people, who do not have to be forced by laws or statutes, but are carried away by the impulse of the Holy Spirit out of free cords to do good. For they are driven by the Spirit of God, as the apostle says [Rom. 8:14].

V. 7. 1) [Yes, the remnant of Jacob will be among the Gentiles among many peoples].

They will be such people also "among the Gentiles", that is, in the church of the Gentiles, not only among the Jews, as we said above. And this is the spiritual conquest of the Gentiles by the word of the Gospel. For the apostles and the other first preachers of the gospel, who were taken from the Jews, are the heads and the foundation [Eph. 2:20], or made princes of the earth, as the Psalm says, that is, they are the foundation of the church in the whole world, both among the Gentiles and the Jews.

Like a lion among the animals in the forest.

These are figurative speeches with which he indicates the power of the Word and the power of the Spirit, as if to say: Just as a lion robs, takes flight, throws down, when he

¹⁾ This verse number (according to the Vulgate V. 8.) is missing in the Weimar one and the following section is attached to the preceding one without distinction.

If the word of the gospel breaks into the herds of cattle, it will also subdue everything. For the gospel has broken through with the greatest power and force, tearing apart and destroying the kingdoms of the Gentiles, so that they could not escape its power and destruction. For the kingdoms, however mighty and great, have been converted as that of the Assyrians, Romans 2c. It is completely the same as what he said above Cap. 4, 13: "I will make you horns of iron and claws of brass" 2c. So the prophet often repeats the same thing, but with different words and prophetic images, and out of the fullness of the Spirit.

V. 9: In that day, saith the LORD, will I put away thy horses from thee.

He adds this to indicate that he is not speaking of the physical kingdom, but of the spiritual kingdom, otherwise it does not fit with the preceding, in which he promises victory against all the Gentiles, which certainly cannot be understood of outward power or weapons, but spiritually, through the preaching of the Gospel, which is a power of God. Thus he says here: You will be subject to all the Gentiles, you will subdue all, but you will be inactive in all the earth, you will have nothing in the way of weapons, not horses, not castles, not fortifications and counselors to rely on, and yet you will overcome all the Gentiles through the Gospel, namely this is the power and might of GOD 2c. But meanwhile the apostles are as it were destined to die, as it is said in 1 Cor. 4, 11: "We suffer hunger and thirst and siud naked and are beaten" 2c. Likewise 2 Cor. 6, 4. f.: "In great patience, in tribulations, in distresses, in beatings, in prisons" 2c. [v. 10. .:] "As the poor, yet making many rich; as having nothing in themselves, yet having all things. Hence the opinion of this passage: I will put away thy horses from thee, I will take away thy chariots, that is, I will make thee so minded as to despise all splendor and all powers of the flesh; I will give thee another power, other weapons, by which thou shalt prevail against all the heathen. You shall not rely on human strength, but from the

Heaven I will send you strength and power to subdue everything.

V. 11. 1) And will cut off the sorcerers from you.

There are many words in Hebrew that mean soothsayers. Moses, in the fifth book, Cap. 18, 10. f., brought almost all of them together; we have made a distinction as much as we could, so that they would be understood. And I translate the Hebrew word, which our Latin translation has given by maleficia, by the word augur; but it means those who tell fortunes from the flight of birds and foretell future things. And instead of divinationes, which we read, I translate conjectores, that is, those who interpret signs, whether in the heavens or on earth, as, strange births and other such things. With these words, however, he covertly pulls through the false prophets and stabs them, as if he wanted to say: I will cause you to no longer use the counsels of men, since they are vain, as the Psalm says (Ps. 94, 11.sh I will take them away from you, since they have nothing certain and firm; they only assume, they cannot determine anything certain. But this one thing must certainly take place, that we may be quite certain in our consciences about the word which we either teach or by which we are taught, which human teachings cannot accomplish. For the conscience is still uncertain about the will of God, and the teachers of human statutes cannot strengthen and establish dismayed and frightened consciences. Thus says the 14th Psalm, v. 3: 2) "They know not the way of peace." Likewise (v. 5. Vulg.], "There they fear, since there is nothing to fear." But the gospel makes the conscience certain and gives it peace 2c. So everything is said here comparatively, as if he wanted to say: Now you rely on your castles, your fortifications and your power of arms, likewise on idolatry and carnal counselors, but I will take all that from you, I will make everything completely firm and certain for you.

¹⁾ Here a verse number is missing in the Weimar.

²⁾ According to the Vulgate. Compare St. Louis edition, vol. IV, 904.

V. 12. 1) That you should no longer worship the work of your hands.

That is, the idols. This way of speaking is also frequent in Moses. Also those worship the work of their hands who trust in their works and in the righteousness of the flesh, for this is making an idol. Otherwise, without this trust, an idol is nothing, as the apostle says [1 Cor. 8:4], but that in which I trust, in which I rely, and to which I ascribe righteousness, is in truth in the place of God, as we have said above quite abundantly of the image of God. In short, I will destroy your groves and destroy this false worship and the powers of which you now still have much and on which you rely. Then the complete and right worship will be there through the Word and the Spirit.

V.14. And I will take vengeance with fury and wrath on the nations that will not obey.

This verse number is missing in Weimar's.

He adds a threat; he threatens the despisers with misfortune, so that the greatness of such a great good deed is not left unnoticed, as if he wanted to say: Although this is the highest grace and eternal life, it will still happen that few will believe; will not be accepted. For though the gospel is the power of God, yet it is an offense to the Jews and a foolishness to the Gentiles, 1 Cor. 1:23. But I will not suffer it to be despised with impunity, for I will avenge it on the despisers. Therefore he said this for the terror of the wicked, who despise and persecute the word of the gospel, that they would suffer punishment from him; then also for the comfort of the preachers of the word, that they may persevere in their profession and carry out their ministry faithfully, however much they may see that the gospel is despised by the world. Likewise, they should suffer the persecutions of the wicked and take vengeance for despising the word of God, following the example of Christ, who reserved vengeance for the one who judges righteously, 1 Pet 2:23.

The sixth chapter.

In these two previous chapters he has generally finished the prophecy of Christ and the reign of Christ through the gospel. Now he returns to his ministry in what follows, namely by punishing the ungodliness of the people. First of all, however, he attacks their lives, as is the way of all prophets, that they first attack ungodliness as the source and well of evil works, and then present godliness. When this has been taught and inculcated, then the good works follow in a suitable manner. This is the correct order of the prophets and apostles, as can be clearly seen in the epistles of Paul. But this is not done by false teachers, who only teach about life, punish vices and offer rewards, completely ignoring the doctrine of godliness and justification of the heart 2c.

V. 1. Listen to what the Lord says.

As I said, he is completely in the process of punishing life and vice. But he proceeds with great boldness, because he is sent by the Lord and driven to do so. 2)

Scolds the mountains.

Lead the cause against the mountains. For thus it is more correctly translated [than in the Vulgate], as it is also translated in the 43rd Psalm, v. 1. "Lead my cause." Hence the opinion is, Set thyself against the mountains, that is, the princes; punish them for their ungodliness, show them their shameful deeds and sins.

2) In the Erlanger: extrusus; in the Weimarschen: 6xt6nöu8 with the note: "is uncertain to read". The sense cannot be doubtful. The Zwickau manuscript offers: Because the HErr commanded that he speak thus.

And let the hills hear your voice.'

"The hills," that is, the very mighty and rich, who excel above others, who are more glorious than others. As everywhere in the whole of Scripture, so also here we see that the word of God attacks the proud, the high, and that which is glorious and holy according to your reputation, in short, that which the world esteems great. "For what is foolish in the sight of the world God has chosen to put to shame the wise, and what is weak in the sight of the world God has chosen to put to shame what is strong" 2c., 1 Cor. 1.27.

V. 3. 1) Together with the strong foundations of the earth.

That is, you princes, kings, priests and prophets on whom the people rely. But he calls them [in the Vulgate fortia] "hard" with a special epithet, that is, strong and mighty from the earth.

For the LORD will rebuke his people, and will punish Israel.

He distinguishes his people from Israel, so that we can already see from this that the prophet speaks when the kingdom of Israel still existed and was in bloom, so that we should learn that in the prophets there is not always the right order of the chapters, which can be seen quite clearly in Jeremiah, and indeed very often. For it is possible that these two last chapters preceded the others, which mentioned that Israel had already been taken away. It is useful to keep this in mind when reading the prophets.

V. 3. What have I done to you, my people?

This is an advancement and remembrance of the good deeds done, by which he urges them and puts the matter before them, as if to say: Why do you do this, that my name gets an evil sound among the Gentiles, since you, devoted to your godless nature, give the Gentiles an opportunity to blaspheme my name? He imitated Moses, Deut. 32, 6: "Do you thus give thanks to the LORD your God, you foolish and foolish people? Is he not thy father and thy LORD?" 2c.

1) This verse number is missing in Weimar's.

V. 4. I brought you out of Egypt.

Now he remembers the good deeds done. First of all, the execution from the miserable servitude in Egypt, which is imprinted everywhere in the Scriptures. He wanted to show them this exodus 2) as an outward sign, by which they would be reminded of the divine goodness, so that they would not doubt that they would be saved from any danger and misfortune, no matter how great, if they believed and remembered the execution from Egypt. Thus he has given us the outward signs of grace, baptism and Holy Communion, by which we are to remember what has been granted to us through the gospel and will be granted to believers forever.

V. 5 My people, remember what Balak king of Moab foretold.

This is another blessing. By the former he reminded them of salvation from Pharaoh's might and all his power; by the latter he reminded them of salvation from cunning and guile, namely, that Balaam could not harm them, who had come to curse them, Numbers 22 and 23. 22 and 23. But as the Lord had made Pharaoh's strength, forces, power and authority weak and ineffective and nullified, but the weakness of his people strong and powerful, so he turned Balaam's curse into a blessing. These are benefits that he still shows to all the godly, and they are certainly very great.

From Sittim to Gilgal. 3)

"Sittim" is a place or a field in the fields of Moab, from which the people of Israel had pitched camp. It extends from Moab to the Jordan, Num. 25, 1. Jos. 3,

²⁾ The Weimar edition has: Hoo exemxUurri externurn with the note: "vxemxturn we resolve the shortening in '4 probably quite." The Erlanger offers: Ho" snirn kxtsrnnrQ. We have assumed, based on the Zwickau manuscript: Hüne exitum ex-

³⁾ Instead of "Gilgal," both the Weimar and Erlangen editions, here and in the Zwickau manuscript: <Mead, gegen das Zeugniß aller Bibelausgaben.

By this you should know how the Lord has done you all good.

In Hebrew it says: propter scientiam justitiarum Domini. This is ambiguous and darkly spoken, so it can be understood in two ways. First, that you may know the righteousness of the Lord; second, that you may know, that the righteousness of the Lord may be known (but it amounts to almost the same thing), that is, that you may know that you are not preserved by your works, nor anyone by his strength, but by confidence in me, by my blessing, not by the work or merit of any man. And so I interpret the righteousness of the Lord in a suffering way, that is, of the righteousness with which he justifies us, as Paul used it several times in the letter to the Romans.

V. 6. 1) With what shall I propitiate the Lord?

The prophet interprets himself. But the opinion is: With what shall I propitiate the Lord, that I may forestall the wrath of him? It will come to pass that he will proceed against you with punishment, and you will seek to forestall him, but you will be mistaken; your worship, which you undertake, is ungodly. The heart is unclean, therefore no works, however good they may be 2c.

With stooping before the high God?

Here is a clear and obvious text against the works of righteousness, which is written in Isaiah in the first chapter [v. 11. f.] with many words. He clearly condemns the vices and outward works, as good as they may appear to be, if the heart is not pure. For God does not like the works of an impure and ungodly heart, even those which he himself has otherwise commanded, as can be clearly seen in Isaiah and here, that even the works commanded by the law, as the sacrifices, are rejected, because they performed them with confidence in them and in carnal righteousness. Since the things required by the law of God are not valid without faith, how much less will the imaginary works of our monks be valid 2c.

1) This verse number is missing in Weimar's.

V. 7. 2) Or shall I give my first son for my transgression?

The Gentiles sacrificed their sons and daughters to the idol Moloch. The Jews, too, had fallen into this ungodliness, thinking that they would follow the example of Abraham by sacrificing their children to God. This is what the prophet alludes to. See 5 Blos. 12, 31.

V. 8. It is told you, man, what is good.

Here is a very good teacher who not only punishes what is ungodly and wrong, but also shows what is godly and right. For the office of the prophets is not only to punish the outward, evil customs, but above all hypocrisy, so that the hopeful hypocrites may humble themselves and become ashamed, who by their hypocrisy offend God to the highest degree, while in the meantime they think that they alone are pleasing to God. But God wants truly righteous and truly holy people, not hypocrites, whom He hates to the utmost. We see the same here in an excellent way. The prophet is calling the people back to the true, pure and truly good godliness, which he has summarized entirely in these three elements: "Keeping God's word, practicing love and being humble before God." Because the prophet has so far attacked their godless outward life, he here moves on to the right worship or the truly good life that God demands of the godly.

Keeping God's word (Facere judicium).

I have interpreted this phrase several times above in other prophets. But it means that one should not hurt anyone, that one should give each his own, that one should not be burdensome to anyone, that one should help others, that one should promote their advantage, that one should prevent harm and violence. To prevent harm and violence, so that the poor are not overprivileged and oppressed by the rich, and so that the guilty are punished and the innocent are protected 2c. And this is what is said in Jer. 7:5: "That ye do justice one against another," that is, that ye restrain the wicked and protect the good. Therefore, this applies to all the people the prophet is referring to,

2) This verse number is missing in Weimar's.

that it is meant to be close to the public, so that each one can enjoy his own with peace while maintaining the state of the community. But he expressly says: "Keep God's word" (kapere), because he wants this to be done by deed, not merely by words. In this single statement he has summarized a good part of Christian conduct or Christian morals, for violence against one's neighbor is forbidden, then the evil desire that I should not covet one's neighbor's goods. that I should not wish him ill, that I should protect him, that I should keep dangers away from him 2c. Whoever does this will soon incur the hatred of many people, for it will displease tyrants and others who harm the poor to resist them. Therefore, he who resists them cannot do so without risking his position and his life. And so persecution follows immediately, since the devil cannot do these things, which are truly good works, but he can do hypocrisy, which he also promotes and causes, since through it he leads people away from true godliness, from faith in God through his works and his own righteousness. The flesh hears and says this easily, but does not do it, nor is it able to do it, unless renewed by the Spirit.

And practice love (Diligere misericordiam).

This means that it pleases us to be kind to others. For the Hebrew word means actual mercy, which is shown, as also Christ indicates Matth. 9, 13: "Go and learn what this is: I am pleased with mercy and not with sacrifice. God does not demand anything of us in terms of good works, but wants everything to be for the benefit and advantage of our neighbor; it is enough for God that we give Him glory through these works. Faith is the beginning of justification, as all Scripture teaches. After we have been justified by faith, we can do nothing to God, nor should we, except the sacrifice of praise, that is, that we bear witness by our preaching of the grace we have received, that we praise God, that we proclaim His glory, and that is

through the gospel. Then we should show mercy to our neighbor, that is, it should be a pleasure for us to help our neighbor, we should seize every opportunity to help our neighbor and also encourage others to do acts of love, so that our whole life will be for the good of our neighbor, since we owe no one anything other than to love one another, Rom. 13, 8.

And be humble before your God (Et sollicitum ambulare cum Deo tu).

The prophet is definitely talking about the good behavior that we should show towards our neighbor. He condemns all other works, even those that appear to be extremely holy, by which the godless hypocrites thought they were pleasing God, while in the meantime they were miserably afflicting and harming the poor, and were exploiting them with robbery and extortion and ungodly usury. This third thing he adds here is certainly an extremely necessary admonition, since there is danger when we are justified by faith, we want to become lukewarm, we want to become puffed up, we want to be tickled by the gifts of the spirit, which we have ahead of others, we want to please ourselves, 1) as if he wanted to say: If you do what I say, if you take your neighbor into consideration, see to it that you are not sure that you do not have a sham eye, that you do not please yourself and try to get for yourself the praise and honor that is due to God alone. Even the most spiritual people cannot be without this exceedingly wicked self-love. Immediately when they see that they are better than others, that they are more learned than others, and that they have received more spiritual gifts, they please themselves well; immediately they despise others inferior to themselves. For grace and good works also by their nature delight men. Scripture has presented us with a frightening example in Saul, who shone by very good works. There was not a finer man in Israel, as the Scripture says 1 Sam. 9, 2, and full of the Spirit of the Lord, but this

he lacked what Micah demands here, therefore he fell exceedingly badly and was even terribly rejected by God. It is a guite correct word of the holy fathers, with which they used to punish this godless self-love (φιλαυτίαν): Wherever you may throw a thistle head, it always stands upright. Thus this exceedingly evil disposition has crept into the hearts of the saints at all times; they cannot be without it. And this is the only evil that attaches itself to good works, as St. Augustine says in his Rule. That is why God often lets His saints fall in an exceedingly shameful way, as Peter, the very holy David, so that they, frightened and humiliated by a very heavy fall, would always stand in fear, so that they would not rise above it and realize how weak they still are. So also David cries out in the 51st Psalm, v. 5: "My sin is always before me." Thus, the saints should be humbled by the sight and knowledge of their weakness and sin. and refrain from puffing themselves up because of their good works or gifts of the Spirit that they have received from God. And this is "to walk carefully with God," that is, to think moderately and lowly of oneself, to walk with a simple eye, to always want to be hidden, and to seek and seek no glory, no honor from good works; this the exceedingly poor self-love and that godless disposition cannot do. For it always wants everything it does to be seen, wants it to be known to all, so that it may gain honor and praise for itself, so that it may be praised before men 2c. Here belongs completely what Christ teaches Matth. 6, 3. f.: "When you give alms, do not let your left hand know what your right hand is doing, so that your alms may be hidden" 2c., and [v. 5.]: When you pray, you should not be like the hypocrites 2c. So we are to be modest, and communicate out of a simple conscience, and do everything, whatever it may be, in such a way that we want no one to know. Therefore. those who are rich in the gifts of God before others, and those who must preside over others through the ministry of the word, which is not the business of common people, are in great danger. For even the most holy Lenten people have always complained about this evil, and could not be without it, no matter how hard they tried.

to be set aside. Here belongs what is written in Sirach 1), Cap. 3, 20: "The higher you are, the more you humble yourself" 2c.

V. 9: The voice of the Lord will call over the city.

This is a new section and a completely new teaching or sermon. For it is not all prophesied at once by the prophets, as we have reminded you several times above, but one thing at this time, another at another. Now the opinion is: It is the voice of the Lord with which I speak to you, not mine. He himself preaches through me: he uses me only as an instrument for the preaching of his word, and not in vain, for blessed are they that fear the name of the Lord, but not blessed are they that fear him not. For the Hebrew word, which our Latin interpreter translated by salus, I believe, actually means well-being, success, and that which goes out happily and well. So the same word is in Proverbs Cap. 8, 14: "Mine is both counsel and action. I have understanding and might," that is, by me is right counsel, otherwise, if I do not counsel, is bad counsel, and by me the counsels are also carried out happily; I give happiness and prosperity, that what men counsel also goes forth happily 2c. Thus, I believe, we have attained the true meaning of the word. Next, when he says, "about the city," the singular stands for the plural. For he addresses all the cities, just as in Hebrew the text reads: the voice of the Lord calls city by city (op-pidatim), that is, the Lord sends his word throughout the whole kingdom of Israel. The apostle Paul also uses this idiom guite nicely in the letter to Titus Cap. 1, 5: "Occupy the cities to and fro (ζατά πόλφ) with elders."

Hear, ye tribes, what is preached. 2)

The Hebrew word has been translated in many ways. The seventy interpreters translated it by ornabit, Jerome by approbabit, others still differently. I ver-

- 1) Weimarsche in the margin: "Weish." instead of: Sirach.
- 2) Vulgate: Quälte iridu8, st huis approdadit Muä?

from God to preach, therefore there is no reason why he cause them a. great evil and ruin. could leave the imposed office 2c.

\vee . 10. Unjust goods still remain in the house of the the wrong weight in the bag? wicked (Adhuc ignis in domo et.).

Above he taught that the Lord demanded that they keep God's word and practice love, here he punishes them for not doing both, for not having God's word, much less practicing love. For they atoned for the poor in order to enrich themselves. But this is not keeping God's word, nor practicing love, if one uses a smaller measure than to the poor and lowly people, for in this way they suck their goods from them 2c. Therefore the opinion is: As much as we preach and rebuke you by the word of God, we do not accomplish anything; there are very few who have the word of God at heart, the others persist in their godlessness. I still see a fire in the house of the wicked, that is, many treasures acquired with ungodliness, which I consider nothing but a fire that will consume the wicked who possess them. So I interpret the fire as a punishment, as if he wanted to say: They still suffer from their ungodliness, they rob the goods of others with stingy cheating, with false scales 2c., but all these goods will bring them evil, they will bring them destruction. This [Instead of aivit68 6^U8 in the Vulgate divites eorum is is also the same expression in Amos, Cap. 5, 6: "Lest there be a fire in the house of Joseph" 2c.

And the hostile low epha.

The Hebrew language speaks daintily. It calls it a measure of reduction, that is, by which they make others low, other people's

I am afraid that we do not yet know some things in the They are singing out their goods and chattels, with which Hebrew language, especially when there are such they cheat and fatten themselves, with which they enrich peculiar words in the Scriptures as this. In order not to themselves 2c. In the same way as the previous piece I pass over this passage completely, we nevertheless say also interpret this, so that the opinion is: There is still and translate with others: quis transfere or who will go langer in the Hanse of the wicked, namely the low Epha; away? so that the opinion would be: he was sent by God they pile up anger by devouring with unjust measure the to the service of the word, he received the command poor un< harm. That, by which they now become rich, will

V. 11. 1) Or should I approve the wrong scale and

The same expression is in Proverbs 16:11: "Right weight is from the Lord, and all the pounds in the sack (sacculi) are his works", where our books read saeculi in an inconsistent way. Thus the Lord says here, namely: "Should I then approve your unjust weight and false weight, with which you have enriched yourselves with lungodly usury and robbery? He adds this quite is right. For those who have too small a measure do evil |necessarily, because he sees that they act ungodly, that the poor are overcharged and cheated by them with usury and false weight, and yet they want to remedy this ungodliness with supposed good works. They put on a certain appearance of godliness by sacrificing and doing the works of the law, as the godly do, but all these things he rejects and condemns this perverse holiness by which they thought to be pleasing to God, while in the meantime they miserably plundered the poor 2c. And so he says all this against the ungodly presumption and certainty of the perverse saints.

V. 12 By which their rich do much wrong.

to be read,] for I said above [v. 9.] that the singular stood for the plural, namely civitatem 2) [for civitates]. That is, by these false chariots and weights they have become rich, have brought about great Gnt. Therefore, everything they have in goods is acquired with wrong.

¹⁾ This verse number is missing in Weimar's.

Instead of civitatnin we have assumed civitatsm.

And its inhabitants deal with lies.

That is, they confirm their deceptions and their godless fraud nnmin sell, praise them highly. Through these deceptions, they deceive the neighbor, as is the custom of our merchants, who do not care about godliness, if they only bring money and goods to themselves.

V. 13. Therefore I will also begin to plague you.

This must be read [instead of coepi percutere] in the present time, just as when we say in German, "Therefore I will also lift." It is a wonderful judgment of GOD. While the wicked want to propitiate God through the worship they perform, they irritate Him even more, and while they want to obtain money and goods through robbery and evil artifices with which they deceive their neighbor, they finally come to the extreme lack. Thus God is wrong with the perverse, as it is said in the 18th Psalm, v. 27. Thus those goods, which are thus acquired with injustice. however much and great they may be, have no other end in store for them than that they will completely decay, as he said above Cap. 1, 7: "They are gathered from whores' wages, and shall also become whores' wages again." And our princes today can expect nothing better, who know nothing else than to suck the belongings of the poor and to collect many treasures; while they could help many with a hundred or a thousand florins given for the benefit of the poor, they give nothing. They have no regard for the poor and are only eager to enrich themselves. Afterwards, they will be forced to squander many thousands of florins on the godless men of war, when war has arisen through God's judgment. "Then it will be for the lancers." Others will sell theirs with whores, and however much property may come to the heirs, they will scatter it in the most shameful way. This is God's judgment, which we do not lack; no one expects anything better for himself. Easy come, easy go; the wages of whores shall be restored.

become the wages of a whore. God will not lie, just as we, taught by experience, must confess that this is true.

V. 14. You shall not have enough to eat.

That is, I will give you a famine in such a way that, 1) even if you eat, it will not be enough to satisfy the hunger through meals. Food will come to you in bits and pieces, but you will never be full.

And shall languish (Et erit incurvatio in medio tui).

It is the same word in the 38th Psalm, v. 7: "I walk crookedly (curvatus sum) and very stooped, all day long I walk sadly." But the opinion is as if he wanted to say: I will see to it that you are oppressed more and more every day; I will bring about the decrease and diminution of all your goods, in a miserable way all your things shall perish.

And what you get shall not get away.

That is, your possessions, your descendants, which you hope to save from destruction, will not be able to be preserved, since everything will become a prey to the Assyrian, and if one will be anxious to save something by flight and escape, I will see to it that it perishes by the sword. Namely, this is how God overthrows the wicked, so that even their name no longer remains, as the 37th Psalm [vv. 10, 28, 36] says.

V. 16. For one holds the wise Amri.

He adds this so that we may see that he is speaking of the kingdom of Israel, as I also said above. Amri was the father of the godless king Ahab, under whom the kingdom of Israel first began to flourish. For the king Ahab was very blessed, but exceedingly wicked.

' And follows their advice.

That is, anything they liked, you approved rc,

1) Here is one too many in our template.

The seventh chapter.

their salvation; with great vehemence he penetrates to understand it. them and does everything to convert them from godlessness. He compares himself to a vinedresser who goes into his vineyard, which he has planted with great diligence, and looks for grapes to eat, but finds nothing. This image is taken from Moses and here and there also in 1) the other prophets. Thus it is written in the Song of Moses, Deut. 5:32: "Their vine is of the vine of Sodom, and of the field of Gomorrah; their grapes are gall, they have bitter berries" 2c. So Is. 5, 7. the people of Israel are called the vineyard of the Lord. Therefore, the one who reads wine, or the vine dresser, is the prophet who walks among the people seeking some good fruit, but finds nothing but thorns, that is, a godless people who despise God briars (Isaiah Cap. 5, 2. also said: "I waited for it to bring forth grapes, but it brought forth thorns"); I do not even find a bunch of grapes that I can eat, much less an abundance of grapes from which I could press wine.

V. 1. And yet would gladly have of the best fruits. 2)

[Instead of: praecoguas ficus it should rather read: 3) Primitias [the firstling, that is, not even so much do I find that I can give to those the

- 1) Instead of ex in our template, we assumed in.
- 2) Vulgate: krasoo^uas ücnis äesiäeravit unirna wen.
- Supplemented by us according to the Hall manuscript.

In the last chapter, he has summarized his entire bould give firstfruits to whom they are due, namely the prophecy in a bundle, as it were, by first punishing the priests 2c. He therefore speaks of the whole vineyard, godless customs of the people and then moving on bf the crests of the grapes, which seemed to become to the kingdom of Christ. But he is driven by a great full of grapes, that is, of the whole people; we must not movement for the people, for he thirsts greatly for understand it only from the remnants, as some want

V. 2. The pious people (sanctus) are gone in **this land.**

He himself interprets the simile he used. The Scripture calls "holy" (sanctum) the one who is made ighteous by grace, who has obtained mercy from God. Such holy people he contrasts with others, the hypocrites and those who pretend to great holiness, as if he wanted to say: Although many pretend to the name and appearance of holiness, they are godless, hot holy, as also Hosea says above [Cap. 4, 1. f.].

The ranked ones are no longer among the people. 4) They all lie in wait for blood.

He explains this by accusing all of them of ungodliness, as if he wanted to say: "Love is so and God's word. I have become like a householder extinct, no one has any consideration for his neighbor, who visits his vineyard to look for the fruit of his labor; the ferocity (feritas) of one against the other prevails, this vineyard had at first given rise to great that all are pursuing one another, all are full of hatred expectations, but I find nothing in it but thorns and and envy, all are unloving as Paul says [Rom. 1, 31. "disruptive"].

Each one chases the other to destroy him (Quisque fratrem suum ad anathema quaerit).

That is, he wants to see his brother completely destroyed, so that he is no longer remembered and there is no salvation. Because the banished (anathema) was not solved, but as it was vowed, so it was also 'killed, as one reads 3 Mos. 27, 28. f. 5).

- These words, which undoubtedly belong here to the keyword. find in the Weimar edition drawn to the preceding passage as if they were a guotation from Hosea.
- 5) In our original: in Nurnsris. Our correction is according to the Zwickau manuscript.

V. 3. and think they do well when they do evil.

The prophet does not mean that they were so blatantly senseless that they said that murder, robbery and ungodly violence against their neighbor were good, and they approved of this, but he is punishing the attitude of the hypocrites. For the hypocrites have certain pretensions, certain outward good works, which are very evil in the sight of God, since they have come forth from an evil and godless heart, but at the same time seem to them to be good. With these they flatter each other and boast about them, while they should be punished because of them. So also Christ says on the same opinion [Matth. 7, 15. "They come to you in sheep's clothing, but inwardly they are ravening wolves." And Isaiah says Cap. 5, 20: "Woe to those who call evil good and good evil, who turn darkness into light and light into darkness" 2c., for the hypocrites cannot do otherwise.

What the prince wills, the judge will speak.

This can be understood in two ways: first, that it is related to what follows, to this opinion: If the prince lays out intolerable levies, the judge is immediately ready to concede this (est in reddendo), that is, he approves of the prince's ungodly extortion. The other opinion is: All princes are oppressors, all seek only their own, and that with danger and harm to their subjects. But the judge est in reddendo, that is, he takes gifts, with which bribed he also perverts justice. According to each one's greatness, he judges for him 2c., and so for each one there is a special judgment (divisa est sententia). For godless princes and preachers cannot do otherwise, they seek only their own, not what is the Lord's [Phil.2, 21.]. As the apostle Rom. 16, 18, says, they oppress and corrupt the people physically and spiritually, which also the [tenth] Psalm describes aloriously, which deals with the Antichrist.

The mighty counsel according to their will of courage.

Our Latin interpreter has translated badly by the word desiderium [instead of by

pravitatem], for the Hebrew word denotes punishment and guilt, as when we say in German, "He struggles after misfortune," likewise, "He has caused a misfortune." For thus by One Word we denote both. Guilt and punishment. The same word is in the 91st Psalm, v. 3. where we read [in the Vulgate]: a verbo aspero. The Hebrew reads: a peste pravitatis ["of the noxious pestilence"], that is, of the calamity. So here the opinion is: The mighty and rich decide and set everything according to their will. "cause a misfortune" as it seems good to them 2c.

And turn it as they will (Et sic perplexam fecerunt eam).

The Hebrew word means a rope and something entangled. So it is written in the 2nd Psalm, v.3: "Let us cast away their ropes", and in the 118th Psalm, v. 27: "Adorn the feast with may." Therefore the opinion is: Every man does according to his will what he pleases. The people have no regard for God and the law, so everything is confused; there is no order in public affairs. 2c.

V. 4. The best of them is like a thorn.

David also used this simile in his last words [2 Sam. 23,6.]: And Christ says Matth. 7, 16.: "Can one also gather grapes from thorns or figs from thistles?" And the ram that was to be sacrificed for Isaac hung in the thorn hedge, as Genesis [Cap. 22, 13J is written. Thus here and there in Scripture the wicked are compared to thorns. The meaning is therefore: Even the holiest among them, who put on an excellent appearance of holiness, are nothing but thorns and thorns. They are beautiful in appearance, but they bear no fruit. They produce nothing but pricks in the conscience with which they wound the people.

But when the day of your preachers shall come, when you shall be afflicted (Dies speculationis).

 Vulg.: 6on8tituit6 ülsrn solsmnsin in oonäen8, 8 Stelt a feast day in foliage huts, that is, in tightly woven foliage. Therefore I say valet to you. In vain I try to turn you away from ungodliness], in vain I preach, you bear no fruit. Therefore, the speculation will come, the day of your visitation, because the king of Assyria will come to punish the land as it deserves. This is how the prophets use the word "speculationis", as Zephaniah also used it in Cap. 1:12, speaking in the same way: "I will search Jerusalem with lanterns", that is, I will search very carefully and look for all the wicked, that I may find them, and after I have found them, I will destroy them.

V. 5. No one believes his neighbor, no one relies on princes.

I understand this passage in such a way that the prophet describes the faithlessness in the people with general words, otherwise, if we do not understand it in such a way, everything would not stand right in the context. As in German we say: "There is no faithful man on earth", so here the prophet speaks in the same way, as if he wanted to say: The people do not believe the princes, not their priests or prophets. because they teach wrong things, as he said above. And he says this for the sake of humbling the people and taking away their vain confidence, and drawing them away from the vain promises of the false prophets, in which they promised peace and tranguility, as he said above, while there was no peace, as Jeremiah says. And so I believe that the whole passage is proverbial, as if he wanted to say: Do not be deceived by the false promises with which the false prophets lure you, because even otherwise there is no faith and belief among men, but trust in God alone, who cannot lie and deceive.

V. 6: For the son despises the father (facit stultitiam contra patrem).

The Hebrew word means what we say, "to do a disgrace." The same infidelity reigns in the world today; there is no certainty anywhere, the flesh always remains the same; gold and silver is often the

Cause for the most bitter hatred between brothers, however much they are otherwise connected by the closest blood relationship.

V. 7: But I will look to the Lord.

Now he passes over to consolation and leaves the threats in place. But the prophet speaks in the person of all the remnant of the godly, who were also to be miserably afflicted for a time and led away into captivity, but were later to be made glorious again because of the promises made to David. For, as we have said above several times, the threatenings are to the ungodly, the consolations or promises are to the godly. "I will look", that is, I will be careful, I will prepare myself to see - for the Hebrew word contains all this - that is, although we are thus punished at the same time as the ungodly, we still want to have good hope that the Lord will deliver us 2c.

V. 8. Do not rejoice, my enemy, that I am down.

That is to say, you Babylon, who will boast because of my oppression, who will mock me, stop boasting because I will boast again; do not think that it is completely over me.

I will come up again.

I will regain the former strength, and even in the meantime, while I will not yet boast, the Lord is my salvation when I am in the midst of darkness, that is, in tribulations, in miserable captivity. For darkness in Scripture means tribulation and times of uncertainty. Thus it is said in the Psalm [Ps. 112:4]: 1) "The light arises for the pious in the darkness" 2c.

V. 9. I will bear the Lord's wrath.

This whole passage is glorious and very full of godly heart movements. The wicked in tribulation can take the hand of the Lord.

¹⁾ In the Weimarschen in the margin: Ps. 97, 11. but in this passage the word teukbras is missing, which is the point here.

But the godly confess their sin and patiently bear the hand of the Lord, waiting for the certain salvation.

That I may see my delight in His grace (Ut videam justitiam ejus).

This means that I delight in his righteousness, "that I may see my delight in it. The same way of speaking has been above. So it is also in the 91st Psalm, v. 8: "Thou castest thine eyes to see thy pleasure, and behold how it is recompensed unto the wicked." Likewise in the 54th Psalm, v. 9: "That mine eye should behold the pleasure of mine enemies." The same way of speaking is in what follows:

V. 10. 1) My eyes will see.

That is, I will delight when I see them because I will see what I have wanted.

That it will then be trampled like dung in the alley.

For Babylon and that whole kingdom was finally disturbed by the king of Persia 2c. as history teaches. Thus, by His judgment, God puts to shame the wicked, who for a time seem to flourish and reign alone, and punishes sin by sin 2c.

V. 11 At that time your walls will be built.

This is fulfilled when Cyrus, the king of the Persians, after the Babylonians were defeated, made it free for the Jews, who were held captive at that time, to return to Jerusalem, as the history of Ezra tells. And at that time, after they had returned, they rebuilt the temple and the ancient remains.

And God's word (lex) far out.

The Hebrew word [XX] does not denote the law of Moses, but a statute or ordinance. This is how it is written in the 2nd Psalm, v. 6. f.:

"I will preach from such a way: Upon my holy mountain Zion" 2c. And Proverbs 8:27: "Since he composed (lege) the deep with his purpose," that is, set measure and order. So here: "And God's word shall go forth", (longabitur statutum) that is, the order and statute, that yoke of the Assyrians will fall away, you will become free, the Assyrian will no longer have the right to make decrees over you, because the Lord will free you, who will dissolve the girdle of kings, as it is said in Job [Cap. 12, 18.], that is, well-ordered kingdoms on which the kings rely 2c.

V. 12: And in that day shall they come unto thee from Assyria, and from the strong cities unto thee; from the strong cities unto the waters, 2) from sea to sea, from mountain to mountain.

This, I believe, is the most correct reading according to the Hebrew. But it is Hebrew idioms, as we say: "from one city to another", that is, I will revive Jerusalem, I will restore the temple, several peoples from different nations will come together there; the glory of the temple will be great. For greater glory has been given to the later temple than to the first, as we said more abundantly above. Thus he comforts the godly, that they may give glory to God, that he is true, that the Lord will preserve the kingdom of David forever, though they suffer captivity for a time.

V. 13 For the land will be desolate.

This can be understood in two ways, namely that one refers it to the Assyrians. I do not like this understanding, but I connect it with the promise in this way: Though so great a multitude of nations shall come to Jerusalem, your glory shall be great, but in the meantime let your captivity be to you, because your sins have merited the same. Your land will be desolate, but afterward it will be restored.

2) The words: "to the water", which also plead in the Zwickau manuscript, are omitted here.

V. 14: But you feed your people.

I simply refer this to the kingdom of Christ. For he describes here the new kingdom, for the sake of which everything happens in the old kingdom. We have spoken of this kingdom in detail above. "Feed," that is, be thou shepherd.

With your staff.

That is, with the gospel, with which you will satisfy your sheep and make them fat. So he also calls it a staff in the 110th Psalm, v. 2. "The LORD will send the scepter of thy kingdom out of Zion."

They both live alone in the forest and in the field (in medio Carmeli).

Feed your people who dwell in the forest in the midst of Carmel. This is how the passage is to be construed; our Latin Bible has no proper context. He remains with the simile of the herd and the shepherd For he compares to a herd (which the shepherds are used to lead to pasture) the people of the Jews, who are scattered everywhere among the godless Gentiles. Those who hope only in God do not cling to any human protection, have no leader or protector in the world on whom they rely. Take care of them, he says, you Lord, you shepherd Christ. Feed them with your word and lead them back, and be their guide, for you have promised 2c. "In the midst of Carmel." This mountain is greatly praised for its fruitfulness, both in the sacred Scriptures and in the writings of the Gentiles. But, as it seems, the prophet is completely contrary to himself here, since he says that this shepherd will feed the flock in the forest, and immediately states that it shall be fed in the midst of Carmel. Therefore, this contradiction obviously forces us to refer all this to the spiritual kingdom, not to the bodily or external one. Hence the opinion is: Feed thy people in the forest, that is, in the perilousness of the world, where they are exposed to the attacks of wild beasts, where the devil pursues them at every hour, seeking to devour them like a roaring lion, as Peter [1 Ep. 5, 8.) says. And "in the midst of

Carmel", that is, in the fullness of the promises of the Gospel, by which they are encouraged and made fat.

Let them feed in Bashan and Gilead as of old.

These [Bashan and Gilead) were in the kingdom of Israel, and have never been brought back from captivity, nor has all Israel been brought back. Therefore, it must be admitted that he is talking about spiritual pasture through the word. And by this I have been led to interpret all these things of the kingdom of Christ through the gospel.

V. 15. 1) I will make them see miracles.

After the manner of the prophets he changes the person. He says that he will perform new miracles, as he did when he led them out of the captivity of Egypt. This, like the preceding, cannot be understood of the new restoration of the external kingdom, but is to be understood of the spiritual kingdom.

V. 16: That the Gentiles may see, and all their mighty men be ashamed.

So great will be the course of the gospel and of this new kingdom, so far will it extend that it will reach even the Gentiles, who will see the miracles of Christ and the apostles; they will see such great power of the Spirit in them that they will be ashamed, and easily desist from trusting in the carnal arm any longer. They will no longer boast of their powers, not of their carnal righteousness in which they trusted, but will boast that they know me, ler. 9, 24.

And cover their ears.

That is, they will no longer exalt their righteousness. After they have heard the true righteousness of Christ, all their own will be impure to them. They will only want to hear Christ.

V. 17. they shall lick dust like serpents, and tremble like the worms of the earth in

1) This verse number is missing in Weimar's.

their holes; they will fear the LORD our God and be terrified of you.

It is an enormous error in our Latin Bible that it reads here: Dominum Deum nostrum non desiderabun. But all this is said of the fruit of the word preached among the Gentiles, what kind of fruit the Gentiles will bear after they have heard the gospel. These are images that indicate that the Gentiles will humble themselves and think less of themselves after they hear the gospel. It is an exceedingly strong indication of a humble confession, when after the revelation of the gospel we condemn all that is ours. [admitting that] there is no righteousness, wisdom, powers, and all that the flesh is able to do, when it is compared with the glorious and delicious righteousness of Christ. And this is what he says here: "like the worms of the earth they will tremble in their holes," that is, they will think very little of themselves in comparison with the exceeding great glory of Christ, therefore they will go out of their hiding-places in dismay and in the greatest haste (as worms are wont to flee most quickly from the presence of men), that is, out of their righteousness, their statutes, on which they relied before, and in which they endured, and will rejoice and fear at the righteousness of Christ. All that is theirs they will regard as nothing, but all that is Christ's they will marvel at and receive.

V. 18¹⁾ Who forgives sin.

Not everyone will believe in the gospel, but only those who are chosen from eternity. From these you will take away the sins, because by their works, their righteousness, their ceremonies, they will take away the same sins.

1) This verse number is missing in Weimar's.

cannot take away. No works will be able to save them, but this will be their salvation, that you take away their sins, since you alone are the true God who can take them away.

Who does not keep his wrath forever.

He will not hold fast to His anger, but will forgive, since it is His good pleasure to have mercy. These are exceedingly rich promises and consolations, through which the heart can take courage in any affliction, no matter how great, since it knows that God is a Father of mercy, who does not want the sinner to die, but to live, as Ezekiel Cap. 33, 11. who wants to forgive sins 2c., as he adds here:

$V.~19.^{2)}$ And cast all our sins into the depths of the sea.

That is, he will remove them far from us so that they can never again trouble our conscience. He will give us peace of conscience and a completely free conscience, since peace follows the forgiveness of sins, where the heart feels the sweetness of divine goodness, since sin is forgiven 2c.

V. 20. You will be faithful to Jacob and gracious to Abraham.

That is, you will fulfill what you promised the fathers, namely the blessing and the good news of eternal bliss. Thus, Scripture everywhere excludes all our merit. That is why God gives grace, that is why He forgives sins, that is why He makes us blessed, because He has promised it, not because we have earned it 2c.

To Christ be praise and glory.

Wittenberg, April 7, 1525.

²⁾ This verse number is missing in Weimar's.

3 Luther's comments on the prophet Micah,

in Luther's lectures. *)

According to the Zwickau manuscript.

Begun in March, finished April 7, 1525; printed 1886.

Translated from Latin.

[The first chapter]

V. 1. To Micah.

When the disturbance of the Jewish people was imminent and a new time was to come, many prophets were sent beforehand, who announced the disturbance, whether they could not move the people to repentance. Among the older ones are 1, Amos. 2, Hosea, 3, Micah. They go about prophesying the end of this people and the beginning of a new people. They introduce the kingdom of the Assyrians [against the kingdom of Judah and Israel]; 1) After this came to an end bodily, the spiritual followed. Since both Judah and Israel were destroyed, the outcome of the gospel gathered some from Judah, some from Israel. The people from Judah 2c. remain small 2c. This is what the prophets have in mind. Before a great disturbance, God uses to send an extraordinary sermon, a light in advance. Those ^shouted): Promise, promise! eternal, eternal! In contrast, the prophets said: You are not righteous 2c. This kingdom will not endure, another will come 2c. So nowadays the light of the gospel is there; there is a new [situation, hurried] change of all things. "He will not preach in vain," he will not pour out his word in vain; retribution will follow as it did there. This imminent Assvrian ae

1) Supplemented by us according to the Hall manuscript.

captivity these prophets Hosea and Micah saw before their eyes, at the same time also the final ^destruction) of Jerusalem by the Romans 2c. God always fulfills his words wonderfully. There should always be someone who sweetens on David's chair until the hero (Shiloh) comes 2c. [Gen. 49:10] The kingdom of Israel does not have the eternal promise, but Judah does, as is clear from the blessing of Jacob. The kingdom of Judah did not fall away completely. In the Babylonian 2) captivity Jechaniah remained and was thrown into prison, but not killed. By the son of the king of Babylon 3) he was set over all the kings that were at Babylon. So Paul says [Rom. 11, 1.]: Are all the Jews perishing? No, I am not perishing 2c. "The rest will be saved," Rom. 9, 27. So they understood [the word 2 Sam. 7, 16. (Gen. 49, 10.): Your throne) shall not cease, that is, the throne will remain in the land 2c. Therefore, the prophecy of Hosea and Micah was not sorry for them 2c. We have not so certain a cause of unbelief as they, because we have no promise 2c. They boast that the church must be preserved, and say that they are the church. This can remain even if all the monks and bishops perished;

- 2) From the Weimar edition set instead: V.88^riaou.
- 3) "Babel" set by us instead of: ^ss^riorunu

it can consist of three people 2c. Not the outward showiness is the church as they want. The prophets preached against the divine promise, that is, against the false interpretation of the divine promise. Note the passage in Jeremiah 1) [Cap. 32, 4. f., where it is said], he will see the king of Babylon, and in Ezekiel [Cap. 12, 12. f.]: he will not see [the Chaldean land] 2c. This is miraculously fulfilled 2c. He is silent of the kings of Israel. Hosea and Amos did not want to do this because they prophesied against or against the kingdom of Israel, Micah against Judah, 'therefore he calls 2c.

From Maresa.

Morasthitem, [that is] of Maresa, from the city of Maresa 2c. This prophet reached a good age; he taught and preached a lot. We will therefore divide the prophecy into many sermons. Lucas says [Cap. 3, 4..]: 2) "Speeches of Isaiah", so here are speeches of Micah.

Jerusalem.

That meant touching the ulcer, touching the eye. This is nothing else than prophesying against God. It is to be wondered at that he lived so long, but he had a godly king, Hezekiah or Ezekiah 2c. So said the elders of Isaiah and Jeremiah 2c.: We cannot suffer it, GOD is with us; we have the miracles, the law 2c. They prophesy against the kingdom in which they were 2c.

V. 2. listen, all peoples, take heed, land, and all that is within; for GOD the LORD has to speak to you.

Adonai is the Lord. - He speaks with a great spirit. He has imagined the disturbance with certain faith that he does not see 3) how it can be resisted. It is with a great, moved and sorrowful spirit that he wants them to know: "Let me tell you", something great "is present".

GOD the LORD has to talk to you (Sit Dominus vobis in testem).

God is witness that I do not speak what I speak, but God bears witness through me, "let it be told you", as if God Himself spoke. I will speak of great things. Great is the one who speaks. The prophet is sure that it is not he who speaks, but the Lord. He, I say, who is in the temple at Jerusalem. With this word he lays down all their glory. I call upon the LORD, whom you exalt and in whom you glory.

V. 3. For behold, the LORD will go out of his place and come down.

Now follows what he wants to say: Gather yourselves together for the descent [of the Lord^f 2c. This is the opinion: Do not imagine that God is gracious to you. The kingdom and the priesthood were not given to you so that you might be secure and presumptuous. He hates presumption and security; those who fear, He loves 2c. - ["He will go out from his place"] is a figure of speech which means]: He is now hidden, but will soon come; now he dwells in a hidden place. - "Descend," that is, make himself present by efficacy through the King of the Assyrians and Babylonians.

And step on the heights in the country.

"Heights" are altars that have been so called from the height, I believe. So is also called everything that is high, elevated. Here it does not stand for altar 2c. GOD the LORD will tread down everything that is high in the land, which you imagine to be permanent and eternal. It is the subject of which he will speak in the whole sermon, namely 4) that he will destroy the temple, the kingdom and the priesthood.

V. 4. 5) That the mountains will melt under him and the valleys will crack.

That is, those who are in the valleys 2c. He understands this whole people. It is a

¹⁾ In our original Ezekiel is erroneously in Jeremiah's place and vio, 8 versa. The Erlangen edition has complete nonsense here.

²⁾ In our original in the margin: Luc. 4, 17.

³⁾ In the original: viüet instead of: videat.

⁴⁾ In our template: iriirum instead of: nimirum.

⁵⁾ Here the Weimar edition has neither a new verse number, nor these words highlighted as a keyword, but continues after a comma.

mountainous country. Everything will be dissolved, scattered, what is there in mountains and valleys. That which is contained therein for that which is contained therein 2c.

[As wax melts before the fire, as the waters that flow beneath [quae decurrunt in praeceps).]1)

Over a sloping place or in flowing down 2c., very easily and unstoppable, 2) like wax and water cannot be stopped 2c. So it is with this in such a great course that you cannot resist. 3) There are two parables. When he is angry, "no one can resist".

V. 5: All this because of Jacob's transgression (in scelere).

Here is his boldness in punishing such great men, the priests who kept the law day and night 2c. It is not well translated here [by in]. Ps. 17:9: 4) in anima, that is, for my soul's sake. Thus here: All this is "for the transgression of Jacob," and for the sin of the hemp of Israel. They did not want to hear that they were sinners. as our [papists] do nowadays, that they should fear the wrath of GOD 2c. Therefore they say, "Which is the transgression?" This whole priesthood, the whole kingdom is ungodly, because it has set up for itself a worship of God 2c. "Transgression" is to leave the right way and find another, "to become apostate." Here "heights" stands for altars. Both kingdoms find, Israel in Samaria, Judah in Jerusalem, services and sacrifices are set up which GOD has not commanded. [They say,] Micah, you are lying. He answers their question.

\lor . 6. And I will make Samaria a heap of stones in the field.

He interprets what xxx 5) means in Hebrew: a fence around a vineyard made of stones, which

- 1) This keyword is inserted by us.
- In the Weimar: iinpoäibilitor instead of: iniinpeäidilitor.
- 3) In our template potostis instead of poWitis.
- 4) That this passage is meant, we recognize from the Hallic manuscript: oii-ouinăoăorunt ino in uniinain IN6SM i. e. proprer. But in the Vulgate there is only snirnurn without in.
 - 5) Weimar li with correct explanatory note. Erlanger: ii.

are not joined together with mortar, where one stone lies on another; that is, I will destroy the whole. I will throw its stones into the valley, in heaps and with impetuosity I will throw them down into the valley, so that it shall no longer be a wall, [it shall] "tumble over" 2c.

And to break ground.

I will mow down this city so that not one stone will be left upon another. I will destroy it from the foundation. [It should mean:] here was once Samaria, [here was once a] "monastery" 2c., "hie was vorzeiten" 2c.

V. 7. 6) All their idols shall be broken, and all their whoredoms shall be burned with fire, and will destroy all their images; for they are gathered of whoredoms, and shall become whoredoms again.

In perditionem, that is, they shall be laid waste. All images shall be utterly broken by 7) the kings of Assyria. "Harlot's wages" (mercedes) are the contributions to the arrangement of religious services. Thou hast had pleasure in the wages, the gifts of consecration, the dues given both for the priests and for the temple, to set up worship 2c. "Harlot's wages" 8) is proverbial, [as:] evil gained, evil broken; "it is harlot's wages, shall again become harlot's wages," it is brought together by harlotry, by harlotry it shall be done. That is, from ungodliness [come the goods], I will see to it: "as they are won," that they are so "laid up" [are] 2c. The kings of the Assyrians are the fornicators 2c. So it will go with our monasteries, because they are whores' wages. The war servants wait for it 2c. because "shamefully won, shamefully killed", malo partum9) male disperit.

- V. 8. Therefore I must mourn and howl, I must walk bereft and bare; I must lament like the dragons, and mourn like the ostriches. For their plague is no counsel 2c.
- 6) This verse number and the keyword are missing in the Weimar edition. The following is attached to v. 6 without distinction.
- Instead of in in our original, the Altenburg handwriting will read per.
- 8) Instead of rnoretrix we have assumed rnoroos rnorotriois.
- 9) purtnrn put by us instead of paruta.

The rest of this chapter is quite difficult, and we are quite incompetent who undertake to interpret the prophets without the knowledge of the language, since here the knowledge of the language is hardly sufficient. I do not know what to say, let us leave it to the diligence of others. So far, he has prophesied the destruction of the kingdom of Israel, and that all images, wages of harlotry, and votive gifts shall be destroyed and become wages of harlotry again, and he presents the destruction as if it had already happened, and behaves as if he were a spectator of the destruction. The verba which follow are to be understood in the mode of possibility; in Hebrew they are in the indicative futuri. The Hebrew has no optative. Thus, "Es möcht einer heulen und weinen." about this someone would like to walk along bereft and bare. This "being bare" is to be referred to the more delectable clothing, as Isa. 20:2 ff: "Remove thy sackcloth from off thy loins" and go naked, indicated, as the text says, that the kingdom of Egypt was to be bereft. Thus the prophets indicated calamity by some gesture. It is not necessary to believe that they went naked, but he was dressed in some garment after the upper one was taken off. Thus we read in the Gospel [Marc. 14, 52.] of the young man 2c. "I would like to take off my clothes" and just walk around as a sign of great sadness. to indicate the nakedness that will be in the whole country. Likewise: Someone would make a lamentation "like the dragons"; this is hidden from me. Gen. 1:21: "Great whales," sometimes meaning dragons. He leads great beasts. According to the size of the body they emit a great roar. It seems to mean: "that one might howl" like a large "whale". The ostrich is almost always called "the daughter of the ostrich" by the Hebrews. The nature and behavior of this bird is known from Job [Cap. 39, 14, ff.]. It is a large animal, but its behavior and manner is this: when it has laid eggs, it becomes as hard on the young as if they were not its, for GOD has deprived it of understanding [Job 39, 16, 17.], 1)

1) Weimarsche: "slok. 39, 20.^", as well as the Erlangen ones in the margin.

It is God alone who takes care of them. Therefore, just as those who are abandoned by their mothers mourn, just as those who have no mothers mourn, so I must mourn, suffering everything.

V. 9. for their plague is no counsel (Desperata).

XXXX, 2) Man in Hebrew, is not actually desperatum, "it means a wretched, miserable, sorrowful, afflicted being". Ps. 8, 5. translates "man" thus: a forgetful one, a sorrowful one, others: a despairing one. 3) Therefore I will mourn, because it is a very miserable, afflicted plague, because it has come even to Judah, even to the gates of Jerusalem. I do not think the prophet is speaking of the Babylonian 4) captivity, but of the fear that arose from the captivity of the neighbor, by which they were seized after the Israelites were led into captivity by the Assyrians. Thus, if the king of the Turks devastated the nearest cities, this plague would terrify all of us in this city, and we would fear that he would come tomorrow, so that the proximity of the plague 5) terrified. The plague therefore came through terror, through fear, not through the thing itself. He says of the blow inflicted by the Assyrians on the kingdom of Israel, which did not extend to Judah, but Judah was carried away by the Babylonian captivity. Therefore I understand it from the fear that came upon them by the capture of the neighboring cities. They thought that now they would also have to succumb. This is the reason why I must lament.

V. 10. Do not proclaim it to Gath, do not let yourselves be heard crying.

²⁾ In the interpretation here is a confusion of and kurtieipiuru ?u88lvi of LHx, but this error is made up by the given explanation.

³⁾ Likewise in Luther's work on the first 22 Psalms, St. Louiser Allsgabe, vol. IV, 643 f.

⁴⁾ We have adopted Lud^lonioa with the Hall manuscript instead of ^.W^riuea in our original. - Immediately following we have read with the Altenburg manuscript: pavor" vieinus oaptivitat^ instead of: pavors vielno eaptivituU.

⁵⁾ Instead of male in the Weimarschen we have adopted with the Erlanger muli.

Lachrymis [in the Vulgate] could have been omitted. 2 Sam. 1, 20. 1) It is said, when Saul was slain, "Tell it not at Gath," lest the strangers rejoice at our calamity and blaspheme the Lord. This is imitated by the prophets: "Oh, that no one said it," and that one would not weep so that it would be heard.

But go into the mourning chamber and sit in the ashes (In domo pulveris).

If you can conceal it, conceal it, lest the enemies rejoice. "He that hath the hurt, let him not look for mockery and scorn." The Philistines and the neighboring countries rejoiced: Is here GOD who did the miracles in Egypt? When does he defend them? "Behind him!" He lets them perish. Here we see how powerful their God is! These are descriptions of mourning. It is not actually pulveris. We have it in the third chapter [v. 19.] of the first book of Moses. It is actually the excavated earth so called, the "loose earth," as is that which is cast upon the dead as dust (pulvis); for it is dust, not 2) a clod, clumped earth. In other places it is translated by "earth." "In the house of the earth" means: in the house where dust is sprinkled, where earth is sprinkled on the head. I believe that all images and flowery speeches are in this chapter. As if he wanted to say: Do not sit [publicly], hide ench, 3) do not mean publicly. "Creep into a corner," hide in the cellar, where those who mourn are wont to be. "Eat your own sorrow," lest it become public, lest enemies rejoice. That is, [go] to a place where the mourners may hide themselves. All this the prophet says twice, as if the plague had already happened, now to provoke to repentance and to instruct the hard people by these tremendous tribulations.

- 1) In the original: II 2.
- 2) In the Weimar one it says nam, in the Erlangen one non. The Altenburg manuscript agrees with the latter reading. It seems to us that here non has been substituted for nain and vieo forsa.
- 3) Instead of Inders in our original we have assumed tutete. Immediately following, where also the Weimarsche reads tutete, the Erlanger has likewise tutere. - Before xaturn üere we have added

V. 11. You beautiful city must dahiu with all the shame.

"There the torture goes out." (According to the Hebrew I read thus: 4) Transi tibi, habitatio pulchra, discooperta ignomini. In his translations, Hierouymus always translates the proper names into generic names; in his interpretations, he does the opposite, he leaves the proper names. Therefore, an interpreter of the Bible must know the languages.

The inhabitant (habitatio) of Zaenan will not move out. 5)

[Here I translate after the Hebrew:] 6) Planctum domus proxima de vobis [accipiet], dum stat ipsa, quoniam aegrotat ad bonum etc. - Habitatio, Hebrew n^v, 7) means a citizen: you inhabitants in this city. He is not speaking of the houses, but of those who dwell in the city. This the prophet says in a bitter concession and moved by pain. This image is also used very frequently in Latin. "Go thy way, thou fair and tender city," thou glorious kingdom of Samaria, thou beautiful and rich kingdom. Not that he bids them go thither, but he prophesies that it shall be so. We say: Go in the name of the Lord (as he said above [v. 4]: "As wax melts before the fire" 2c.), there is no remedy; there is no one who can resist. And not alone, "Go thy way," but thy shame also is manifest, it is uncovered. "Lest it be revealed in Gath," the city of the Philistines, - but in vain, because the shame is revealed when the people see it. Shortly before he reminded that they would like to mourn alone in a corner, since the enemies do not see it, so that they could not rejoice over it. Go with your shame uncovered, that your shame and your disgrace may be revealed, that there may be both shame and disgrace. The people would gladly have [the damage] 8)

⁴⁾ Supplemented according to the Altenburg manuscript.

⁵⁾ Here is inserted in our template: "(i/xoä. 24)." We do not understand what this citation is supposed to mean here.

⁶⁾ Compare the Altenburg manuscript; after the same we have inserted upoinist.

⁷⁾ In text:

⁸⁾ Added after the Hall manuscript.

carried and the disgrace averted, but it was not possible. "The inhabitant of Zaenan will not go out" seems to me to have been spoken by the prophet in imitation. One reads in Joshua, Cap. 15, 37th, "Zenan," a city of Judah, which the prophet calls "Zaenan" by adding a letter. And these are the cities near which the prophet was, as if I prophesied of the destruction of the kingdom, and took the nearest cities 2c. So he takes the cities that are neighboring to his fatherland: "Go thy way, O kingdom of Israel. Our city, in which we live, does not go out, they say. But it is spoken in imitation. The bishops or the mighty and the princes say to me: "You must wait lukewarmly", that the Turk or the Assyrian should come here, the calamity will not come upon us. He shows that he has often suffered this humiliation and mockery. Everything is figuratively spoken: Not, not, no, "my Zaenau will still go out", [will) do this glicht), as long as she can still do something better. 1) Zenan means: having abundance. Thus they ridicule the fierce prophet: "If now Zenan goes away, we shall see that [it] comes true." - Or [one would like to understand it without picture in such a way), 2) that it is suspended, [but nevertheless fulfilled,) namely by the other, namely the Babylonian captivity.

[For the sake of the suffering of the next house 2c.] 3)

["From) you" who are now going into Assyrian captivity, [the neighboring house will receive suffering,] as happens when neighbors are taken captive. - "The house," that is the kingdom of Judah, which is neighboring. - "Will receive," from terror at the neighbor's captivity.-^Which is still unharmed." The kingdom

This sentence reads in our original: istu kuoere, si (zuis msiiuK tuciut (zuankloczus. We have added the words "will" and "not" from the preceding, and instead of Huis we have assumed ^uiü. The

Weimar one has the note: "perhaps 86<t ^uiü."

Judah still stands, which has terror inside. It stands because it receives suffering, 5) it is not weakened.

V. 12. the afflicted city cannot comfort itself, for calamity will come from the LORD 2c. 6)

This can be understood in two ways, either from guilt or from punishment. First, from guilt, because it [the kingdom of Judah] is weak for good, does not exert itself for good. - "Bitterness," in the Hebrew, means disobedience. Erbittern means to provoke by disobedience, and it deserved to be thus terrified and put in fear, and has also been caught. - "Misfortune," namely, of punishment, when both are understood of punishment. It stands indeed, but cannot be joyful; it bears sorrow, mourns and grieves for your sakes, because it also fears for itself. And this I like better, that he speaks of punishment: it is weak for good, incapable of joy and cannot rejoice much, because the calamity (that is, the captivity of Israel) has come near to it, "also wants to devour itself sheerly".

V. 13. you city of Lachis, harness runners

This, too, is spoken out of a bitter and painful concession: Span to drive. - "You Lachis." Lyra thinks it is Lais or Lesem, 7) which afterwards was called Dan [Jos. 19, 47.), but he did not pay attention to the orthography. Laish is on the northern border, Lachish and the following are cities in the regions of Judah, so close to each other (a mile), like with us the villages, on the border of the Philistines. And in the midst of these cities the prophet had his being and lived there, and applied his prophecy to those among whom he dwelt. You can see these cities in the 15th chapter [v. 37. 39.44.] of the book of Joshua. "Tighten the

²⁾ Supplemented according to the Hall manuscript.

³⁾ Vulgate: kInnotuna äomns vülna uempivt ex vodis, (MÄ6 stetit Kidimot [the neighboring house will receive suffering from you, which is still unharmedl. This is what the interpretation refers to.

⁴⁾ Already here, the Weimar has the verse number: "12."

⁵⁾ Instead of ineipist in our original we have assumed aeeipiet according to the Vulgate.

⁶⁾ Vulgate: Jnia inürrnata est in üonnm, üaditat in ainarltnZinikns [for it (the house of Judah) has become weak for good, dwelling in bitterness. - The Weimarsche has no keyword here.

⁷⁾ In our template: I^stuua.

Chariot on, you must go away." Tumultus stuporis swhas in the Vulgate cannot take place, ses rather means according to the Hebrew:] Harness the chariot to drive. "My Lachis, you are gone, send you, you must also go."

For you are the beginning of sin to the daughter of Zion, and in you are found the transgressions of Israel.

These histories are unknown [and are not] in the holy scriptures; you have to believe the prophet Micah that Lachish in Judah was the beginning to sin for the daughter of Zion, that she followed the worship of the kingdom of Israel. You are the originator, O Lachis. You are situated and glorious in the kingdom of Judah, and yet you degenerate from Judah and seize the ungodliness of Israel. If thou wilt be the comrade in sin, thou shalt also be the comrade, and the first, in captivity; for Lachish was the first city taken by the king of Babylon. From you they learned the ungodliness that you learned from Israel; therefore hitch up the chariot. You are the authors of iniquity; you shall be the first in punishment. The transgressions of Israel are also found in you," not that they were the first to invent them.

V. 14. You will have to give prisoners, as well as Gath. 1)

Siloh, give or send. In the Evangelio Johannis (Cap. 9, 7.) it says: "Siloah (that is interpreted], sent." Hence Greek. Silas in Greek means a messenger or apostle. Messengers. The Hebrews have no distinction between the neuter and feminine genders, so it can be said of a gift or of a messenger. I like to take it for messengers. Again, it is a concession out of bitter pain: "Go," send envoys, gifts, seek helpers. (It is said in the Vulgate:) To the heir Gath, not simply: to Gäth.

The city of Achsib will lack the kings of Israel.

"Achsib" is the name of a city in the tribe of Judah, Jos. 15, 44. 1 Mos. (38, 5.) is said of the woman of Judah (in the Vulgate), when she had given birth to Shelah: she ceased to give birth; in the Hebrew it is written: "and he was at Chesib" (in Achsib). It is a famous city in the Scriptures and yet Jerome did not see the city of Achsib (but translated: the house of lies).- "Will it be lacking with the kings of Israel" (ad fallendum reges Israel), understand thus: You Lachish and Israel, who agree with their (the kings of Israel) ungodly nature, "go on, you are on the right track"; send envoys, gather the Philistines, accept the city of Achsib 2) who agree with you. The kings of Israel will ally themselves with the Philistines through the inhabitants of Lachish and Achsib; but this confidence will be a deception to them when the king of Assyria has come and smitten them. This is how I take it, but it is not enough for me.

V. 15. I will bring you, Maresa, the right heir.

Maresa is a city and the fatherland of the prophet. This can be understood in two ways; either ironically: I will bring you another inheritance, "will give you an heir", namely the king of Assyria. "The glory," that is the shame; so he speaks ironically. The villages in our regions are scarcely so near to each other as in this country are the cities. Why does he call an inheritance? It is an image by a play on words (allusione), because.

XXXXX (Maresa) and XXX 3) "means" inheritance, "I will make a right Maresa out of you". Achsib "he also makes an allusion out of it": the glory which Israel has now 4), "the beautiful" glory 2c., the captivity, "shall also come to Adullam". Simple and better is this: Maresa, you will still exist, but through the blessing of God, the Lord sends you an inheritance, namely me, so that by my wisdom you may be able to

²⁾ domos --- the houses of Achsib, which Luther translated: "The city of Achsib".

³⁾ In our template: "isrss".

⁴⁾ Instead of non, we have assumed nuno.

¹⁾ Vulgate: kroptereu dapit smlssurios super dsreditatelu Outti.

gnug will be obtained, and that the glory of Israel, that is, the prophecy, will come to Adullam.

V. 16. Let the hair be shaved off and go bald.

This is the conclusion. It was a sign of sadness to make the head bare. That is, [your descendants,] on whom you have

will be [the cause of] your mourning, because they will wander away from you. Again, a bitter concession: "Only make the plates (blatten) large!" "The eagle" is a bird frequently mentioned in Scripture: "And thou shalt grow young again, as an eagle" 2c. [Ps. 103, 5.] "Mausern auf deutsch" (maußern on teuschtz). So your soul becomes young again 2c., in the Psalm.

The second chapter.

In the first chapter one sermon is completed, this chapter | They are intent on doing harm. In the 36th Psalm, v. 5, is another sermon, which may have been preached on different days or at different times. And in the first one he announced the disturbance because of the ungodly hypocrisy: they worshipped images instead of God, which is the head of all ungodly being. In this chapter he treats the same imprisonment or disturbance because of the fruits of ungodliness, such as avarice, robbery, violence, Gal. 5, 19. ff. Therefore, this whole chapter is about gross and outward sins, which have no beautiful appearance, like the first one about apparent holiness.

V. 1. Woe to those who seek to do harm.

XXX actually means "toil" (dolorem), and is found in this first meaning in the 90th Psalm, the Psalm of Moses, v. 10. "When it cometh up, it is eighty years; and when it hath been delicious, it hath been toil and labor." There it is in its first meaning. After that, in the prophets, in figurative or figurative speech, any iniquity is so called, because an iniquity plunges both those who do it and those who suffer it into toil and labor. Here it is taken figuratively, that is, you who are intent on iniquity. He wants to say, "You perish with it in your camp." This is a paraphrase by which he expresses their thoughts and actions, namely, "day and night you deal with it," that is, you practice wickedness. He shows their home

the same expression is: "They seek to do harm in their camp." Meditatus est, 1) he made a point of it, sought after it, "dealt with it," that is, you have such a good intention. The prophet seems to allude to this Psalm word or to imitate it, namely: never 2) does it occur to them that they want to do good; with constant zeal they set themselves to it. To do harm.

[That they accomplish it early, when it becomes light].

"Early" indicates a certain 3) time; that is strange. I believe that he is talking about the evil that they commit in the court and in the doctrine, how the jurists deal with it, that they make laws and change them again, how they may become rich and oppress the Annen. So do you. Below [Cap. 3, 11.] he says: "Their heads judge for gifts, their priests teach for wages, and their prophets prophesy for money", [which shows/ "that he means the same sin". Early you teach the people and hold judgments, but all that you do

¹⁾ Here, both the Erlangen and the Weimar editions have added incorrectly: and this as a new

Keyword highlighted. However, it is another interpretation of the Psalm passage just cited according to the Vulgate.

²⁾ Instead of iuiciuitas we have assumed Qunyuuui, which both the Altenburg and Hallic manuscripts have.

³⁾ Instead of yuicl[M, we have assumed ^uidUain, according to the esrtum in the Altenburg manuscript.

teach, you teach in such a way that you profit from the word of God and oppress the poor. This is what happens when the word is gone, and nothing better can happen. Early [you accomplish it/ namely both in teaching and in not teaching, by turning everything in such a way that it brings you profit. To this all [papal] clergy (clerici) have their attention, 1) that they may become rich and live deliciously. The courts of the pope judge that he should have the fourth part. The doctrine in the chairs, the judgments in the spiritual courts [are handled in such a way/ that the belly has abundance/ 2c. So 2) it goes with those.

Because they have the power.

Everything they do, they pretend against God. Even though they have the word, they still misuse it, but pretend to be God's image. Otherwise, they would not believe us if we did it in the name of the devil. We must devour the people.

V. 2: They take for themselves the fields and houses they desire.

Here you see their poetry and costumes. This is how they deal with it, how they get rich. Let us only look at our examples: after we have taken hold of a little work, so that one can speak under the name of the Lord, everything amounts to robbery. So they also robbed, not by force, but [saying]. Here thou hast the law and the scriptures. So they told us 2c. that we have to redeem souls by doing good [Dan. 4, 24/"That means" to rob. Christ says Matth. 23, 14: "You who eat the houses of widows" 2c. - XXX, XXX, mean "each one," as one says in common life, "One speaks commonly thus." 3) "They do violence to every man's house," they set ambushes by laws, by doctrines, as things against a man. "It must therefore come to pass" that they may rob all and become rich. This is also found in Isaiah [Cap. 10, 2/ and elsewhere.

V. 3. Therefore thus saith the LORD; Behold, I remember evil against this generation, out of which ye shall not draw your necks, neither shall ye walk so proudly; for it shall be an evil time.

Likewise the Lord opposes his thoughts to their thoughts: You compel yourselves and think; I also compel myself and think: I will retaliate, evil [shall befall you/ You will not pull out your neck. Superbe, with neck raised high. 4) I will take care that such an evil time shall come that your arrogance shall be subdued, that is, the king of Assyria will come, so that you will not oppress the poor because you cannot, for it is an evil time. How?

\lor . 4. [At the same time a saying will be made of you and lament].

"At the same time," that is, in the evil time. [Parabola,] that is, a proverb. [Instead of:] cantabitur canticum I will read: et plangetur planctus [or] lamentabitur lamentatio, [that is:] "HErr GOtt, behold, a time will come, [then] I will arrange it, that one shall sing and say of you." The enemies will also sing "a song of sorrow." What kind of song? Disturbance will be the theme of the song; the summa and content of the song, namely: we are utterly disturbed.

[It is over, we are estranged. My people's land (pars) gets a foreign master].

[Instead of] pars [it should rather be] Acker [read] Die Aecker, die Ländereien, die Besitzungen. It is better given above in Amos and Hosea by portio. That which is allotted in the people to each one, just as each citizen has his "theik" from the field. So the people will be caught, that the inheritance, which is allotted to my people, has been changed, that is, it has another Lord. This is the subject. 5)

¹⁾ Instead of 8x>66tarliu8 and immediately following üarnn8 .we explanatory word to 8ux>6rb6. have assumed 8p6atant and üant.

5) Here, according to DÜsin

²⁾ Weimarsche: instead of: 8io; a printing error.

³⁾ Already here, the Weimar has the verse number "3."

⁴⁾ In our template is highlighted as the keyword, but it is only

⁵⁾ Here, according to DÜsina, the Weimar edition erroneously has a colon. This error is probably a consequence of the fact that the keyword is not set above.

When will he restore the fields he has taken from us? 1)

Now comes another part of the song. He wants to say (Quomodo recedet a me is interpreted once from the father ThiglathPilesser, and then from his son so: The son Salmanasser will still return), as if he now wanted to make a word play 2) with a new word: How will someone pull me out so that our fields are divided again? I take as an adverb. 3) The prophets express by two verba what we express by a verb and an adverb, as Ps. 71, 21: Conversus consolatus es me ["and comfort me again"]. Thus here: Your property has another lord, who will do me this favor, that he will free me, that I am pulled out, that our fields can be divided up again? That will never happen. If it [the song] is so used by the enemies, it is a mocking song (parabola), if by the prisoners, it is a lament, and I believe that I am not mistaken. Others do not follow this opinion. Verses and poems are more difficult to understand than prose, because, bound by meter and rhythm, they have a different "manner". Thus this little song. The theme: "We are deserted", the fields have a different owner. It will never happen that the land will be given to us again. He is talking about the whole disturbance, so it is not to be understood like this: a part of the people, and it will happen that the kingdom of Israel will perish from the ground up.

V. 5: Yea, ye shall have no part in the congregation of the Lord (in coetu Domini).

For he has already said that it will be distributed as it was distributed in Joshua, where each tribe was assigned its place, and that this will no longer happen after this disturbance. [Coetus Domini is) the Ge-

 Vulgate: Huornoüo reoeüst a nie, eum revertatur, Huinostras Ziviäat?

and

- 2) This pun will be:
- 3) In our original incorrect: uüjsotivo instead of: aävörbio. The Hebrew word is written: Lkebeä. Who can be served with such a rendering of the Hebrew? Even though Roth may not have been a hero in Hebrew, the editors should have corrected his mistakes.

mine, where the word of God still is. 4) This is what I am thinking of, says God. You deprive the poor, I will cause you to be completely deprived.

V. 6. 5) They say not to be baptized; for such baptism does not befall us, we will not be so disgraced.

This is a new passage, not belonging to the preceding, Ne loquamini loquen- tes [in the Vulgate, I translate after the Hebrew by ne stilletis stillam), 6) like Burgensis; I like his opinion and interpretation. This image is ffrequent) in the prophets. [Joel 3, 23.:) "The mountains will ooze." Effundere and stillare are frequently used by the prophets. "Träufen" means to preach, for rain means to preach. Hence, the prophet says this: he accuses those in authority who refuse the prophets to preach calamity. We want to preach evil to them, says Micah, which they do because of the false prophets. And they oppose to us God's majesty and goodness, and say, "You shall not deceive." The godless preachers say to the authorities: You shall not trumpet. that is, you shall not let the prophets preach. The false prophets trumpet, so that we, I and others, shall not trumpet. Ye shall not trumpet such things concerning these (super istos [Vulg.)), that is, concerning us, and shame (confusio) shall not take hold of us. [Confusio is as much as] ignominia [disgrace]. 7) It can be said fauch) in the manner of a threat about the ungodly: We advise and warn the new prophets (so the false prophets said of the holy prophets), who want to be God's prophets, that they should not dream, shall "the devil cheat them". They shall not dream, for they oppress us. 8) "There is no need!" Both views are good. "We shall not be put to shame," we are good.

- 4) Weimar's interpungirt this sentence like this: "H" eüssm: nb>i ost aMiue vrdmn äei?"
 - 5) This verse number is missing in Weimar's.
 - 6) Supplemented by us according to the Altenburg manuscript.
- 7) IAnomiuia is made the subject of the following sentence in Weimar's.
 - 8) Instead of Hon we have assumed nyk.

V. 7. The house of Jacob comforts itself thus: Do you mean 2c.

Dicit domus [that is, they say in the house of Jacob. They boast and this is their glory for which they despise us, Isa. 50, 1) 2. Either Isaiah followed Micah or vice versa. It seems to me rather that Isaiah followed this prophet.

Do you think the Lord's Spirit is shortened?

He wants to say: You prophets say that God is angry and that he threatens destruction. Has he then cut off his spirit and will withhold his mercy in anger? We are his people. He wants to protect lins and overcome for us the enemy people. So the pope says: Do you think that Christ will leave his church and be angry for so many centuries? Those had the promises: You shall be God's people, the people of ownership 2c. Therefore the prophets argued against a revealed text; but they knew that not all are Israelites, who are of Israel [Rom. 9, 6.]. He resolves these promises with one word.

[Should he want to do such a thing?]

(Instead of Cogitationes it should rather read) studia (that is, he is not at all so minded.

(It is true, my speeches are kind to the pious.)

Here the prophet answers and resolves [their objections] with One Word. I confess, my spirit has promised much, but your ungodliness I do not protect by the word. Thus [we say]: Christ does not abandon his church. This is true, but he does not protect the ungodly. Here you have the strongest proof ground of the ungodly and its resolution: May it be my people or another: whoever keeps my word and walks (rightly) 2c.

V. 8. But my people have risen up like an enemy. 2) That is, it contends (against me as) against an enemy,

That is, it contends (against me as) against an enemy, as if to say: My

Words are indeed kind to those who do right (or walk), but my people behave hostilely against me as is said above (v. 1. f.), they "rebel" as if they were enemies'. They rob the cloak, 'take away the skirt with the cloak.' You are robbers; I speak kindly, you rob. This is the fruit of ungodliness.

(To those who walk along so safely.)

Instead of "surely" the old (Latin translator) has simpliciter. That is, they sow strife. Where there is no strife, they seek opportunity for strife. In the realm of the Pabst we can see how the tyranny of the Officiale, the Notarien 2c. And above [v. 2. it was said]: "They do violence to every man's house" 2c. Innocent people they brought into great harm by their subpoenas.

V. 9 You drive the wives of my people from their dear homes and always take my jewelry (laudem meam) from their young children.

Where we have laudem [in the Vulgate), the Hebrew reads "adornment," as one often reads in the second Bliche of Moses [Cap. 28 and 39) of the priests who are to clothe themselves gloriously and beautifully (inducre magnificentiam), as translated by the interpreter. [Ps. 110:3:] "Thy people shall serve thee in glorious adornment." Decus is) "an ornament or adornment." The former s "adornment") is the better. It seems to me to say of the robbery of the priests and other great ones, but others interpret it differently. That is, you plague the old women and the widows by collecting [debts] in such a way that they are forced to sell their houses, in which they have their pleasure, and drive them into poverty, and my ornaments, which I had procured for the young children, "that (they) might be fat and grow," 3) (you have taken away, and not spared), but have again plunged them into poverty in such a way that they can no longer be helped. You have

3) In our original: "proviäerut das fet waren und wischen." That we have made "wischen" into "wüchsen", compare the analogous metathesis at the end of the first chapter: "teuschtz" - "deutsch". Instead of proviüernt we have assumed providerain. We did not succeed in finding a completely satisfactory solution for the German words. The other manuscripts give no clue.

¹⁾ In our original: l $\ddot{\text{A}}$ n. 54. But the Weimar one has inserted the correct citation in the Hall manuscript.

²⁾ In our template, the word uäv6r8uriu8 is missing here. The text reads: ut 6886t w6U8 i. 6. 2c.

so that it is a description of violence and oppression. Because you have done this, receive your reward, namely:

V. 10. Therefore arise, you must leave, you shall not stay here.

I will take away what you delight in and your jewelry, "will make you beggars again."

For the sake of their impurity, they must be destroyed rudely (putredine pessima).

And the destruction will be a hard, strong, violent one. You who have a beautiful reputation, before me you are "shameful" inside and out, namely you are robbers. [Instead of] putredine [stands I Kings 2, 8.] maledictione pessima [, since Shimei shamefully cursed against David. That is, it [the destruction] will be cruel and very bad 2c.

V. 11: If I were a false spirit and a liar (Utinam essem vir ambulans vento).

Above in Hosea [Cap. 9, 7.] 1) we had: Scitote Virum Venti, that means Ventosum. That is, that I would be a windy man, that is, a vain one, who would be moved by the wind. It pains him that this is so true, what is in store for these so godless people: "Would God" that I were false and lying 2c., then I would only preach to you of wine and drunkenness. "I will be a liar unto him." "I would also preach unto thee" at thy pleasure, and be silent from the cross, and (preach) good days and peace, as thy false prophets do.

[That would be a preacher for this people.]

[Instead of et erit super quem stillatur populus iste in the Vulgate read thus:] stillator erit stillans populi hujus. "Well," you like to hear the words of the vain prophets. Would to God that I were void in these words of mine, that I might preach of good things that should befall thee; but it cannot be done.

Not "Hof. 12, 1.", which the Weimar offers. In the place we cite, the Vulgate has: Lmtoto ... viruni spirithulkm, which Luther explains in the Zwickau manuscript by viruna venti.

happen, because the Assyrian will come. He who will not hear the father must hear the executioner. - In the following, the prophet passes from the kingdom of Israel to the kingdom of Christ.

V. 12: But I will gather you, Jacob, completely.

As I said above, it must be noted in all the prophets that when they have said enough about the disturbance of the people, they pass on to the future kingdom that was expected after that was disturbed. As in the other prophets above, these transitions seem inconsistent and a little harsh, but we must defer to the way of the prophets. This text cannot be interpreted of the return from the Babylonian or the Assyrian captivity, but of the kingdom of Christ, for it was certain that the kingdom of Israel should not be returned, and the people cried out because the kingdom of Israel was now desolate. He is speaking of Jacob, not Judah, hence he says of the whole people to be brought back. If he said of the return of Judah, it could have been understood of the return from the Babylonian captivity. He therefore speaks of a spiritual assembly, he therefore says of the gospel which has been sent throughout the whole world. How then was it gathered together in its entirety, since only a very small part believed? These sayings must always be understood of the ministry of the gospel; whoever does not heed this, runs into many places. The whole people has not been gathered and yet it is gathered. It is the same with [Gen. 12:3], "In thee shall all kindreds of the earth be blessed." It is another thing for all nations to be blessed, and it is another thing for the blessing to be received. Though it goes upon all, it is not received [by all]; that is, the blessing is scattered upon all nations, but few receive it. The assembly is indeed there, that is, the sending forth of the gospel extends over all Israel, but not all receive this assembly. Therefore, he speaks of the ministry of the word; the work is spread over all, "among all creatures," as Paul says [Col.

1, 23. 1)] says. That is, I will spread the gospel over all, both over Judah and over Jacob. The same is what follows:

[And bring the rest of Israel in heaps.]

The "others" are not only those who are in the country, but also those who are in the whole world.

I will put them together like a herd in a stable, and like a flock in their hurdles.

XXX 2) [in the midst of] the hurdles. Neuchlin says it means when the sheep are on the drift, "in the driving out." The opinion is clear, so let us not argue what it means. Into a sheepfold, into the same pasture. I will give them the gospel, and they will drink the same spirit.

That it should sound of people.

There will be a roar from the multitude of people. He seems to me to add that the Gentiles are to be brought to the gospel, that is, so great will be the multitude of those gathered to the faith that there will be a roar, as there is with a gathering of the people; there will be a very great gathering of them.

V. 13. a breaker shall come up before them, they shall break through, and go out to the gate, and their king shall go before them, and the LORD before them.

[Here it says XXX. Ps. 17, 4. [means XXX] a murderer. is] to divide, as in the **1st** book of Moses [Cap. 38, 29.], "Why hast thou for thy sake torn such a rift? And they called him Perez." "A specialist maker," that is, a ripper. Therefore they will break through and go out and in to the Thor. And it is ["breaker through"] a designation of Christ, and a beautiful text, namely: who first breaks through and makes the way, "a breaker of the way." So it is Christ, he calls him. He has made the way, so that one can go through the obstacles, as there are the sin, the law, the wrath of God. The

1) Both the Erlanger and the Weimarsche incorrect: Col. 1, 13. 2) In our prelims: äakar.

means, I will lead them to One sheepfold. Christ says [John 10:28], "I give unto them eternal life." But it comes to stand tall. Someone must go ahead to make the way. The law, sin, the wrath of God and the devil stood in the way, and still stand in the way; everything hinders 3) 2c. This way is not easy for the flesh. The pasture is sweet, but bitter for the flesh. Our righteousness, the world, the wicked and our flesh are set against us. Joh. 16, 33. [Christ says]: "I have overcome the world", that is, I have broken through. "The breaker" will go up before them.

Pandens iter ["who breaks the way," in the Vulgate] is too weakly spoken. "A fine text." 4) But nothing has stood in the way of this, he is the breaker, 5) so that nothing stands in the way; therefore they will break through the door to life, which was closed by sin, the law, the world. They will go out of this world of misery into eternal life. Death is the door to life. A beautiful indication of how great the power of faith in Christ is: we break through to life according to Christ. These words do not indicate a temporal kingdom. The King is risen from the dead and has gone ahead into glory. Now our leader and head always 6) goes before us, that we may overcome death, that we may enter into life. This King has no successor, as they [the papists] want, but it is A Breaker Through. From this text it is clear that Christ is true GOD. For the breaker is man, and the king who goes before them is the Lord, whose name Jehovah

(tetragrammaton). Thus he indicates that Christ is true God and man, and summarizes in short words Christ's death, resurrection and everything, Christ's innocence and His whole kingdom.

- 3) Instead of iwpsndunt in our template, we adopted impediunt.
- 4) The Weimar edition has here so interpungirt: "kerruptor LseenÜet nute sos punZsus iter. moliitvi' dietum eyn feyner text." We have followed the Altenburg manuscript.
- 5) We have adopted pSrruptor 68t instead of psrksotus 68t, which seems to us to give no suitable sense.
- 6) In the Erlanger: 86p6; in the Weimarschen 8L6P6; we have assumed sernxer.

The third chapter.

because the text that just precedes is given after the captivity of the kingdom of Jacob, because it says that it should be gathered again. Or if you do not like this, you may assume that it was spoken by the prophet while the kingdom still existed (but I do not like this); and hold that] it should be gathered together again spiritually, and this chapter is preached 2c. He punishes only the fruits, since these tend to follow ungodly hearts. Also still today this punishment would apply.

V. 1. (And I said, Hear ye 2c., ye ought to be just, that know the right).

Judicium (that is), the right; what "is right". 1) It is moral and external things, what is the right and right.

V. 2. 3.2 But you hate what is good and love what is bad: you flay their skin and the flesh from their legs.

Here I see what the prophet is punishing. It is the violence: that they peel off the skin 2c. and even more, as he says immediately afterwards. It is spoken figuratively and poetically. From German: "(They) flay one so that [it] hurts one's body and life, right down to the ridge, taking even the marrow." It is spoken in a violent image against their violence. Take away that with which they were to feed their family. It is a description that tyranny devours the possessions of the whole people, and this is indicated by the word "as in a top" 2c., that is, violent. They are images.

V. 4. Therefore, when you cry out to the Lord, he will not hear you, but will hide his face from you 2c.

I believe that this chapter is spoken repeatedly, This is a threat: you know that this is a very severe punishment. That God hides His face is to be angry, the opposite is to be favorable. In the fifth book of Moses [Cap. 32, 20.] God says: "I will hide My presence from them, I will see what will happen to them in the end." And again [Ps. 31, 17.], "Let thy face shine," 2c. He hideth his face, when he maketh wholly covenant, that they see not, neither seek (the Lord). I will pass them among other nations. On the other hand, when he looks, he is favorable to us or takes care of us.

V. 5. 3) Thus says the Lord against the prophets.

This chapter is mainly against the princes, the priests and the false prophets. He is very bold to speak against such people, and as it happens today, so it happened then: the princes, the priests, the bishops are to blame that the people are godless, and the prophets and priests that the princes are godless. Therefore, the guilt falls on the priests and the false prophets. We preach wrath; they say: Do not believe these prophets; you are the people of property; is the hand of the Lord shortened? as it says in the second chapter, v. 7. Thus they act, so that the people do not repent, but continue in godlessness, and this is what the (right) prophets call "seduction" here. What do they do? They keep the people in godlessness so that they do not return, and they bite us who speak the truth, as they say above Cap. 2:6, "Ye shall not cry out." And here he calls it (in the Vulgate) "biting with the teeth," that they preach peace (as it is said in Jeremiah (Cap. 6, 14.)), and yet is not peace. And those true prophets again say: calamity! In Jeremiah (Cap. 26, 18.) you see how the prophet against Hezekiah 4) ge-

This verse number is missing in Weimar's.

¹⁾ Instead of the preceding from v. 1. on, our Vorlage has, in immediate connection with the preceding paragraph: "Lt <1ixit suUioium, furu: non recht ist." Instead of äixit we have assumed äixi according to the Vulgate.

²⁾ These verse numbers are missing in the Weimar.

⁴⁾ In our original obviously wrong: Hioromiairl, for which we have assumed. - Fer ner is based the same following: siout sst in 3. legum

as it is written in the first book of Kings [Cap. 22, 24]. God wants the law to be preached. When peace is preached, evil comes of it, because the greatest part of men is evil; therefore disturbance and unhappiness must always be preached. Those, on the other hand, preach that it should go well. This is taken from Moses. [How would anyone like to say I will have peace when he hears these threats and curses [Deut. 28:15 ff]? They preach the grace of GOD where there is wrath. This is how our monks preached: He who thus keeps his order pleases GOtte. One should have said to them thus: You are in the highest degree in the wrath of God. But those say: You do well, God is favorable to you, if you build altars

But if you don't put anything in their mouths, they preach that war must come.

sAccording to the Vulgate it says: Et si quis non dederit in ore eorum quippiam,] sanctificant [super eum proelium]. Others: qui non dederit eis lucrum, unde vivant, but I read thus: Qui non consenserit [ori eorum, sanctificant contra eum proelium]. 1) "The mouth" (08) goes in general to the office of the word. By guttur [night] 2) is signified devouring. That is, whoever does not agree with their mouth, 3) that is, whoever does not preach like them, against him they make war; 4) for this is how the prophets use this word [sanctificare

is based on a confusion of our prophet with Micah, the son of Jemla, 1 Kings 22:9, who lived about two hundred years before Micah of Maresa. More correctly, the Hallic manuscript offers here: "These flatter those, and bite the right prophets with imprecations and curses, and preach peace, like that Zedekiah 1 Kings 22:24."

- 1) Supplemented according to the Altenburg and Hall manuscripts.
 - 2) Instead of Zuttur we have adopted futtere.
- 3) In our original: HuiouuHuo non ckockorit juxta os 8nurn. Instead of 8uurn, surely oorurn should be read. We have followed Luther's reading given above.
- 4) The Zwickau manuscript is not well in order here. As a curiosity, we cite here the text of the Erlangen edition as it reads from the beginning of this paragraph bi^h hieher: "8anoti, nki, Hui non ckockorit sis luorum NNÜ6 vivant, 86(1 6AO Hui non 6ON86N86rilN 6t6. 08 1orni6 aä inini8t6riuln Verdi Auttur, Sola 8ignil.6atur, ick 68t: HuieunHne non clodorit iuxta 08 suum, ick 68t: Hui non praockieant ut illi, praoparant dolluin," ste. Such performances are not rare in the Erlanger.

- praeparare]; that is, he has no peace before them, against him they rage. They preach mercy where there is wrath; whoever does not do so, they rage against him, "he must be the devil and dead" and damned.

V. 6.5) Therefore your face shall become night, and your divination darkness.

Now comes the punishment: by your preaching of peace you will easily deserve to be bundled, so that you will no longer be able to prophesy; when the time of calamity comes, when it would be necessary to preach, you will not be able to do anything. Now you praise and see how you stand for it. The time will come when you will not be able to see anything, because you will be in such great distress that you will not be able to wriggle out of it. Then there will be no voice; where will be the sermon? It will therefore be night, fog, darkness. You will perish with the people.

V. 7. And the showers shall be put to shame, and the diviners to scorn.

Confundentur, will be ashamed. Videntes, the soothsayers, "will stand with shame" because their lie will be revealed. Instead of the peace they preached, there will be the calamity we preach. Since they will be of no use to your people, they will "cover their mouths" 2c. This is an imitation of what Moses says of a leper in the third book, Cap. 13, 45: He shall walk bareheaded and "cover his mouth" lest he infect by his breath. It is a figurative speech [which we commonly use]: 6) to put the finger [on the mouth], that is, to prevent someone from speaking to people. It will come to pass that when they are put to shame, they will not forbear 7) to speak with men; "they will have to shut their mouths." This way of speaking has Moses s, the leper shall cover his mouth,

⁵⁾ Here, the verse number and the keyword are missing in the Weimar one. The following is immediately attached to the preceding.

⁶⁾ Supplemented from the Hall manuscript.

⁷⁾ Instead of conknnckorotur and auckoat, we have assumed pontunckoronturandauckoaut, and erased the ut between the two as too much.

that is, he should not talk to people. They will not speak because of shame, because everyone will see that they were deceivers.

Because there will be no word of God (responsio).

The existing calamity will judge what they have taught and that God does not speak to them.

V. 8. But I am full of the power and the Spirit of the Lord.

The prophet praises his power here. Even though everyone resists, God has given me grace to speak. As if someone among us said, "I will speak" without regard to any person, be it the devil, and "it shall cost me my neck," for "I am full of the power of the Spirit of the LORD, and of judgment, and of strength. I am full of "the right" because I teach right things, and "the strength" because I am not afraid. If I am killed, good; the Spirit of the Lord is with me, which teaches me, and which is necessary for the prophets.

That I may denounce Jacob's transgression and Israel's sin.

Let him who is bold do so. It is easy to attack the people, but the princes, that is not the work of a man, but of the Holy Spirit. This passage shows where the prophets got their boldness, and yet they were always in danger of death.

V. 9 Hear this, O heads of the house of Jacob and princes of the house of Israel.

These are punishments that affect life (MOrales). As in the whole chapter, he attacks the princes, the priests and the prophets. They were estates. Few in all the estates were just and good 2c. Among the prophets there was scarcely a man who had the spirit that he should have so [punished the sins of the great ones.] 1) These are the fruits of ungodliness. This people had princes appointed by GOD, priests 2c., and yet they fall 2c.

You who spurn justice and pervert all that is upright.

Judicium, that is, the law, the right, what is ordered in Moses; that is an abomination to you, what is upright, that is, what is good and pleasing to God, namely, this is what [you pervert].

V. 10: You who build Zion with blood and Jerusalem with iniquity.

"You build with blood" is a Hebrew expression. In Habakkuk 2) [also found in Cap. 2, 12]: "build with blood". He wants to say: You build magnificent palaces, but with what? You take it from the blood of the poor, you enrich yourselves and build houses 2c. This means building Jerusalem with blood. How this happened, he now interprets:

V. 11. Their heads judge for gifts (in muneribus).

The preposition in should have been translated by propter [for - sake of] or pro [for]. "There is no right." Judges do not judge for the sake of GOD, but for the sake of money; he who has money has the right 2c. "This is a helsig 3) thing." These three stands are all wrong; "how shall this be?" So our ears, too, are itching, at least for us to get fat. The prophets are the masters of all other teachers; the priests, when they have received the word [from the prophets], must tell this to the princes; the whole burden is laid upon the prophets. In Isaiah [Cap. 30, 10.] it is said, Thy prophets shall behold deceit. After the prophets were bribed [, and received money] when they did not speak the words of GOD, the priests "also took money", the princes "also took money". The summa is: All follow, 4) from the highest, the avarice. Avarice is at the top of their list; this is the most fearful thing among the people 2c. And on God they lean, "ver-

²⁾ In the original: In OMa.

³⁾ Perhaps: ugly? then we would have here the same metathesis as above Col. 1279. The Hallic manuscript has: ?688imuln Nie 68t tWtirnoniuln contra iüurn xopuluin 6t6.

Instead of 86hU6inur we have assumed 86\u00e9nuntur according to the Ha\u00fcische manuscript.

¹⁾ Inserted by us. In the Weimarschen: nt 816 Iruotu8 tii implbtatis.

let themselves go to the Lord", that is the most serious thing of all. We see what kind of people the prophets and the preachers of the word had. So also Rom. 2, 17. ff. this is the glory of all the godless: We are God's people, everything belongs to God, therefore it is impossible that misfortune should come upon us; God will not spoil His own, that is, there will be peace. Thus our [papists] say: GOtt will not abandon the Church 2c.

V. 12. Therefore Zion will be plowed up like a field for your sake, and Jerusalem will become a heap of stones.

"Of the temple" [means in Hebrew] of the house. They are images. Because of your nobility, doing evil, you yet, and does not repent. A twofold sin: You sin, and you will not repent. "To the heap of stones." that is, so ruined that one can plow on it. "Hie stund vorzeiten ein Kloster"; this city, that city 2c. "will lie in the dirt". "A cairn" (maceria) is such a place on which to plow.

And the mountain of the temple become a wild height.

There will grow thorns, thistles and grasses as if they were forests. Because of the prophecies that seemed contrary to this, they surely sinned and engaged in avarice. For a time He [God] protected that city, at last He laid it waste 2c.

The fourth chapter.

2. Micah seems to me to be older; Isaiah was his To this the prophets go over to show that God is faithful, contemporary. I believe that Isaiah took this from Micah. After the destruction of the kingdom of Israel, he moves on to the new and eternal kingdom of Christ. These promises were incredible[, for they proclaimed contradictory things, as Zechariah [Cap. 7, 14, and 8, 4, f.]. Jeremiah is sent [to announce the disturbance to the city]. Jeremiah marvels greatly that he should buy the field, Jer. 32, 24. f. This is an example that the kingdom will remain and yet will not remain. The prophets must prophesy the destruction and the restoration at the same time; this kingdom must last until Christ. The godly he stil comforts, the godless "must go away" 2c. God's counsels are wonderful. He does both, he comforts the godly and threatens the wicked. The kingdom will be devastated and the kingdom will be resurrected, not destroyed, but humbled for a time. They did not understand the counsels of God, they could not grasp this way, not even Jeremiah that he should buy his field. He

We have this prophecy in the same way in Isaiah, Cap! establishes a new kingdom, which will be more glorious. who does not want David's kingdom to be destroyed.

∨. 1.¹¹ But in the last days the mountain on which the Lord's house stands will surely be higher than all the mountains, and will be exalted above the hills.

The Jews want to refer this to the return from captivity,

but in my opinion the text does not suffer this because the later temple was not [as glorious] as the earlier one 2c. "The mountain" is Moriah, "it is about the temple." [Instead of praeparatus in the Vulgate it should be read] paratus. He speaks in contrast to the destruction, as if to say, Now it is made a wild height; I speak of the trimmed mountain where it now is. He is talking about the glory of the mountain. I will raise it up so that this mountain will be more famous than all the mountains, I will see to it that this temple is more famous and more glorious and more sung about than all the others.

1) The Weimar edition has a verse number only at v. 3. .

before Christ. The scattered Jews had to come to Jerusalem wherever they were. There has been a great gathering 2c. The scattered Jews drew a great multitude of people with them 2c. But I hold for it, "it was still too weak".

V. 2. and the nations will come running.

They will converge on this house of the Lord from the various parts of the world. "That he may teach us his ways, and we shall walk in his paths," for there was the law. "To Zion" went the word to the whole world. It is not only to be understood of the mountain according to the letter, but of the first church. It had to begin the church from a certain person, in a certain place, at a certain time, but these things cease. So this mountain is exalted above all mountains, powers, righteousnesses and everything that is exalted 2c.

V. 3. He will judge among great nations.

Namely the Lord Christ. Luc. 24, 47: "And take his seat in Jerusalem", that is, he will be judge, that is, he will be king, the duke, who sits and rules through the Word and the Spirit by means of the Gospel, not only the Jews, but the Word will flow out into the whole world; he will be the judge of many. This cannot be understood of a fleshly kingdom. The Gospel attacks everything that is strong on earth, it is "a power of GOD", Rom. 1, 16. It was something great that the fishermen attacked such great kingdoms, peoples, kings 2c. It will not stay in Jerusalem, but will travel through the whole world.

They will turn their swords into plowshares.

This is a description, a paraphrase or an emphatic speech (pathos). He puts himself. If one no longer makes war, no longer makes war armaments 2c., it simply means to turn war into peace. He does not speak of a bodily peace. The world has never had peace. It is not something that is invented by Octavianus Augustus 2c. Those who make such changes

elsewhere 2c. The Jews can draw this to the temple men 2c. who do not want to wage war, but cultivate the field; as much as there is in us, there will be peace 2c. A Christian has peace with all, with God and men. But the Jews often had wars after their return from Babylonian captivity, therefore this cannot be understood [by them] 2c. There were scraps preserved for the great kingdom of Christ.

V. 4. without shyness.

[Instead of et non erit qui deterreat in the Vulgate, the Hebrew reads:] and he will not fear. This is taken from Moses. That is, he shall live in peace, that is, abide in his house, have no business in the camp of war, bear no weapons: this is a paraphrase of peace.

For the mouth of the LORD of hosts has spoken it.

This is added to awaken faith because after the disturbance of the kingdom, a glorious kingdom was to come again. People like Jeremiah could not believe. 1) "Thus saith the Lord", "let it remain"; it will happen, but how, you cannot see. There will be little remains until the exceedingly glorious kingdom of Christ will come in the spirit 2c.

V. 5. Forever and ever.

He lays himself out. Many nations will come, but not all; they will remain idolaters. We will have a new way that will never cease. These two Hebrew words denote true eternity. This worship of God will have no end.

V. 6 At the same time, says the Lord, I will gather together the lame.

The fourth and fifth chapters prophesy about the future kingdom of Christ. They treat the coming of this kingdom wonderfully, describing that the people will be preserved and will perish, but in such a way that the people will not be destroyed.

¹⁾ This is how the Altenburg manuscript understands the words Hi6rkiuiak credere uon xotueruut. There, instead of Hikremias, it says "the saints".

the people shall be more glorious 2c., all so that the promise that had happened to David might be kept. After the kingdom was destroyed, an exceedingly great kingdom arises. God used to act in the fulfillment of the promises as if He were lionizing. Thus he acted with the tribe of David as if it were nothing; thus he always acts with all creatures. This is the work of the Creator, that he destroys what is something and makes something out of nothing. Reason cannot grasp it and cannot give GOtte the honor that he can do what he has promised 2c. Therefore, he describes here the very great kingdom of Christ, which is in its highest bloom. This kingdom of Christ arises out of the scraps of the destroyed kingdom 2c. The kingdom of Christ is nothing else than walking in the name of the Lord, not in building great cities; that is, there will be various services 2c. but here it will take place that all walk in the name of the Lord 2c. The whole essence of this kingdom is: to believe in Christ. The prophets include the future resurrection because they say, "Forever and ever." Many parables indicate that the gospel is revealed in the last times, 1) in the evening [it is called] a supper. If we shall walk forever, the kingdom also shall be an everlasting one. We must rise again: it is a sleep that occurs between time fund eternity] 2c. Eternity requires resurrection. Consolabor "is too much." 2) He comforts the people with a glorious word of promise, but they could not grasp the same. He prophesies that they shall be desolated, but after the desolation, he says, it shall come to pass that they shall be gathered together, and that the people shall be greater 2c. Notice, just as the captivity was present, Jeremiah was commanded to buy a field. So 3) I proclaim here

the disturbance, but it will not stand like this; I will keep the promise that happened to David.

I will gather the lame, I will gather the outcast, I will gather those whom I have afflicted.

"The lame," I think he's talking about the punishment. [The lame, that is the people, the synagogue, which is broken. This kingdom does not pass in its strength, it rests on one foot, "walks on stilts". He made that the disturbance should be the preparation for the future kingdom of Christ. "And the cast out" 2c. This is a comforting promise for those going into captivity: I will gather them by the word of the gospel.

V. 7. I will make the lame to have heirs, and will make the outcast a great nation. 4)

Quae laboraverat [who had labored == "the outcast"], that is, 5) the weary or tired, exhausted. It is a vexation to the flesh that God so wonderfully fulfills the promises 2c. The words of the promise separate the godly from the godless. It is only to be understood of the remaining ones that they go limp in one part 2c. Through these others he will establish the kingdom, a [great] people, that is, the exceedingly strong church of Christ, which is invincible against all the power of the world 2c. This must be understood of the apostles.

And the LORD shall be king over them in mount Zion from henceforth even for ever.

Here again you have the future resurrection. Christ, true man and God, calls [Marc. 12, 36. f.] this seed promised to David "God", therefore it will not be a temporal kingdom but an eternal one. And yet it must be human 2c. This kingdom will be in the body (in corporibus), but not a bodily one, as Christ had a body and the apostles 2c. We will reign as

- 4) Vulgate: M ponnm an Uienntein in roU^nias, st 6Äin, (pine incornvernt, in centern robnstnrn.
 - 5) Set by us according to the Hall manuscript, instead of: 6t.

¹⁾ In our template: parakoine rnnttae, qnoù in novissiinis tsInporikns in evnnZeiinrn rev6Intuni, in vespern 2c. Instead of the second in, we adopted sit.

²⁾ This remark is incomprehensible to us. In our Vulgate, eonsolnkor is not found. Perhaps it may have been a gloss over eonZreZndo and included in the text in some editions of the Vulgate.

³⁾ Instead of äie in our template, we adopted it.

he himself now reigns. "From now on" until eternity, that is, I will be resurrected, and be different people than we are now.

V. 8. and thou tower Eder, a stronghold of the daughter of Zion 2)

Here the interpreters diverge, Turris gregis [should be read as] proper name ["Thürm Eder"]. In the first book of Mosi [Cap. 35, 21.] is "Eder", where Jacob erected a hut. "Thurm Eder" was a castell, a castle: "And thou, castle Eder." Here the temple is not indicated by this 2c. These are Jewish poetries. - Nebulosa. I don't know where he [the interpreter] took that from, [it means the Hebrew word (xxx)] a fortress, a fortification, a protective defense, "kennel, castle." [In Hebrew] reads castle (arx). Why doesn't he name other castles? I have nothing to answer, unless he figuratively calls the whole city of Jerusalem the tower of Eder, or so that this kingdom will not remain in Jerusalem alone, but: you rule over the whole earth. He names a little known (obscurum) place in the land, as is evident from the first book of Moses. The opinion is therefore that the daughter of Zion, that is, the kingdom, will have it as a castle 2c. Thus the gospel will have progress and rule wherever only 2) men dwell. [Eder refers to] an unknown place. Another opinion is: that it is a protective defense of the city of Jerusalem 2c. He speaks as to such people who are already caught and set captive; so surely the disturbance will take place.

Your golden rose will come, the previous dominion.

Not only the dominion, but also the kingdom. Just as the people were completely free under the Lord before, so after the captivity the promise and the comfort is: The Lord will be king. He calls the kingdom

against the desolation 2c. The time will return when you will have a better Lord than before 2c.

V. 9. Why then do you now cling to other friends?

He speaks all this to make the matter clear. It is certain that you shall go into captivity, your sins have deserved it. ["Is not the King with you?"] This is full of comfort 2c. I tell you, there will be a greater kingdom yet. Both counsel, that of threat and that of promise, they [the prophets] rightly apply to the people. [The prophet upholds the godly so that they do not despair. Why do you grieve, "how do you grieve?" Thou thinkest that it is come to pass that thou shalt have no king. No! A more excellent king and counselor will be given to you. Thus the Holy Spirit represents us, for he groans for us with inexpressible groanings. These divine works the flesh does not grasp, spiritual people hardly grasp them 2c. Actually, he is aiming at the heart movement of godly people in captivity who want to despair and think, We will never have a king [again]. No; you have carnal thoughts

So that the woe has come to you, like one in childish distress.

This is a very appropriate simile [which also] Christ uses in the gospel [Joh. 16, 21]. The apostles were very distressed because a new offspring was to be brought forth. There was despair; they say [Luc. 24, 21.], "We hoped he should redeem Israel." The mother "must die," there comes the hand of GOD helping to birth. This wretched people was brought to despair, "there it was" in child trouble with a kingdom. "Hold fast", this very captivity and tribulation will give birth to a kingdom. So it was with the Roman empire, since Hannibal was victor. When he wants to exalt us, he begins to humble us greatly. Thus a new divine work is born in anguish and pain; you must have sorrow like one in childish distress 2c.

¹⁾ Vulgate: Lt tu turris Sr[MS nskuloss ÜÜÄ 8iov.

²⁾ Our original offers here: udi of Isieiz ünditnnt etiniu UoNiiues ioeuru odseururu. The uou is not a misprint, for it is found in both editions, the Erlanger and the Weimarsche. We have assumed ubiuuru instead of udi uou.

V. 10. Dear one, suffer such pain, and croak, you daughter of Zion.

This is how we encourage women in need of children: "Suffer, hold on. A new kingdom will come out of you, just hold on 2c. Suffer and keep strong. The "consolation [is, it is] A perseverance," 1) for the most glorious kingdom will soon be born, the promised gift, but you must first become nothing. This refers to the time when a woman labors to bring about childbirth. "It is to be done by an hour." The word of promise is necessary, with which he keeps us in order and comforts us 2c.

For you must indeed go out to the city re.

This is a concession: I confess, you will be taken away, "must go out, the" kingdom "must go there". "Out to the city", by this understand Jerusalem and all the cities. That is, you will not be a ruler and will not have cities bound to you; in the field you will be bound to peasant labor; you will serve the Assyrians and their princes. This Jeremiah [Cap. 25, 11. ff.] further interprets, "And shall serve seventy years. "2c. They [the prophets] persuade the godly that they should suffer it, "it is not long to do." He [God] will lead you back to Jerusalem, and there will be the kingdom; and so it is done.

V.11. For many nations will almost rise up against you and say, "She is banished.

It is nothing that you want to understand here under Babylon Rome. Already by the Babylonian captivity many Gentiles have been gathered, as your ungodliness deserved 2c. The land shall be defiled and desecrated, they shall make thee nothing; this is what the heathen think. Though the heathen say unto Babylon, They shall be made nothing, and serve [that we may see our pleasure in them] 2c. [Ps. 137:7, "Pure off."

We want to see our desire for Zion.

Et aspiciat [oculus noster in the Vulgate] is a Hebrew idiom. "I have seen my pleasure in it, would have liked to have seen it long ago", that it would go to ruin completely. Into the hands of the most godless, bitter enemies "they had to give themselves, that hurts. Fools do not know" what they are doing; their joy will be turned into sadness.

V. 12.2) But they do not know the thoughts of the Lord.

I will give a new kingdom 2c. This counsel of God they do not know, and you [do not know it either]. They do not recognize it, they do not understand it. He will gather them like hay into a bundle 2c., "make a great heap, that it may well strike it." The larger the gathering, the better it can be compressed 2c. This can be seen in the Roman Empire. [God does this to show that the lowly word of the Gospel is more powerful than any kingdom. "[He] confidently lets thresh upon it."

V. 13. 3) Therefore arise and thresh, O daughter of Zion. For I will make you horns of iron and claws of brass.

Iron, ore, 4) that is, with unconquerable power, namely through the word of the Gospel. These are poetic expressions: I will give thee an unconquerable word, by which thou shalt not only overcome, but destroy. In Isaid is asys [Cap. 33, 1.]: "Woe to you, you destroyer! Thinkest thou that thou shalt not be destroyed?" 2c. 5) These are consolations by the future kingdom to those who should be led bodily into captivity.

And you shall smite many nations.

By the word. And thou shalt give their goods, rapinas [in the Vulgate], their possessions [to the LORD].

- 2) This verse number and the keyword are missing in the Weimar edition. The following is attached to V. N. without distinction.
 - 3) This verse number is missing in Weimar's.
 - 4) Instead of kerruin it in our template will read terruin, U68.
- 5) In the original, this passage is quite inadequately stated: "Nun <zui x "rueäu1>6ri8 ete."

1) In our original: "tröst eyn hart hatten".

- (1) That is, Christ, who will reign in the whole world by faith. He who will reign over the whole earth will distribute the plunder, as it is said in Lucas [Cap. 11, 22]. Those who serve Christ consider the world a curse, and they in turn are a curse to the world 2c. [1 Cor. 4, 13.]
- 2) The king of Babylon is intent on nothing but destroying [you] from the bottom up. But may he think so, GOD thinks another, namely, that your disturbed kingdom shall be a disturber, but spiritually. Thus they will disturb those whom they have disturbed 2c., as it is said in Isaiah [Cap. 33, 1/.

V. 14. But now, you warrior, prepare yourself; for they will besiege us, and strike the judge of Israel on the cheeks with the rod. 3)

This belongs to the previous chapter. One has interpreted it in this way: 4) You Jerusalem, you who disturb and kill the prophets. Judicis [one has said, be] for [judicum [law], 5) [and has under it] kings and princes [verstauder/. I do not see in what way [this can be done because here [there/ no con-

1) Here, we have omitted sa before taoies in our template and have inserted domino before nnivsrsas."

The connection 6) [with the preceding/ is 2c. Because of the connection I understand this passage like the previous one. He sticks to describing the future victory and understands by filia latronis ["warrioress/ Babylon.

And it is [filialatronis - daughter of the robber/ here not a word which denotes ravaging or robbing, but "warrioress" (filia militaris), that is of warlike breeding, which thou art skilled in wars, armed with weapons, who are now strong in warfare before others, your virgin, who is very rough in her thinking and striving for war, 7) that is, you daughter, who are very practiced in war, who [makes] wars on everyone, and attacks, and everywhere the weapons clash: against thee also shall war be made 2c. He will say that the daughter of Zion will thresh, and banish thee to the LORD the Ruler, and offer thee for sacrifice. Thou also, Babylon, shalt be a part [of the spoil], which now art a warrior, mighty in arms; and thou that besiegest us shalt be warred against. As thou doest now bodily, so shall it befall thee then spiritually. Thus he comforts the godly who are to be led captive.

And strike the judges 8) Israel's cheeks with the rod.

That is, they treat them [the judges/ exceedingly contemptuously, consider them servants 2c. Jerome has twisted this word to the suffering of Christ 2c.

Now follows another chapter, namely the fifth.

- 6) To make sense, we have assumed here and immediately following, according to the Altenburg manuscript, instead of ooutrovomia: eoUaemontia.
- 7) Instead of deUis in our template, doUi is to be read. It is a citation from VirAÜii UB. I, v. 14: stulliishue usporrima BsUi.
 - 8) Instead of fudioii, the Vulgate reads judiois.

²⁾ Already here in our original the superscription is found: Öapnt Hnintnin, because the following verse in the Vulgate is the first verse of the fifth chapter. But we have followed the order of our Bible, just like the Altenburg manuscript.

³⁾ Vulgate: Inne vastaBsris tUiu latronis, odsiäionern posuernnt super nos, in virM pereutient niaxiiiarn fuUiois Israel.

⁴s In the original there is 8io intsrprs, which both the Erlangen and the Weimar editions have added: 8io interprs stanüuni). But this virtually contradicts the following interpretation that by the üüa latronis s "Kriegerin "1 Babylon is to be understood. We have assumed intorpretatuni.

⁵⁾ Supplemented by us according to the Hall manuscript.

The fifth chapter.

V. 1.1) And thou Bethlehem Ephrathah, which art little.

So far he has prophesied about the victorious army under Christ. Through this victory vengeance will be taken on the physical victors 2c. After this victory is described, he now describes the prince and the head of this victory, where he shall be born. Clearly he designates the place, so that for the church in its coming into being the place, the person, the time would be certain, so that the faith could be established. Therefore he describes a visible person, a visible place and the time, namely after the Babylonian captivity. This had to happen so that it could be said: Here in Bethlehem it begins, through this person, at this time. Bethlehem is located in Judah. This is a Hebrew way of speaking:

Among the thousands in Judah.

This is taken from the fifth book of Moses [Cap. 1, 15.), which set heads over a thousand 2c. It indicates the whole nation of Judah. He describes the place certainly, so that one cannot miss. So Christ shall be born in Judah and of the tribe of Judah.

[Out of you shall come to me.)

Here you see how great a spirit the prophet was gifted with. He did not have this from the earlier prophets. It takes a great spirit to describe the place with such certainty. Among all the prophets, he alone2) indicates the place where Christ was to be born.

[Who is Lord in Israel].

He says how God with one word abolishes the physical kingdom and puts the spiritual kingdom in its place 2c. He says that He will be Lord in Israel, and yet He has said before that the

- 1) The Weimar edition has here the verse number "2." According to the Vulgate counting, in the whole remaining chapter only the verse numbers "4.", "7." and "10." are found.
- Instead of 8o1nin, the Hallic manuscript should probably read 8o1u8.

Kingdom of Judah and Israel should be disturbed, but Israel should not be restored because it was in Assyria. The duke will come from Judah, but will spread his kingdom over Israel. This is obviously spoken of the spiritual kingdom of Christ. Before it happened, it was not understood. It argues against itself, both in the sense and in the words. Thus find the counsels of God and the prophecies. Though ye be scattered to the ends of the earth, yet Judah shall remain unto me, and that there may be a duke in Israel, I will raise up unto me a duke 2c. This is spiritual way.

Which exit has been from the beginning and from eternity.

"From the beginning," namely, of the world or of the time of the world, as Titus [Cap. 1, 2,) says: "Before the times of the world." He went out from the beginning (ab ante), even from the times of the world, since now the time of the world began. He does not go out only after the captivity, but He has already gone out. Joh. 1, 1.: "In the beginning." At the same time as the beginning he did not begin, but he was. Since he could not call eiil former (ante), because a former was not, therefore he says here: "From the beginning", from the times of the world (a Seculo) you are. [Joh. 8, 58.:) "Before Abraham was, I am." The exit can be understood in two ways, either from the exit after the accident, or through the birth. If it is understood according to the providence, it would be as Paul says in the letter to Titus, "Before the times of the world." In the Revelation it shits, Cap. 13, 8.: "The Lamb slain from the foundation of the world"], and in the Epistle to all the Ephesians [Cap. 1, 4.]: "Before the foundation of the world was laid. "3) So here: "From the beginning", that is, it was determined that this duke should go out in this way, so that no one would think that Christ would be

 In our original: in ^x>ooat^p8i: ante eon8titntion6in mundi, ad LpNsmob: ants sto. We have corrected this passage according to the Hall manuscript. come through our merit, but it is pure mercy. I like this opinion and it is true. The other opinion is: He came forth, that is, he was born of the Father. To whom this pleases, it may please. (Joh. 16, 28.:) "I came forth from the Father, and am come into the world" speaks of the outward going forth. But the former opinion pleases me, that it was determined: He went forth when the world was created.

V. 2. But he lets them plague 2c.

The text here is dark. After the person of the duke or lord is described, now the office of this duke follows, how he will rule, with which weapons. It will not be a fleshly kingdom as before, but a spiritual one. After the manner of the prophets he says, "they" [, without mentioning the name), meaning that all understand; as in John [Cap. 20, 15.], "Lord, hast thou carried him away?" Out of great emotion of heart he says, "they," the Jews, the rest of the synagogue.

Until the time that she who is to give birth has given birth.

Until the church was born. Since the apostles were in the highest fear, the church was born. When the Church was born, everything was fulfilled. With regard to the one who gives birth to the fruit (that is the Church), he will provide this:

sThen the rest of his brothers will come back to the children of Israel).

The rest of their brothers will CONVET 10 the children of Israel and the children of Israel to their brothers 2c. In order that he may reign over Israel, that he may establish this, it is necessary that this kingdom be bodily maintained. "The rest" are the apostles; they are converted that they may teach and preach. This happened after the ascension of Christ. With this he will deal, desiring [that] the hearts of the fathers might be (converted) to the children 2c. [Luc. 1, 17.] The apostles will be converted, that is, they will be sent and seek the brethren through the gospel in all the earth 2c. It is not Israel that will return 2c. It will not

be an [outwardly glorious] kingdom 2c. but a kingdom of peace. He will establish it through the word of the gospel, which will not be other than despised. Therefore great courage is needed. He indicates what the ministry of the word must suffer.

V. 3. But he will appear and feed in the power of the Lord.

The duke will appear. He will pasture [, that is, he will) the word of the gospel [proclaim]; he will give glorious victory through the majesty [of the name of God]; he will conquer, he will triumph, although the gates of hell rush and rage. The cross is connected with the word, and the strength of the word is that they [who adhere to the word) overcome through death. "These are" the weapons, the powers, the splendor of the kingdom of Christ 2c.

And they will live.

Et convertentur should [according to the Hebrew rather) mean: "And they will dwell." By this One Word he sums up the whole security of peace. That is, they will be secure in so great a trouble and cross, for the spirit of strength is in them, Isa. 11, 2. 1) So it will not be a fleshly kingdom, but a spiritual one to the ends of the earth 2c.

V. 4. To this end we will also have peace before Asshur, who has now fallen into our land.

Now he attacks the false prophets. Above [Cap. 3, 5. Vulg.] it says: "They bite with their teeth", who say peace, and yet is no peace 2c. There will be a true and certain peace, "but [you] must [too]suffer a distemper," not as you imagine. There will certainly be a kingdom of peace, but a spiritual one, but you shall first suffer me the opposite of peace; to this you shall first look. You have not recognized the way of peace. Before that you will have the Assyrian in the land. As if he wanted to say: I preach a new kingdom to you; only do not hope that it will come while this physical kingdom still exists.

1) In our original: psalrn. 2.

For seven shepherds and eight princes (primates hominum) will be raised up over him.

First the Assyrian will take revenge on you, and then you in turn on him. "Over him," namely the Assyrian. Shepherds, chiefs (principes) they [the apostles] have been called from the setting up (a constituendo) [of the church] 2c. Ps. 2, 2. ^means prineipos ("lords")] "officers," chiefs (praefecti), superiors. The prophet seems to speak foolishly here; if I spoke so, you would laugh. He wants to say: we will attack the king of Assyria, not with princes, but with shepherds who preach the word. Hominum is emphatic: uneducated superiors, not exalted (magnates), "delicious people." He is not talking | peoples. about the princes of the earth 2c. A human child (filius hominum) is a "common man" and terrigenae [are] "great Hanses." [Primates hominum are] "a rabble, a heap" without rulership, lowly people, like shepherds, who are also chiefs. He indicates that the least and most despised people are to be awakened against the Assyrians. These are the apostles, lowly, common people, who are like other people. Then [indicates primates hominum) in general the person of external superiors. He puts a definite number ["seven" and "eight"] for an indefinite one. But he indicates that a large country is to be converted by a small team and a small number 2c. It is a Hebrew figure of speech [Eccl. 11, 2.], "divide out of 1) among seven and among eight," that is, "give always, to and fro" 2c. "The shepherds" are the preachers, and the "eight princes" are like the rest of the common people.

V. 5. who destroy the land of Assyria with the sword. 2)

"With the sword," namely of the Spirit [Eph. 6:17]. This is the fruit of this duke.

And the land of Nimrod with their bare arms (in lanceis ejus).

"The land of Assyria" and "Nimrod" is one and the same, Gen. 10:8. Instead of in lanceis.

it should also read "with your sword". So it is said of the drawing out. 3) Ps. 37, 14: "The wicked draw out the sword" 2c. He says quite actually, "With their weapons." He wants to say: I will not send peace, but the sword, with which they will kill themselves. They will preach against each other, I will give them the word. All for the Assyrians to be defeated again by Judah 2c. through the word of the gospel.

So we will be saved from Assur.

This is how the liberation from the Assyrians will happen: first we must perish before we will be victorious. So also Christ is our peace, but we must first be in the cross.

V. 6. The rest of Jacob will also be among many peoples.

We hear what kind of vengeance it will be against the Assyrian kingdom because of the captivity of Israel and Judah, namely that Judah will be destroyed physically, but the Assyrians will be captured spiritually. Physically they will take captive those whom they take captive spiritually. He joins the kingdom of Judah and Israel, he joins the kingdom of the Assyrians and Babylonians, so that we must understand it spiritually. He makes no distinction between these two kingdoms, whether it was Assyria that took Israel captive or Babylon that did so to Judah. He indicates that he is not talking about physical kingdoms. By these words: "The rest also" 2c., he describes by which power this will happen, namely that this vengeance is to be carried out by the children of Israel. Again he names both kingdoms with the name "Jacob". He describes the ministry and the power of the first apostles and the fathers, first what kind of people they would be among their people, then among the Gentiles. He connects the church of the Jews and the Gentiles. - "The rest", the yeast also came together in Jerusalem, Apost. This text is intended for the Pentecosts, when this prophecy is fulfilled.

3) This explanation is based on a confusion of Il'Nrw [Thorel which stands here, and rön MP ^drawn swords].

¹⁾ Instead of partes, the Hall manuscript reads Da Partes. Vulgate: Da partem.

²⁾ Vulgate: Lt paseent terram ^ssur in glaäio - and they will feed the land of Assur with the sword.

Like a dew from the Lord.

That is, they will be sent by the Holy Spirit, not by human beings. The thing will be led from above, not by human powers. No one knows where and from where the dew will come, and yet it descends on the grass and fertilizes. Paul says in the first letter to the Corinthians, Cap. 3, 9: "You are God's field work" 2c. Thus the gospel is a dew and the word sent down from heaven through the apostles, and they themselves are called a dew.

Which waits for no one. 1)

Quae can be related both to the thau and to the grass. or is unrelated. He wants to say: The peoples will be like herbs and grass, since one does not wait for the hand of the people, which is not cultivated with the hands, as the country ducks say: If you have wood [land], make meadows from it. These are the best possessions, because they yield without cultivation and effort on the part of men, as the Psalm [Ps. 72, 16, Vulg.] 2) savs. "They shall flourish like grass," that is, without human labor and effort; Rather, through the Word and the Holy Spirit alone, the Gospel makes men in the Holy Spirit to bear fruit without being forced. - That is, the Holy Spirit and the Word are sufficient to nourish and fertilize Christians; human strength is not necessary. This is fulfilled on the day of Pentecost and in the following days. In Isaiah [Cap. 45, 8.] it says: "Drip, you heavens, from above" 2c. Peter's sermon [Apost. 2 was such a thaus 2c. - Virum, that is,

every one among men. Through the dew alone, that is, through the word of the Holy Spirit, 2c.

V. 7. yes, the remnant of Jacob will be among the nations of many peoples, like a lion among the beasts in the forest, like a young lion among a flock of sheep (in gregibus pecorum), which no one can resist when it goes through, trampling and tearing (Erit³) etc).

(Instead of) gregibus pecorum [it should read:] Schasheerden.-- Interibunt (v. 8.), that is, they will be exterminated. - Thus (like the preceding) this is also to be understood of the Holy Spirit. The apostles and the first fathers, who laid the foundation, were taken from the children of Israel, that they should be heirs on the earth, according to the promises. These are scattered among the Gentiles, that they should found the Church of the Gentiles. - "A lion" denotes the power of the Word and the power of the Holy Spirit. The lion tramples, robs 2c. It is a picture: he fears no one who would oppose him 2c. This is how the word will be. This has also been fulfilled. The power of Rome is nothing against the word; it has so torn the kingdoms of the Gentiles 4) that they cannot be saved from this robbery. This edge and rending of the old man is salutary, that he may be born anew. The gospel is compared to the power of the lion, the apostles to the lions, as it says above [Cap. 4, 13.]: "I will make you horns of iron" 2c.

- 1) Our template provides: ... ros, (st a<I rorsrn et acl Ir6rlmm vst N6ntra1it6r) vnit diesrs: them. In the Erlanger, the parentheses are not; otherwise, likewise. Huas is keyword. Vulgate: super üsrdaru, g'Aae uou sxp6c:tat virum 6te.
- 2) Both the Erlangen and the Weimarsche have incorrectly in the margin: Ps. 103, 15. The Weimarsche has even added the question mark to the correct citation of the Hall manuscript: "st Üor6buut 46 eivitate s?st".
- 31 Instead of Drit, according to the Vulgate, 14 should read srunt. According to this inverted keyword in our original follows: keooribns poooruiri oranium intsridunt, sraăioaduntur, sie etiom üoo üe spiritu saneto upostoli et putrss 2c. Instead, it should read: peeornm si. sZ om'Anr. Intoribnnt s(v. 9 vuiA.) i. 6.) eraZieaduntnr. -8io etiam üoe üe spiritu sanoto. Xpostoli et patres 2c. The word Vooorivus is a scribal error of the rewriter; omnium a reading error of the Erlanger and the Weimar edition. Already once we had in the Weimar edition, vol. XIII, p 93, .]. 20, ^r6A68 omninm instead of o:r6M8 oviurn, in the interpretation of the prophet Joel (Cap. 1, 18.) according to the Altenburg manuscript. St. Louis edition, vol. VI, 1436, note 3.
- 4) Instead of üiripiunt, we have assumed üirixuit according to the Altenburg manuscript. If üiripiunt should remain, then upostoli would have to be inserted as a subject, which the Hallische manuscript suggests.

V. 8 For your hand will prevail against all your Difference made as much as we could. XXXXX⁴) are adversaries.

Those who have troubled and disturbed you until now will be subdued to you, that is, you will be lord over your enemies; datz means spiritually.

V. 9. 10. In that day, saith the LORD, will I put away thy horses from thee, and destroy thy chariots 2c.

I will take away the fortified castles, the soothsayers, the diarists, those who listen to the cries of the birds, the interpreters of signs. 1) He adds this to indicate that he is speaking of a spiritual kingdom. He ascribes to the apostles an exceeding great power, lest a Jew should say according to reason: Will they then be armed? No. You will be unarmed and scattered over the whole earth. and yet you will accomplish it. You will have no human help, and yet you will accomplish it. How does this "rhyme?" Therefore, it must be understood spiritually: through the gospel we will triumph and rule in the whole world. Paul says [1 Cor. 4:11]: "We suffer hunger and thirst"; [2 Cor. 6:10] "as those who have nothing) yet make many rich" 2c. I will give thee such a mind that thou shalt despise this showiness and the power of the flesh: I will give thee another power, the Holy Ghost. When this contends, thou shalt not need chariots, 3) not a [human] word, that thou mayest lean upon human strength.

V. 11. [And will cut off thy sorcerers from among thee, that no diviners of signs shall abide with thee.

In Hebrew there are many words that mean "soothsayer". In the 5th book of Moses, Cap. 18, 10. f. [almost all of them are found]. We have a

soothsayers (augures), who from the flight of birds 2c. In the 4th book of Moses, Cap. 24, 1. where it is said of Balaam 5) 2c., the sign interpreters or soothsayers are named with another word, who took upon themselves to interpret signs; soothsayers or soothsayers from the cries of birds (augures), diviners, sign interpreters, dream interpreters. He stabs covertly at the false prophets. I want to see to it that you no longer use human advice, "human help is of no use", Psalm [60, 13]. They only advise, but do not have the word. We must teach the poor consciences what is quite certain, what can fortify them, we must not grope in darkness 2c., Ps. 14. They do not have the word with which to fortify themselves. They are uncertain teachers who make fleeting and uncertain consciences 2c. I will give you certain teachers who shall certainly instruct you.

V. 12 [I will cut off from you your images and idols, and you will no longer worship the works of your hands.

[Perire faciam, that is] "I will exterminate." - [Non ultra, that is, "nothing more." - This is all spoken comparatively. Now it is so with your kingdom that you rely on your horses, your priests, your idolatry. Then, when I take away this old kingdom, I will give you those things [the gospel, the Holy Spirit, a sure conscience, peace] 6) 2c. Therefore, this kingdom had to be laid waste that that one might be put in its place 'rc. - "The work of the hands," that is, idols. [An idolater is,] he who trusts in his righteousness. An idol is nothing. It is only a delusion that makes him. Because I think that GOD would have it so, therefore I also make an idol by heart 2c. My own opinion is that I worship him, but this is really worshipping the work of hands. There is no confidence of the human heart

¹⁾ In the Gallic manuscript, the Weimar offers here: $8\ddot{\rm A}6{\rm ril}6{\rm M}8$ instead of: sortitkAos.

²⁾ Instead of: uikil Badentes tanHuam is to be read according to the Vulgate: tan^uam nibit Uakentes.

³⁾ In the Erlangen and Weimar eZed is not well completed in the original: eZeksitis^; it should be "86dis, as the immediately following nitaris proves. - Immediately after this, either uumano or üvminis is to be added to verbo.

In our prelims: kosbavim. The Erlanger has: koseavim; in the margin: "vny'si" (they!).

⁵⁾ In the original: de Mia instead of: de Bileam.

⁶⁾ Supplemented by us according to the Altenburg manuscript.

except GOD; in whom, therefore, I put my confidence, that is my GOD. - ["No] more", 1) because I will give the Holy Spirit 2c.

V. 13. [And will break up thy groves, and destroy thy cities].

And [evellam, that means I want to destroy. This is spoken comparatively. Now you have many groves and idols, then you will be another; there will be the right worship through the Word and the Holy Spirit.

V.14. And I will take vengeance with fury and wrath on the nations that will not obey.

This he adds as a threat. It is a great and salutary word. It is a threat, so that the greatness of the good deed will not be ignored. It will happen that few will believe; it will be despised, but not in vain: I will take vengeance. This is said to frighten the wicked and to comfort the father 2). Fear not, avenge

The Erlanger reads here: vstra; the Weimarsche offers: LvtzHam. We assume: [Aonf ultra according to the Vulgate. 2) Instead of patres, the Hall manuscript has praeăieatvres.

Neither do you; it is the LORD who takes vengeance. Peter [says of Christ 1 Ep. 2, 23]: "He put vengeance in the home of him who judges rightly." "Our GOD will avenge" 2c. Here you have described the kingdom of Christ with glorious words. The rest serves to punish the people because of fleshly vices 2c. He has spoken clearly about Christ and his kingdom. Now he returns to his ministry, which was to punish them for idolatry. First of all he directs his attention to their lives. Good teachers first attack the ungodliness of idolatry, teach with good doctrines; then good manners are taught rightly. The godless teachers do not do this, [who] teach rewards and punishments, virtues and vices only so far [as it concerns the outward life, without presenting the doctrine of godliness of the justification of the heart]. 3) Thus Paul first condemns ungodliness, lays the foundation of godliness, then he described life. This is what the prophet does here.

 Supplemented by us according to the Altenburg manuscript. Our original offers only: 8oe of impil üoetores: prasruia st posnas, virtuos, vitia üaettzmis.

The sixth chapter.

V. 1.4) Hear ye what the LORD saith, Arise, and rebuke (contende judicio) the mountains, and let the hills hear thy voice].

Judicium, rather a matter of strife. He punishes the rich. He is all about punishing their customs and their vices, and admonishing them to walk rightly. He is bold, for the Lord has commanded him to speak thus. Lead the cause against "the hills," chastising, contending, and answering against princes and kings. "The hills" are the lowly, and the rich, and all that [is] great. 5) His word attacks to strike that which is very high. Ovid says: The high ones strike

4) The first five verse numbers are missing in the Weimar.

5) Inserted according to the Hall manuscript.

the lightning 2c. Hear what cause the Lord has against you.

V. 2 [Hear, ye mountains, how the LORD will punish with the strong foundations of the earth].

Elsewhere the princes, the priests, the prophets are called [also] foundations of the earth, because the nations are governed [by them] 2c. [He uses a peculiar epithet [: fortia, that is] "hard", that is, you are hard 2c. The LORD will deal with you, it will be scolded, he will make a rebuke or a right (argumentationem) with Israel. Here he distinguishes his people from the people of Israel. It is not necessary to look at the order in the prophets; this is how he speaks while the kingdom of Israel still existed.

He attacks both kingdoms for their corrupt customs. Now let us hear the matter; he will make a complaint:

V. 3. 4. What have I done to you, my people, and how have I offended you? Tell me. I have brought thee out of the land of Egypt rcZ

You have always received benefits and repaid evil for it. You do such great evil against me, you dishonor me, you cause me to get an evil rumor among the nations for your sake, as Moses says in his song [Deut. 32:37]. It is a great thing that is brought upon them by the advancement of benevolence and the accusation of ingratitude. You live in the most vicious way. GOD "must always be a cover of shame." Nnn he moves up this benefaction [of the execution from Egypt] to them; .it is always inculcated. The LORD must always be seized by some visible sign. Such is the Exodus from Egypt, such the Sacrament. It is a disgrace for us, and a very strong one, if we have been ungrateful. I have done this and that; you always blaspheme and kill the prophets. The other benefit is:

V. 5 My people, remember what Balak king of Moab said and what Balaam son of Beor said to him.

First, he protected the people against Pharaoh's violence. Balaam was appointed to curse, so that [the people would be corrupted] by the treachery. 2c. He transforms Pharaoh's power 1) into weakness, Balaam's curse into blessing 2c. From all evil, which threatens us both by power and by treachery, he protects us. See Num. 4, Cap. 24. and this has happened

From Sittim to Gilgal. 2)

See in the book of Joshua Cap. 2, 1. or 3, 1. 4 Mos. 25, 1. [Sittim] is a place in the Ge-

filden of Moab. It extends from Moab to the Jordan; it is a field. The curse did not come to pass; God preserved His people from the curse. This is a description of the place where this happened, that the righteousness of the LORD might be known, that the righteousness of the LORD might be known, and the same might be known. This was done so that the righteousness of the Lord might be known to you forever, that is, in what way someone is righteous before the Lord, Rom. 3:25, 28, so that you might know that this is not done by [your] strength and works, but by my power 2c. By my blessing you will be preserved, not by your works or merits. Justitiae ["all good"] ,whereby we are justified before GOD 2c. Now he attacks the false worship.

V. 6. With what shall I propitiate the Lord? By stooping before the high God?^

[Quid dignum offeram Domino? in the Vulgate, according to the Hebrew, means:] "With what shall I reconcile the LORD?" 3) - Curvabo, that is, I will stoop before the high GOD, that is, say with what I will propitiate the LORD, that I may forestall His wrath. Not with your works, not with your righteousness. He condemns false righteousness and false worship, as if to say, Not with those things in which you rely. The whole pretense (larvam) of outward worship he rejects. "By stooping, pressing, thinkest thou that GOD can be deceived thereby?" Not by such hypocrisy. Thus the priests will teach, thus the princes will do, thus the foolish people will imitate. This is also how we have set up processions 2c.

¹⁾ Instead of verdum in our original, which does not fit at all, the Altenburg manuscript reads either rodur or vires.

In our template: Oilsack instead of: Gilgal. Likewise in the Altenburg manuscript.

³⁾ These words: "<mo prnsvsQiain Vominuiri." are added to the previous paragraph in the Weimar one with a preceding comma, in the Erlangen one without punctuation mark. Both editions have failed to recognize that these words belong to the sixth verse as an explanation of the Vulgate. In the Zwickau manuscript, it also often happens that only the explanatory words are written down, without the words that are explained. That the Weimar edition has made this mistake is very surprising, because on the same page in the Hall manuscript is found: tzulä, üobr. Huo prasvoniaru voruiunru them.

V. 7 [Do you think the Lord is pleased with many thousands of rams?]

[Instead of] placari it should rather read.] "to be well pleased"; as you consider it. See how it stood in this kingdom 2c. If the sacrifice of rams did not please Him, much less our serried works 2c. because they are done with confidence in it and in carnal righteousness. God is not reconciled by this glissistic pretense (larvis).

Or shall I give my first son for my transgression?

He is talking about the service of Moloch. In the book of Kings [2 Kings 16:3 (?)]: 1) He sacrificed his firstborn on the wall 2c. An anger arose in Israel, that is, it became so indignant 2c. This nonsensical nature was common among the Jews, that they sacrificed their children. They wanted to follow Abraham, but did so by their own power 2c. This is an excellent text against righteousness from such outward worship 2c.

∨. 8. It is told you, 2) man, what is good.

Namely, it is absolutely the office of the prophets that they not only punish the gross evil customs and vices, but also hypocrisy. Ps. 51, 8: "You have a desire for truth" 2c. God demands the truly righteous, the truly holy, and hates the hypocrites fiercely. So here he calls the people back to true and right morals and godliness. He says three things here:

[Keeping God's word (facere judicium), and practicing love (diligere misericordiam), and being humble before your God (t sollicitum ambulare cum Deo tuo).]

First, he deals here with the outward life in which men prove themselves unrighteous, and finally 3) he attaches that which relates to GOD, as GOD ver-

- 1) In the Weimar: "fill, 11^n ", that is: I Kings 11, 7. But this fits even less than the passage we cited. The two following sentences are incomprehensible to us.
- 2) The Weimar edition has luaioabo as the keyword instead of IrMioabo, which is to be read according to the Vulgate. This is not a printing error, because the Erlangen also reads this way.
- 3) Here the Weimar edition has the note: "turn instead of taintnrn?". Obviously is meant: "taMnm instead of tauäsiu". We have assumed turMsna.

be honored, as Christ says [Matth. 22, 21.]: "Pray for what is God's" 2c. So it is said [Matth. 5, 24]: "Be reconciled to your brother first 2c. Facere judicium, "do as is right," includes that I hurt no one. First, that I give to each one what is his, and leave to him what is his, his honor, his goods and chattels 2c., that I be not burdensome to anyone; then that peace be taken care of as much as is in me 2c., as the 140th Psalm, v. 13, says: "I know that the Lord will do the cause of the wretched and the right of the poor," so that the wicked may be kept in check, and the good may be protected, that no one may be wronged 2c. This is said both to the people and to the judges, that they should make every effort to keep peace and tranquility, so that no one is hurt. The priests should not teach and write this, but it must be fulfilled with action, therefore he says: "keep" (facere) 2c. That I do not injure the neighbor, that includes killing. I must have a tongue that does not lie and deceive. One must hold [one's tongue] in check (COhibeat) 2c. I must not desire to harm [the next person's] servants, his goods 2c., I must see to it that another does not harm either 2c. Whoever does so will incur the hatred of many people. It is a great thing to oppose those who injure and not to injure. One loses favor and possessions over it. I put my whole life in danger. To oppose completely all those who do violence, that is, to bear hatred and danger in the world. This is a great work: the flesh does not do it. - Secondly. "that you practice love" (ut diligas misericordiam). 4) In very evident words, "that he may delight in doing good," that mercy may delight him, namely, the mercy that is shown. [Hos. 6, 6.:] "I delight in love (misericordiam volo) and not in sacrifice." In doing works, God does not demand anything from us; He wants them to be shown to the neighbor. He is satisfied with the honor and praise that follow faith, namely, that we are justified by grace alone:

4) This is separated from the preceding in our prelims only by a comma.

that we preach the gospel and offer Christ as a sacrifice,

that is, preach Christ who was crucified for us 2c. The first work is that we keep God's word, then that we practice charity and love 2c. [2 Cor. 9:7: "God loves a cheerful giver." [Such a one] sees to it that others also benevolent become and charitable. "Love" (misericordia) is passive, which another receives from us. - "And be humble (Sollicitum) before thy God." The order is fixed: first, we are justified by faith; second, we give thanks; third, we do good to our neighbor. So he is talking here about the outward life 2c. The third part is the warning not to be puffed up or presumptuous. He is not directing service against God; he has presupposed it to be before good works. See that you do not seek glory in good works, which he wants to prevent by this third piece 2c. Vain glory soon follows; I please myself 2c. In such a manner shalt thou live godly, so shalt thou do good to thy neighbor, that thou abide in humility. In

[1 Sam. 15, 17.] it says of Saul: "Since you were small in your eyes" 2c. The first two pieces he had, the third he lost. He was puffed up and presumptuous 2c. This arrogance spoils all works. It is a well-known saying that when an onion has been cut 1) and peeled, there is always one peel hidden under the other in it. It is an indomitable 2) vice of which the holy fathers have quite rightly said]: A thistle head always stands [upright wherever it is thrown]. 3) Augustine also makes such a complaint. Therefore he [God] makes the saints fall 2c., [as the] David, so that they would have this constantly before their eyes, and be humbled by the appearance of weakness and not be puffed up by the greatness of goods 2c. In Proverbs [Cap. 11, 2.] this word [xxx] also stands, and no more. Another interpreter has translated it: a-.

the books of Kings

It is: oppressed and looking for a corner, so that it is hidden, so that it struggles with self-love, with vain honor. 4) A hasty, simple eye is one that is full of the spirit and strives to do good to all. "When you give alms", Matth. 6, 3. hide the alms in the "bosom of the poor 5) 2c. Those who have to preside and teach "belong to good people. This beast does not let up. Confess that it is entirely so, because the hand of the Lord does not come to help 2c. He [God] lets them reign, so that He may rebuke us 2c. Nothing is to be done, but that we command ourselves to the hand of God. This is what God wants, that you be full of faith and do good to your neighbor, and be free from boasting in these things, so that you may humble yourself. If you put God out of your sight, then your confidence (fides [?]) and your good works will make you puffed up. This is the Christian life, as far as the outward customs are concerned.

V. 9 The voice of the LORD shall call upon the city: but he that feareth thy name shall prosper.

This is a new section. The prophets have not always spoken the same thing; they have distributed it to different times and oerters. ["He who] fears your name [will succeed." "To whom [Salus erit (XXXXX)], "it goeth speedily," who accomplishes happily that which is before hands. In Job [Cap. 6, 13.] it is said, "It will go nowhere" [XXXX] 2c. Proverbs 8:14: ["Mine is both counsel and action," or wisdom; it is the Lord who preaches, it is not I; his is the voice in my mouth. As if he wanted to say the opposite: Those who do not fear him will be completely miserable. Bliss will be with those who fear him. Unhappiness will be with those who do not fear him.

Hear, you tribes, what is being preached. 6)

The voice of the Lord calls city by city, "makes enough cry out". Therefore he says: "Hear

- In both the Erlanger and the Weimarschen: xsnoüoopin instead of: zcevockiLta.
- 5) That means: Do it secretly. This expression is also found in Proverbs 21:14.
 - 6) Vulgate: ^ndits tridn8, 6t<iui8 axxrodnditil1u<1?

¹⁾ In our submission In ässsrto ospo, to which the Weimar one notes, "To us ässsrto seems not quite certain." We have assumed or äi8866tu

²⁾ Instead of inäumnabilk we have assumed inNowadiis.

³⁾ Supplemented by us according to the Altenburg manuscript.

therefore, you tribes", it is the voice of the Lord, not my voice, [Quis approbabit illud? should rather mean:] for who w.ull desist, pass by, go away or depart. He wants to say: He is commanded to preach; even though he knows 2c., he still must not let the word go 2c.

V. 10.¹⁾ [Still remains unrighteous good (ignis) in the house of the wicked, and the hostile low epha.]

[Et mensura minor irae plena means according to the Hebrew:] and the too small bushel, which brings wrath. He punishes the vice of not keeping God's word, much less practicing love. To keep God's word (facere judicium), that is, not to violate, and to hinder him who violates 2c. No matter how much is called through the cities, no fruit is obtained because many persist in their ungodliness.

"Fire" (Ignem), I believe, denotes vengeance. Putting fire to a house is a punishment of sin. [So he calls] the treasures^ obtained by ungodliness; that is the fire which shall consume them 2c. "You wrestle after misfortune, have misfortune in Hans." This is said of the ungodly, who gather all things, rightly and wrongly. Thither they labor that they may be consumed. The unrighteous good will become to them a disturbance and a consuming fire. "And the little ephah." Nor do I see 2c. with what measure they shorten the poor and enrich themselves. This [little ephah] is nothing but wrath, namely, God's wrath. Nor is there fire, namely [unjust] treasure, in the house of the wicked; nor is there wrath, namely the little epha in the house 2c.

V. ii. Or should I approve the wrong scales and the wrong weight in the bag?

All the stones in the sack 2) (Sacculi, we have [in our Latin Bible] Seculi), this manner of speaking is also found in Proverbs [Cap. 16, 11.]. 3) Do you then take me for a

Such that I should approve of the unrighteous wages? He says this because he sees that they act ungodly and yet sacrifice, as the ungodly are wont to do, and yet remain in ungodliness under this pretext. Not so! [Matth. 5, 24.:] "Go first and be reconciled to your brother" 2c. He punishes these perverse saints who serve God and harm their neighbor 2c.

[Justificabo, that is] that I should cleanse, that is, consider clean and approve 2c. The whole text goes against the worship of the perverse saints and the sacrifices 2c.

V. 12 By which their rich do much wrong.

"Their" namely of the city or rather of the cities. They have become rich through the wrong scales and the wrong weight 2c. Iniquitas is [rather] 4) robbery, violence, injustice, whereby the neighbor is injured in some matter. They are full of injustice against their neighbor 2c.

And their inhabitants deal in lies, and have false tongues in their throats.

Fraudulenta, that is, false. "No true word comes out of the throat" 2c. Those who seek to get rich by usury "are not ashamed of lies. It does not matter to them a lie, with which they deceive the neighbor.

V.13. Therefore I will also begin to plague you and make you desolate because of your sin.

"Therefore I also will begin"; as you do, so will I do. As the wicked earn the opposite by their worship, so they earn the opposite by their life 2c. [Ps. 18, 27.:] "With the perverse thou art perverse" 2c. Hence come wars and robbery, with which He [God] avenges the robbery, or a wasteful inheritance, or the war-servants (miles) 2c. This is what happens to the world. In the wars the goods are squandered to the worst, or an inheritance 2c. As it is gained, so it is lost. This is the rule of the divine judgment, Proverbs [10, 2.]: "Unjust good does not help" 2c., it is best to be satisfied with the present. "Pla-

4) Inserted according to the Haitian manuscript.

In Weimar's, this verse number is only at the beginning of the following section. The following is added to the preceding without a new keyword.

Ín both the Erlangen and Weimar versions, the following is interpungent: 0mn68 Inxidss, 8N66uli.

³⁾ In the Erlanger and in the Weimarschen: "krovsrd. sll, 1.)".

gen" by the Assyrian or by pestilence or a plague. By your treasures you will deserve to have your treasures snatched from you.

V. 14. You shall not have enough to eat.

In this way I will give you a famine, so that you will not have anything to fill yourself with.

You shall languish (erit incurvatio in medio tui).

Incurvatio, that is, to be bent. In the Psalm [38, 7.] it says: s "I walk crooked and very bent,] all day long I walk sadly." I will take pains that you will be more humbled day by day, I will cause the decrease and diminution of all your goods. And I will also send pestilence. You will go back, "withdraw" your goods and your offspring, which you would like to save from the destruction. You will not be able to, and when you have pulled out some, I will give that they be killed 2c. All this as punishment for your sin.

V. 15. You shall sow and not reap.

You will work, another will pick the fruit, he will reap what you have worked for.

V. 16. For one holds the wise Amri.

This he adds, so that one can see that he is talking about the kingdom of Israel. "The game is judged by God," because 1) he is the judge who so judges 2c. Praecepta [that is], one keeps the customs and the ways? Amri, the father of Ahab. There the kingdom of Israel first began to eutarteu. Opus, that is, the examples of Ahab, the exceedingly godless king. Voluptatibus [should rather be called Voluntatibus], 3) their poetry and aspirations. ["Their inhabitants" (habitantes in In sa, that is, in the city or [the inhabitants of the cities.

- 1) Instead of Huis in our template, we adopted Hniu.
- 2) per in our template, we have resolved by xator.
- Supplemented according to the Hall manuscript. Our Vulgate has voluntutibns.

The seventh chapter.

In this last chapter, the prophet concludes his entire prophecy in general by punishing the perverse and godless customs. He proclaims the captivity and the future salvation. He is anxious for the people. He anxiously does everything to convert the people to the good, as a faithful shepherd is wont to do. He compares himself to a vine dresser or to the one who visits the vineyard and gathers the remains, and still does not find what he desires. This passage is taken from Moses, and so in other passages, Isa. 5, 7. The gatherer or vineyard keeper is the prophet who goes through the people 2c. and finds nothing but the wicked.

V. 1. 4) [Oh, I am like one who slackens in the vineyard, where no grapes are found.

4) The following his V. 3. is in the Weimar edition without indication of a verse number still drawn to the introduction of the chapter.

det to eat, and yet would like to have the best fruit]. 5)

As those who gather figs, Autumnus [Herbstl does not stand here. In Amos 6) [Cap. 8, 1. f.] the same word is [XXX]: Behold, a container, as the fattening cattle are gathered together in the container 2c. Ficus [figs] or that which is gathered. Similarly, summer also means. [Happened to me] like his who [seeks] grapes in the harvest, that is, I have become like

- Vulgate: Vuo rniNi, ^uiu taotns suin sicnt <^ui ooHiZit in uutninno ruooinos vindoiniuo: non est dotrns ud ooinoüondnrn, xruoeo^nus üous dosiüoruvit uniinu intzu.
- 6) In the text, both here and in the Hall manuscript, instead of "Amos" it says: in yet erroneous. What is meant is the passage we have indicated. For in the Zwickau as well as in the Altenburg manuscript this passage is interpreted as follows. In Hosea there is no such passage.

a husbandman and a father of a family who visits his vineyard and wants fruit 2c. Notice what is said about the cursed fig tree [Matth. 21, 18. ff.] 2c. Quite similarly it is said in Isaiah, Cap. 5, 2: I thought I would find berries and grapes 2c. but I have been deceived 2c. "Would that there were a good man among them!" So much is missing, that so many berries would be there, that I could squeeze a grape. I desire the firstfruits, that is, I have not found so much that I could give the firstfruits to the priests; hardly do I find that I can eat myself. He understands combs that are full of berries 2c. This is not to be understood of the supernumeraries: he finds absolutely nothing but combs of grapes and leaves without grapes 2c.

V. 2. [The pious people (sanctus) are gone in this land.]

They are expressive words. "Holy" (Sanctus) is he who has obtained mercy. He opposes truth to hypocrisy; [he means one who is] holy before God and righteous in his walk 2c. Thus love is extinguished, that each seeks his own, and cares not that his brother perish. They are full of hatred and envy, which takes place where love is not. Each one seeks to drive his brother out of his own property.

Each one chases the other to destroy him. 1)

Mortem, that is, that he banish him (anathema); [this happens when] something is made nothing, and irretrievably. The banished was not loosed, Deut. 27, 28. f. That is, never shall it rise again or flourish again. He does not find the firstfruits, that is, true saints, but hypocrites. He did not want them.

V. 3. and think they do well when they do evil.

Not that they were so extraordinarily foolish that they would have considered the robbery something sacred 2c. He is talking about the thoughts and actions of the hypocrites. That is, according to the truth they are not holy, but they are

1) Vulgate: Vir tratrsm suum aä martern venatur.

have the ambition [to appear holy, they pretend], 2) which is absolutely not according to the truth. Ju that of which they most boast, they are most to be blamed 2c. [Matth. 7, 18.:] "They come in sheep's clothing" 2c. In Isaiah [Cap. 5, 2O.] it says: "They turn light into darkness" 2c. That, in which God has the most abomination, that they praise the most.

What the prince wills, the judge will speak.

The prince demands, and the judge adheres to him in his decisions (adhaeret in reddendo), he collects the new taxes 2c. Another sense is this: the prince, any one who is among them, is a promoter, a distresser; they do not serve the commonwealth, they do not protect the good 2c. But the judge est in reddendo, that is, he takes gifts. The princes are wolves, the judges unjust, because they judge according to what is given to them; they look to gifts. The judge is after gifts, that is, if you give him, he will give you justice; if you do not give him, he will not give you justice. See the tenth Psalm, which is about the Antichrist.

[The mighty counsel according to their will of courage.]

The great ones order what they want, they do not benefit the people 2c.; they corrupt the people spiritually and physically.

[And spin it any way they want.]

[Et conturbaverunt or] perplexem fecerunt, [they have it] "gewirret in each other". So it is written in the 2nd Psalm, v. 3 [: "Let us cast away their cords"], and elsewhere [Ps. 118, 27.]: in Condensis. 3) This people is completely without order and law, they do what they want. The people are without law, the princes without fear 2c. A proverb:

V. 4. The best of them is like a thorn, and the most upright like a hedge.

"Like a thorn." Are they all evil? 2c. Matth. 7, 16. s: "Can one also read grapes

 Added by us according to the Hall manuscript. In our original the sentence reads: 86Ü kubsnt stuüia, Hua.6 muito minus sunt vsru.
 Compare the note in the previous paper Col. 1249. of thorns, and figs of thistles?"] Isaiah [Cap. 7, 24.] says: The land is full of thorns. The ram [Gen. 22, 13.] hung in the thorn hedge. The wicked are everywhere compared to thorns. The hypocrites and the wicked are like thorns; the good, if there are any, are thorns. There are only leaves, that is, words, but no fruits with the hypocrites. He admits that in appearance there are good, but in reality there is no good 2c.

But when the day of your preachers shall come, when you shall be afflicted.

[This] speculationis s "the day of your preachers"], that is, you will be searched. The Assyrian king will come and punish as [the land] deserves. That is, I will carefully search out the wicked in the land, I will find them and punish them 2c.

Desiderium above [v. 3.] should be pravitatem, XXXX, 1) "misfortune," denotes punishment and guilt, "you struggle for misfortune, you need disgrace." I will include guilt and punishment. Elsewhere it says [1 Kings 21, 21.]: I will bring misfortune upon them, "calamity and shame." In the Psalm [Ps. 91, 3.] it says: et a verbo aspero ["from the harmful pestilence" (XXXX XXX)] that is, from an unfortunate thing, from "misfortune." So it is here: as it pleases him, "he causes misfortune" 2c.

V. 5. 6. sNo one believes his neighbor, no one relies on princes; keep the door of your mouth from the one who sleeps in your arms. For the son despises the father, the daughter sets herself against the mother, the cord is again the sister, and man's enemies are his own household.

Christ refers to this passage [Matth. 10, 21. 35. f.]. I understand this passage in this way: with viable and proverbial words he describes the faithlessness in the people, as we say: "There is no more faithfulness on earth." He wants to cause the people to believe neither the princes nor the priests 2c. So Christ also cites it in a proverbial way 2c.

This is the way of the world; do not be deceived by the false promises of the godless priests and princes 2c. Trust in God and His word 2c.

["Keep the door of thy mouth",] that is, shut thy mouth, that is, do not believe her. - ["She who sleeps in your arms," that is] a circumlocution for the wife. For so it is written in the world, that the son doeth a foolishness, "doeth a shame, foolishness, mischief." In Act 2c. We see this today among brothers for the sake of gold, avarice, advantage, money. Because of money all act exceedingly wickedly. Much less can you hope for princes and lords, for priests, if father and son 2c. Now he moves on to the consolations, after having proclaimed the misfortune and the punishment. The threat is directed against the wicked, the consolation to the godly.

V. 7. But I will look to the Lord, and expect the God of my salvation; my God will hear me.

He speaks in the person of all the godly who would like to help for the best, but are unable to do so because the wicked oppress them among whom they dwell. In this calamity I have nothing but to look up to the Lord. With great attentiveness I will wait for him 2c. Ps. 5, 4: "I will take heed" 2c. Even though I will be punished with the wicked, my God will hear me.

V. 8. Do not rejoice, my enemy, that I am down; I will rise again. And though I sit in darkness, yet the Lord is my light.

I will stand again. These are the consolations of the godly. I am sure that I will be restored, though I am again in tribulation under your captivity. Light is prosperity, darkness is misfortune.

V. 9.²⁾ [I will bear the Lord's wrath, for I have sinned against him].

These are words of the godly who accuse themselves and please GOtte. They

2) Here, Weimar's has no cue, and the new verse number is only at the beginning of the following section.

This is how it should be read here, not what our original offers.
 The interpretation here reaches back into the third verse; but there it is not found.

do not speak of the work of their hands 2c. It is incumbent upon us to bear and humbly confess our sin.

He will bring me to the light that I may see my delight in His grace.

That is, he will save me from these tribulations and make me joyful again. [Videbo, that is] delecter, myself will see my "pleasure" when he will justify me and condemn you 1) 2c. [Videre, that is to see what I want; to see with pleasure 2c.

V. 10. 2) My enemy will have to see it and stand with all the shame that now says to me 2c.

"The enemy" is Babel and Assyria. - Operietur confusione, [she will] "put on shame" that says to me 2c.

My eyes will see.

That is, I delight in seeing them because I see what I want.

2) That it will then be trampled on like dung in the alley.

[Babel and Assyria. A short verdict and judgment against Babel and Assyria.

V. ii. In that time your walls will be built, and God's word (lex) will go forth (longe flet).

The time when the statute was to be fulfilled has come; when Cyrus, the king of the Persians, defeated Assyria, he gave permission to rebuild the temple. He says this so that the longing for Jerusalem would remain with them. Lex is not the law of Moses, but a statute, orders of the citizens. It is written in the 2nd Psalm, v. 6: "I will preach of such a way", "preach of an ordination", of a new way of living 2c. In Proverbs 4) [Cap. 8, 29Z.

- Our template offers: huando (Erlanger: hua) ras justiüsadsris st ts darnnaNunt ste. Instead we have assumed: Hnando ras justiüeabit st ts äarüimkit.
 - 2) This verse number is missing in Weimar's.
- 3) The Weimarsche has already here the verse number "11".
- 4) In our original in the text: ksalmus, Erlanger: xs., and both the Erlanger and the Weimarsche offer in the margin: Ps. 104, 9. But in this passage the word lsx does not occur. Instead of: xs. is to be read xrov.

it says: "He set the goal for the waters" (legem).

[Longe fiet, that isj longabitur, that is, the statute will come far away, namely the order of the Assyrian kingdom. In Job it says [Cap. 12, 18.]: "I dissolve the constraint of the kings", that is, the constitution, the customs, the manners of the kingdom.

V. 12 And in that day shall they come unto thee from Assyria, and from strong cities unto thee, from strong cities unto the waters, from sea to sea, and from mountain to mountain.

"From Asshur," that is, from hither and thither, from Assyria and from strong cities, and from Tyre on (so I read) to the waters 2c. These are Hebrew ways of speaking. That is, I will build Jerusalem and the temple again, to which all will run from all parts of the world, from different nations, as it happened 2c.; that is, from everywhere the people will come together. These are promises, so that in the meantime the godly may be preserved in the fact that God will keep His promise. He indicates the kingdom in the word of promise, even though it is not yet so, 5) so that the godly may be sure that they will be brought back 2c.

V. 13 For the land will be desolate.

This refers either to the Assyrians or to the Jews, but I don't like it. I connect it with the preceding, as if he wanted to say: Meanwhile surrender yourselves three, give yourselves "content". Your country must be devastated because you deserve it 2c.

V. 14: But you feed your people with your staff.

This I draw to the future Christ, so that he concludes with the kingdom of Christ. You will be caught, you will be brought back again 2c. This will actually apply to Christ: Feed, be thou shepherd, thou Christ. ["With your staff",] that is, take the gospel 2c. Ps. 2, 9. feed the people that dwell in the forest.

5) In the Weimar: "(reads non stat) sam ita, ut" sts.

And in the field (in medio Carmeli).

Namely, that is where they graze. There are shepherds who lead the sheep out into the woods to feed them. He compares [with this] the church [and says o her] that she is in the midst of the woods, that is, among heathen and wild beasts. She has no other protector; she "thrust their protection into their pockets," will not must trust in heaven. "You take care of him [you people]." for they have no one else. Carmel is a place famous for its abundance of fruit. He wants to say: Feed the people in danger, in the world, like any shepherd in an exceedingly fruitful place, that is, with the words of the Gospel 2c.

Let them feed in Bashan and Gilead as of old.

Those shall be pastured who never returned siud [Juxta dies antiquos, that is, juxta dies seculi ["as o old"], in highly praised times. This forces that it must be understood spiritually, from the kingdom of Christ Therefore it is to be taken according to secret interpretation and spiritually.

V. 15. I will make them see miracles.

The prophet veils and changes the person after the manner [of the prophets], namely: I, the shepherd Christ will do new miracles, as I did in Egypt 2c.

V. 16: That the Gentiles may see, and all their mighty men be ashamed.

This kingdom will extend and wander far. This is no true of the kingdom of Judah, which is not spread ou among the Gentiles.

[And put her hand over her mouth.]

That is, those who hear the word of the gospel despise the powers of the flesh. They will not learn to trust in their powers, they will not boast of their powers.

And cover their ears.

Because of the boasting. As if to say, "O be silent, i soundeth not" from our righteousness. They will not boast and teach their righteousness after they have known the righteousness of Christ.

V. 17 They shall lick their chests like serpents, and tremble like worms in their holes; they shall be afraid of the LORD our God, and shall be terrified of you.

Another [passage] 1) of the fruits of the word among the Gentiles. That is, they will humble themselves, straighten their necks, looking to the inestimable righteousness of Christ. Like little worms "they will crawl" from their holes or dwellings, they will tremble, Ps. 2, 11. That is, they will think little of themselves against the exceeding great glory of Christ. Therefore they will go out of their holes and nooks in dismay and haste. Such we see [in the worm] when we pass through thorny bushes; so those, having heard of the righteousness of Christ, will flee from their captivity in dismay and with haste, rejoicing in salvation and deliverance 2c. They will consider all their own as nothing, but will esteem your righteousness great 2c.

V. 18. Where is such a God as you are? Who forgives sin.

The one who remits, or cancels, or turns away ungodliness. Not all will be converted to the gospel. This Christ alone takes away sins.

Who does not keep his wrath forever.

He will not hold his wrath forever. The preaching of Christ's kingdom "will not hold hard," he will not hold hard this wrath because he has mercy zero. This is extraordinarily comforting in temptation, 2) [this can strengthen the] "heart" 2c. Even in anger, he has no pleasure in death, but in mercy.

V. 19. He will have mercy on us again.

At the time of grace. "He will cast all our sins into the depths of the sea." that is, he will take them far away from us.

- 1) According to the Altenburg manuscript, we have added the word io6U8 to uüus. - The following German passage reads in the original: "schütze hu die lasche stosßen".
 - 2) Instead of tbntutionks we have assumed tentution".

He speaks in one likeness. That is, they can never return to plague us, but he will make consciences completely free. 1) He concludes:

V. 20. [You will be faithful to Jacob and gracious to Abraham, as you swore to our fathers long ago].

For you will fulfill what you have promised. You have promised mercy and blessing to Jacob forever.

So much about Micah.

In the original: fa, which both the Erlanger and the Weimarsche (not well) zuergänzzt

We have adopted faciet.

I. Interpretation of the Prophet Nahum.

1. interpretation Who the prophet Nahum,

according to the Altenburg manuscript. *)

From lectures which began in June 1525 and ended on July 4, 1525. First printed in 1552, then after the manuscript in 1886.

Translated from Latin.

Preface on the Prophet Nahum,

and what the same is about.

To this prophecy also the name of the prophet agrees. For Nahum in Hebrew means a comforter or a comforted one. In this prophecy he does justice to this name in all respects. For in it there is nothing but comfort for the rest of the people of Judah, who had been saved from the destruction of Israel. For above in the preceding prophets we have seen the disturbance of all Israel, and Israel has been so miserably afflicted and oppressed and led away captive that it has never been brought back again. Also Jonah, as we have seen above, is sent as a prophet to the Assyrian kingdom.

to reproach the Assyrians for their ungodliness; and the matter turned out happily. For by his preaching he brought the whole kingdom of the Assyrians to repentance, which the Lord would otherwise have destroyed if they had not repented, as we have abundantly discussed above in Jonah. Since they repented, the punishment was postponed. But, as the hearts of men siud: when the punishment ceased, so also the repentance ceased. They fell back into the same ungodliness they had suffered from before. For it is impossible that men, when they are well, should not behave more wantonly than is right, since they are

^{*}This writing also belongs to your chclus of Luther's lectures on the minor prophets, which he held in the years 1524 to 1526. In the Altenburg manuscript it has the title: OUristiunissimi kutris v. 2lurtini Outliori Llariti novi OoMruSnturius in Kalium kropwotani. ^VittomkorAuo. Ll.D.XXV. On June 13 had been Luther's wedding. After the completion of the lectures on Micah (ain April 7, 1525) there had been a longer break. Because of the peasants' revolt, he went to Thuringia and preached there in many places to establish peace and quiet, established a school in Eisleben, wrote there his book: "Ermahnung zum Frieden auf die zwölf Artikel der Bauerschaft in Schwaben" ("Admonition to Peace on the Twelve Articles of the Peasantry in Swabia") and was sent from there to the dying Chur-

The kingdom of the world has not been able to make modest use of prosperity, which, by the way, as the latter has said, touches the hearts of the wise. And this has been the ruin of all the empires, that they have not used the wealth modestly. Thus the Assyrians have perished; thus the Persians by the Greeks, the Greeks by the Romans, the Romans by the Goths. And today the pope is killed by the word of God. This has also been seen by sensible people, who otherwise were far from godliness, because they said: What is great does not stand for long. For it is not possible that the hearts of men, when it is well with them, should keep themselves in their bounds, and not be puffed up. The same thing, as I have said, happened to the Ninevites, since they returned to their old wavs through riches that came to them and happy success in their affairs, however much they were taught better by Jonah. And therefore they also threatened Judah with the lower ferment, as before they had led away all Israel miserably captive, and had the confidence that they could do it easily. For the people of Judah were small and weak, the smallest part of the kingdom, so that, as it stood, the Assyrians had no doubt at all that they could

would easily devour the small number. And for this purpose the prophet Nahum and the one who followed Nahum were sent to comfort and encourage these small and weak remnants of God's people and the lowest yeast of the people, so that they would not despair when the Assyrians attacked them, but would believe that God would see to it that they were preserved.

Therefore, in sum, this prophet deals with keeping Judah, which was still left from the exceedingly great disturbance, in faith against God, to make the hearts quite firm and certain that this kingdom would remain in the word and service of God, that the promises of God would have to be fulfilled, and that it would not cease but last until the coming of Christ, who was to be born out of Judah, as the prophecies indicate. And so there is nothing else in the prophet but the teaching of faith. For he teaches us to trust in God, and most of all, when we despair of all human help, human powers and advice, may the Lord help his own, protect his own against all attacks of the enemy, however powerful they may be 2c. But here faith is needed that believes this 2c.

When Luther arrived in Wittenberg on May 6, the prince had already passed away (on May 5). His body was brought from Lochau to Wittenberg, and on May 9 and 10 Luther preached at his funeral in the collegiate church. At the same time he wrote his second book: "Wider die mörderischen und räuberischen Rotten der Bauern. Around the same time, Carlstadt, Luther's enemy, was kept hidden by Luther in his house (See St. Louis Edition, Vol. XX, Introduction, p. 24 sf.). The ftonio inissr in Luther's letters to Johann Brismann, dated July 3, 1525, is Carlstadt (the letter in De Wette, vol. III, p. 21 f., is not to be dated post n866N8ioni8, but 1. kor. po8t vi8itntioni8 sXInrinos, as ibick. Vol. VI, p. 481 is noted, but Seidemann errs in understanding Cellarius by this. De Wette himself says vol. III, p. 21, it is Carlstadt the üoiuo un86r). Our writing is found in the Latin Wittenberg edition (1552), torn IV, col. 613; according to the Altenburg manuscript in the Erlanger, oxe^. oxx., torn. XXVII, -p. 59, and in the Weimar, vol. XIII, p. 371. The Jeuaische edition did not include the same, perhaps because doubts were entertained as to whether this writing was to be attributed to Luther, perhaps merely because it was not overlooked and acknowledged by Luther himself; but for the fact that the interpretation itself is to be attributed to Luther, the three manuscripts which have come down to us, the Zwickauer, the Altenburger, and the Hallische, vouch. The Wittenberg edition and the Altenburg manuscript are based on the same original, for both, with the exception of a few variants, agree word for word. The Altenburg manuscript was not available to the Wittenberg edition, but probably the manuscript that had come to Veit Dietrich from the printer of Joel, Amos and Obadiah, Joh. Albert in Strasbourg, from which Dietrich produced the Altenburg manuscript. For even the additions and extensions made in the text of the Altenburg manuscript have not been transferred to the Wittenberg edition. Incidentally, the deviations of both redactions from each other are extremely small. For example, on the first two pages of Nahum in the Weimar edition (which account for about four "columne" in our edition) there are only two variants that are of concern, namely alioyui instead of uliyui and pr688i instead of proko88i. In both cases, the reading of the Altenburg manuscript deserves preference. We therefore reproduce the text according to the Weimar edition. According to the Wittenberg edition, the writing was translated into German in 1555 by Stephan Agricola and is found in the Wittenberg edition (1556), vol. VIII, p. 529; in the Altenburg, vol. VII, p. 662 with the incorrect date 1541 (which Seckendorf, who always used this edition, repeats, Hi8t. I.utü., Ub. III, 80et. XXIV, 8 X6II); in the Leipziger, vol. VIII, p. 448 and in Walch, vol. VI, 3040. The old translation, although good on the whole, is nevertheless defective and arbitrary in many respects, and therefore no longer sufficient for our time; therefore we have translated it anew.

[The first chapter.]

V. 1. This is the burden over Nineveh, and the book of the prophecy of Nahum of Elkos.

I like the opinion of Jerome, because he says that Elkos is the name of a village, the fatherland of Nahum. And so, as Micah was of Maresa, so Nahum was of Elkos.

But he begins his prophecy with a glorious word of consolation, saying, "This is the burden upon Nineveh," as if to say, The burden with which you have been oppressed hitherto shall be lifted from you; you shall be delivered, and so much is lacking in it that you should perish, or, having been oppressed, fall, that the Ninevites, whom you feared before and still fear, shall be subdued. For it is a Hebrew way of speaking, since it is said [in the Vulgate], The burden of Nineveh, where in Latin we say thus, de onere super Nineveh [of the burden over Niuive]. But it was Nineveh, as we also noted in Jonah, that was the capital of the kingdom of the Assyrians. The Latins called it the Beautiful (speciosam).

V. 2. The Lord is a zealous God and an avenger.

With many words he emphasizes the anger of the divine majesty against the enemies of his people, and certainly, if we look at the matter thoroughly, the words are very heated. The people in the kingdom of Judah were small and feared the captivity that had befallen their brethren in Israel. The Assyrians were defiant, relying on their power and wealth, boasting and thinking that they could easily swallow up such a small and weak people, as the blasphemies of Rabshakeh Isa. 36:4 ff. well indicate [vv. 8 ff]: "Well, then, take it up with my lord the king of Assyria; I will give thee two thousand horses; let it be seen whether thou canst bring forth those that ride upon them. How wilt thou then abide before a captain, the least of the servants of one my lord?" 2c. [V. 15. 18.] Let Hezekiah.

deceive you not, for he cannot save you. [V. 10: "Yea, the LORD said unto me, Send up into this land, and destroy it" 2c. Against all this, however much the Assyrians may defy and seem certain of victory, Nahum fortifies the hearts of Judah, that they fear not, however mighty they may be: the LORD would take vengeance on the enemies of his people, but they should be preserved, as the LORD had promised to David and to the fathers. This sermon seemed to the Assyrians extremely foolish and quite inconsistent. And no doubt there were also people in the land of Judah who believed that nothing less would happen than what Nahum prophesied here. For since the danger was already imminent, since the Assyrian was already making havoc with a very powerful army, he called them safe and promised them salvation; the Lord would fight for them, he would be an avenger against his enemies. It took a very great faith to grasp these divine promises and to expect the future vengeance of the Lord against the Assyrians, not doubting that it would happen as if it were already there. All promises and words of God are such that they are much higher than all senses and all reason, so that the flesh cannot help but laugh at them and despise them. But only faith believes all this, which is also only in very few, just as at that time there were only the godly king Hezekiah and a few others who relied on such promises of God. This would also be understood by us if we were in the same situation as those who were promised these things at that time, if the furious princes and the pope came against us with a very powerful army to destroy us 2c. Then we would understand the custom and the power of these consolations.

An avenger, yes an avenger is the Lord.

He repeats it twice, which is an indication of certainty and vehemence.

The Lord is an avenger against His adversaries, and He will not forget His enemies.

This is a very rich comfort for the godly, because they hear that the Lord calls those his enemies who oppose the godly, who persecute and kill the godly. Thus the Lord also promised in the second book of Moses [Cap. 23, 22.]: "I will be the enemy of thine enemies, and the adversary of thine adversaries." So here he calls the Assyrians his enemies, who were enemies of the people of Judah. What is it, therefore, that we should fear? All of them, even the most powerful ones, will not be able to do anything against us if we believe. For they fight against the Lord, not against us; they are the Lord's enemies, not ours. This fight will go very badly against them, since they choose to fight with God, the Most High and the Most Powerful. In the same way the prophet fortifies the hearts of Judah, as if he wanted to say: Be confident, they will not be able to hurt you in the least, all the hairs on your head are numbered, they are not dealing with you, but with the Lord; against Him they will fight very unhappily. Such very powerful promises all go against the ungodly blasphemies of the Assyrians, as I also mentioned above from Isaiah, and serve to uplift the hearts of the godly 2c.

V. 3. The Lord is patient and of great strength.

This verse has been interpreted in many ways; we interpret it with the apostle Paul according to Rom. 2, 4. For the prophet meets their question and their objection and takes precaution against it, since they could confront him in this way: You promise us freedom and salvation, the Assyrian will not do anything against us, yes, the Lord will be avenger against our enemies. But in the meantime they are safe, defy, boast against us and threaten us with destruction. The prophet answers: This is God's way, he is patient, he does not punish immediately, as Paul also says [Rom. 2, 4]: "Do you despise the kingdom?

1) In the original: in deuteron.

thum of His goodness, patience and forbearance? Do vou not know that God's goodness leads you to repentance?" Here the prophet speaks in the same spirit, as if he wanted to say: He has suffered that the Assyrian rages and defies Israel, and now the Lord allows him to threaten you with evil. Thus God delays the punishment and postpones it; He allows the power of the adversaries to grow and rise to the highest level, so that they rage extraordinarily. And then, when there is nothing less before your eyes than that you will be victorious, when everything stands in despair with you, when it is impossible that you can resist him with any human power, then he is there and resists and wins gloriously. For God is great and almighty and also executes great things; against everything that is exceedingly strong and mighty he proves his strength. Thus he makes the wicked ascend to the highest, so that they may fall all the more heavily. All this perfectly describes the nature of God and His works, so that we will not despair, no matter how great fear may seize us, but will have confidence that the Lord will help us all the more quickly when we completely despair of being able to escape the danger that threatens us. And we should believe that the Lord will finally be an avenger against our, even against his enemies, because that is what the Lord calls them. But this is our weakness, that we always want the Lord to avenge immediately, and if he does not avenge immediately, we think it is over for us 2c.

Before which no one is innocent.

[Et mundans non faciet innocentem] is spoken according to the Hebrew way. We must translate differently, because the participium mundans must be omitted. But it is the same way of speaking in the Psalm [Ps. 49, 8.]: Frater redimens non redimet, which we express in Latin like this: Frater non redimet his brother cannot redeem]. So here: [Innocentans] from innocentabit 2) or he will not let anyone be innocent, as if to say: They are not innocent before the Lord, however much men shine, however much they boast

2) Thus set by us according to the Zwickau manuscript. In the Weimar and Erlangen: Ita the: 6t of uoeeutadit 2c.

because of their righteousness and holiness. Those who are most sure because of their righteousness, he immediately makes quilty and judges that they are the most guilty. Thus the Assyrians also boasted against the people of God, that they had come by command of the Lord to destroy Israel, not according to their own will, they had been forced, as Rabshakeh says Isa. 36:10: "The Lord said unto me. Send up into this land, and destroy it." There must be such a delusion among all who persecute the godly that they think they are doing God a service, as Christ also savs [John 16:2]. The same opinion is held today by our senseless princes. since they persecute the Gospel, which gives glory to the great God, and the preachers of the Gospel. But God finally avenges and judges quite differently, which is also our consolation today against the nonsensical bishops and princes. For the time being, we must give them the title that they are just. But the Lord will finally avenge the disgrace of his word, he will set the matter straight. In the meantime, we are to believe God, and let our innocence be suppressed, so that it is known to no one but God alone 2c.

He is the Lord whose ways are in weather and storm.

This is a glorious description of the vengeance of God against His enemies. For the vengeance is much greater than we can think or desire. As if he wanted to say: By no power, by no wisdom, by no counsel will they be able to resist the vengeance of the Lord, because the Lord comes like a weather and a storm. All this, as I said above, is spoken as a threat against the great and very powerful king of the Assyrians and for the comfort of the small and weak Judah.

V. 4. who chides the sea and makes it dry.

These are descriptions of the power of the Lord. He includes some examples that were known to the people, such as the passage through the Red Sea, through the Jordan, and others. And from these examples he makes certain general descriptions. As if he wanted to say: Once the Lord had crossed the Red Sea.

He can do the same now, and he can do much more. Fear not, little host; if he has been able to dry up the sea, he will also be able to provide another sea 1) through which he will destroy the whole army of the Assyrians. How should we therefore fear, since the Lord is on our side, who can make the sea dry? The prophets have respected this history very highly, which can be seen everywhere; in the Psalm, where the prophet [Ps. 77, 12.] says that he will remember the miracles of the Lord forever.

And all the water dried up.

Once he made the Jordan dry, therefore there is no river that he cannot dry up. So great is the power of the Lord who will fight for us that all your adversaries will not be able to resist him.

Bashan and Carmel languish, and what flourishes on Mount Lebanon languishes.

Bashan has a very fertile and productive soil, as it got its name from its fatness. Likewise, Carmel was extraordinarily fat and productive. Lebanon is a forest that is very full of trees. But it is our God who makes all this to perish, that is, he can make all power, all wealth, all abundance, all that is exceedingly mighty and strong, come to nothing. Therefore, let our enemies refrain from boasting because our God is mighty to destroy all power and even the mightiest troops 2c.

V. 7.2) The Lord is gracious, and a steadfast in time of trouble.

As above he frightened the adversaries, the enemies, with very great threats, so here he strengthens the godly of Judah, the small and little people, with a quite obvious promise and consolation, as if he wanted to say: To your godless adversaries the Lord is strong and terrifying and an avenger, but he is lovely and kind, to comfort in the time of tribulation. It is an extraordinarily glorious and comforting saying, which does not only apply to that challenge of Judah, but also to all the other troubles.

 Weimarsche: nüctuesre instead of: what the Erlanger and also the Wittenberger reads.

2) This verse number is missing in Weimar's.

The Lord must be referred to and applied in our times of affliction and adversity, so that we learn to take refuge in this goodness of the Lord as a sacred anchor in every challenge. Many psalms are full of such sayings, such as Ps. 9, 10: "The Lord is a refuge in trouble" 2c. But then the Lord is kind, then a helper, when we are greatly afflicted, when we hunger, when we suffer adversity, when our conscience is in anguish, as it is also said elsewhere in a Psalm [Ps. 50, 15.]: "Call upon me in trouble, and I will deliver thee." He tells us to flee to him, to call upon him; otherwise the weakness of the human heart is so great that, although it is commanded to ask, and to take refuge in this goodness, it nevertheless trembles and mistrusts in the challenge. Namely, this is how the Lord comforts us in tribulation, that is, even though we are afflicted by temptation, he does not let us succumb. Paul says the same thing [1 Cor. 10:13]: "God is faithful, who will not let you be tempted above your ability, but will make the temptation come to an end so that you can bear it.

And know them that trust in him.

This is also an extremely comforting word, that the Lord knows His own, looks upon them, protects them and takes care of them, that He takes care of them, as David says in the Psalm [Ps. 121, 4.]: "Behold, the guardian of Israel neither sleeps nor slumbers." What greater comfort can there be in all adversity, in all temptation, both bodily and spiritual, than that the conscience knows for certain that the Lord looks upon it and that God takes care of it? Such a conviction overcomes sin, death, hell and all temptations. For such must be the conviction in every temptation, however great, that we may persuaded that we shall have glory in the greatest shame, that we may be persuaded that we shall be satisfied in the midst of famine, that we shall have life when all is in despair 2c. And this is what is said in the first Psalm, v. 6: "The LORD knoweth the way of the righteous." But of the wicked it is added here:

V. 8. 1) When the flood overflows.

It is a Hebrew peculiarity, since he says, "When the flood overflows." Similarly, Isa. 28:18: "When a flood comes, it will tread you down." 2) And in the 32nd Psalm, v. 6: "Therefore, when great floods of water come, they will not reach them." That is, the flood is indeed there, threatening calamity, the godly will be overwhelmed with many ills, but all this passes immediately, as weather passes, it will soon cease, as we also say in German, "Es ist nur ein Uebergang." No matter how much your enemies rage, no matter how confident they are that they will swallow you up whole, they will be of no avail. They themselves will perish, you will escape unharmed. This is what Solomon says in Proverbs [Cap. 10, 25.], "The wicked is like weather that passeth over, and is no more." We have experienced all of this so far, and will continue to experience it in our godless princes, who have raged against the gospel of God together with the pope, as they have done nothing, as he says here:

So he puts an end to the same.

Some interpret this from the place where the army of Sanherib, king of the Assyrians, was killed, as the sacred histories report. But I think that this is a general statement, so that the opinion would be: "Wherever there may be a further or a flnt in any place, the Lord will let them pass by; the wicked will not do anything against the faithful. For in the very place where they intend to easily devour the godly, they themselves will perish and perish, while the godly will remain unharmed. Thus we, or those who will be after us, will see the miserable downfall of our princes,

¹⁾ This verse number is missing in Weimar's.

²⁾ In our original, certainly wrong: -ro-r revealed super uos. In the Wittenberg me instead of uos, but also: non. In the Vulgate: errtis ei irr eoneuteationern. The old translator has it right.

³⁾ Vulgate: LorrsumruÄtionerri jpgs kämet loei ejus.

who praise so senselessly against the glorious gospel of the great God. Christ will show how mighty a Lord he is, he will avenge the shame on the wicked, he will destroy them in the very place where they are now defying, boasting and raging against the godly, as he says here:

But he pursues his enemies with darkness.

Light in Scripture means happiness and prosperity, as I have reminded you several times above in the other prophets, as is evident from Proverbs Cap. 13, 10 g. "The light of the wicked shall be put out." On the other hand, darkness means adversity, misfortune, bad success in all things. Hence the opinion: the wicked will perpetually perish, misfortune will not depart from them, while in the meantime the godly will remain unharmed, whom they wanted to be destroyed 2c. And so the prophet interpreted the verse of the first Psalm [v. 6]: "The Lord. knows the way of the righteous, but the way of the wicked perishes."

V. 9: What do you think against the Lord?

In great certainty of the promise which he gives to the godly to strengthen them, and of the threat by which the godless are terrified, he directs his speech against the godless, as if to say: "What is it that you wretched people presume to fight against the Lord? Why do you so brave your strength and power? You set yourselves against the Lord, against whom you will fight quite unhappily. The battle you think of against the Lord will not go well for you. But the wicked believe nothing less than that they are doing God a service, which I have also shown above from the 36th chapter of Isaiah, where Rabshakeh says [v. 10.], "The LORD said unto me, Go up into this land, and destroy it."

In our original Uroverd. 28, but according to the Zwickau manuscript, the passage given by us is to be read. The saying, which is incorrectly quoted here in the original and reproduced by the editions, is Sprüchw. 31, 18.

Misfortune will not come twice.

Instead of non consurget duplex tribulatio I translate after the Hebrew thus: Misfortune will not come again. All sophists have treated this passage; it has also tormented them extraordinarily, because it was a cause for innumerable questions to them. Also the magister sententiarum [Petrus Lombardus] has treated it. But with all these things we do not want to hold out. In short, I hold that this is the right opinion, as if to say, Thou, king of Assyria, hast done enough: thou hast laid waste the kingdom of Israel: thou hast now ruled enough. Now no other calamity will be added. I will not let you go on and destroy Judah also, for the LORD will deliver it from the calamity that now threatens, but another will not come upon it. But this the prophet speaks of his time, not of the whole time of the kingdom of Judah, because after that also the kingdom of Judah perished, as did that of Israel. A similar passage is in the book of Kings [2 Kings 6:23]: "Since that time the men of war of the Syrians came not again into the land of Israel," 2c., that is, at the time when the war was waged between the king of Syria and Samaria, they did not return. This is also a general saying, which we can refer to all our misfortunes and adversities: our enemy will not always prevail against us; it will finally happen that he will succumb. It is an extraordinarily beautiful prophecy in Isaiah [Cap. 37, 29.], where the spirit taunts the king of Assyria that he will return to his land in disgrace. Nowadays, our princes, the enemies of the Word of God, should also read these things, and learn here that they will not accomplish what they have undertaken to accomplish against the Word of God; they will perish in the midst of their nobility. Then they will fear nothing less than that they will perish. We have already experienced the same judgment in the false prophets of our times, who, while they were in the middle of their course, hoped to achieve what they had long since thought,

²⁾ Instead of eonarninatioE in our original, we have assumed eommivatioiUs according to the marginal gloss in the Zwickau manuscript, depending on eertituckins.

have perished by the miraculous counsel of God and have been deceived in their ungodly hope, because they always have the judgment of God against them, which is written in the Psalm [Ps. 55, 24]: "The bloodthirsty and the false will not bring their lives to the half." Likewise [Ps. 21, 12.]: "They made plots which they could not carry out" 2c. All these judgments are also in store for the godless princes who are fighting against the Lord today, and they have nothing better to expect for themselves. If they do not desist from their ungodly nature and the practice of their cruelty, they will perish in the midst of their nobility.

V.10. For as if the thorns, while they still grow in one another and are in the best sap, were burned as dry straw.

I translate after the Hebrew thus: For while yet the thorns are tangled one in another, and they drink in their revelry, they shall be swallowed up as all dry straw. The prophet has used extraordinarily contemptuous words with which he belittles the immense power and the auxiliary troops of the king of Assyria, so that he compares them to dry straw. As if he wanted to say: Just as straw, which is completely dry, can easily be consumed by fire, so they will also easily perish, no matter how great their power and quantity may be. The most powerful troops are nothing against the Lord. For the Assyrian king had in his camp one hundred and eighty-five thousand armed men. The prophet compares this immense number to straw, which is what happened. For in one night the angel of the Lord smote this whole army, as the sacred histories and Isaiah, Cap. 37, 36. For this is the end of the wicked, as we have seen in our false prophets. But he calls them tangled thorns, that is, they have joined their forces with one another, they have made friends with one another, they think that they will have the upper hand. And so, having joined their forces with each other, they are very presumptuous. But they are thorns, and will perish at the same time, like

they have joined their forces. And when they shall drink in their carousals, and revel in royal splendor, they shall be sure of victory: then shall they perish. Like the preceding passages, this one also is to be used generally for any comfort, that we may have confidence in any persecution, when princes conspire against us, that they shall not avail, but shall perish, and be consumed like dry straw by fire.

V. 11. 1) So the Schalksrath, which comes from you (Ex te enim exibit), gave way.

This is a Hebrew expression, the like of which is found in Isaiah Cap. 49, 17: "Your builders 2) will hasten, but your breakers and destroyers will depart" (a te exibunt), that is, they will go away, they will leave you, "they troll away". It is quite the same idiom here, as if to say, "When these thorns are thus consumed, then from thee shall depart the Schalksrath (consiliarius Belial), who hath thought against the Lord; then shall he no more proceed to mock thee. Belial in Hebrew means the one whom we call a useless man, "a useless knave".

V. 12 Thus saith the LORD; They come armed and mighty as they will.

Shortly before [v. 9.] the prophet addressed his speech to the Assyrian to frighten him; he threatened him with destruction. Here he addresses the word to the distressed Judah, that he may comfort and deliver it. For the prophet prophesied in Jerusalem in the kingdom of Judah, not in Nineveh. Therefore the opinion is: Fear not. Let your adversaries, however well armed, however well armed, however rich, however wise, so that they may lack nothing of what belongs to a well-armed army. Then let there also be many armies, all of which threaten you with destruction, so take care of them.

- 1) This verse number is missing in Weimar's.
- 2) Instead of ätzstruetortzs in the Erlanger and in the Weimarschen, the Vulgate reads 8truetor68.

you about all this nothing, let it not frighten you, however well-equipped and numerous they may be. This is what John says in his epistle [1 Ep. 4, 4.], "He that is in you is greater than he that is in the world."

Let them be knocked out (Attondentur).

This word of the prophet is also spoken in the Hebrew way. Also Isaiah used this word ["to shear off"], because he says [Cap. 7, 20.]: "The Lord will shear off the hair with a hired 1) shearing knife" 2c. This is the shearing of the head, which occurs frequently in Moses and in other prophets, as in Isaiah [Cap. 3, 17.]: "The LORD will make the crown of the daughters of Zion bald." Hence the being shorn off (attondi), of which the prophet here says, is nothing else than that the people who are with the king shall be put to death. For the hair of the head and the beard signify the princes or the great men of the king, but the hair of the feet is the king's subjects, the great multitude, the lowest yeast of the people. And so the prophet exhausts everything with this one word and takes away everything that gave the Assyrian courage. Thus Ovid says: Now the seed stands where Troy was, and must be cut with the sickle 2c.

And go there.

This is fulfilled in the night when the angel of the LORD cut off all the hair of Sanherib, that is, when he killed in the camp of the Assyrians a hundred and eighty-five thousand men, so that Sanherib, when he awoke, had to flee away with shame, Isa. 37:37.

I have humbled you, but I will not humble you again.

That is, until now I have allowed you to be plagued. Now the time is coming when I will free you, so that your enemies will no longer have the right to rage against you. I will not allow them to mock you any longer, but will turn all evil on their heads.

V. 13 Then I will break his yoke that you bear, and I will burst your bands.

Quite the same words are in the second Psalm, v. 3. "Let us break their bands, and cast from us their cords." "Yoke" he calls the dominion with which he has hitherto ruled over Judah. "Bands" he calls the yoke with which the Assyrian had hitherto oppressed and held Judah captive 2c.

V. 14. 2) But against you the Lord has commanded.

Now it passes again from Judah to Sanherib, the king of Assyria. This change of persons must be taken into account when reading the prophets. But he again uses a prophetic word when he says: "The Lord has commanded against you", since everything that happens is done by the word of God. "For when he speaks, it is done; when he gives, it stands," as it is said in the Psalm [Ps. 33:9]. Therefore, the opinion here is: The Lord will do something against you, he will command something against you 2c.

That none of your name's seed should remain (non seminabitur de nomine tuo ultra).

It is a Hebrew expression in the verbum [non] seminabitur [it will not be sown]. Some have referred this passage to the descendants of Sanherib, namely that the Lord had threatened that it would happen that he would not get any more descendants. But I rather refer it to the reign of Sanherib, so that this is the opinion: You have oppressed the lands of all nations, and all the labor of all peoples you have harvested; to you all taxes have been paid, because you have ruled over all. But now this will no longer take place, your kingdom will cease, your tyranny, which you have used until now, oppressing the nations and making them pay tribute; furthermore you will no longer be king, no more seed will be sown for you 2c.

From the house of your God I will cut you off.

That is, not only shall you no longer be lord in Judea, but not even in

2) This verse number is missing in Weimar's.

your Assyrians, even in the house of your god you will be nothing. The prophet certainly saw this prophecy in his spirit, which was fulfilled afterwards, when Sanherib, after his army was destroyed, fled to the temple of his god, and was killed in the temple among the idols by his sons, 2 Kings 19:37.

For you have come to nothing.

That is, you will not be considered worthy to be buried in the place of kings, so you will be buried under your idols. The same threat is pronounced by the Lord in Moses [Deut. 2T, 30] against the Jews, when he says: "I will throw your dead bodies on your idols", so that one idol will fall on top of the other 2c. No doubt this contempt came upon king Sanherib, as some would have it, because he returned to his country as a fugitive without having accomplished anything and had lost the whole army. And so he had attracted the displeasure of his sons, by whom, no doubt, he was not killed so ignominiously among the idols in the temple of his god without the consent of the people.

Cap. 2, 1. Behold, upon the mountains come the feet of a good messenger preaching peace.

We are all convinced that there is not a single one among the prophets who did not include something in his prophecy about the future Christ and about the grace that was to be revealed through Christ. In this prophet I would like to draw this passage to Christ, because otherwise there is no other passage in this prophet that could be understood by Christ than this one. For these are also the same words in Isaiah [Cap. 52, 7.], which Paul cites in the Epistle to the Romans [Cap. 10, 15.] of the preachers of the Gospel, namely, that no one can preach the Gospel unless he is sent. But the name "gospel" is used not only for spiritual promises and consolations of the conscience, but also for any cheerful and good messages, by which also temporal good things are promised. And I am not quite sure yet whether the apostle Paul used this passage of Isaiah in his own words.

to the gospel of grace (that is, which promises forgiveness of sins and salvation in Christ), which is what the prophet Isaiah said. So I think that this passage in our prophet Nahum is not only to be understood from the gospel of grace, which is promised and proven to us through Christ, by which the believers become children of God and joint heirs of Christ, but also from temporal promises, as, from the victory over the enemy and his destruction, from the gathering of the spoils, from the conclusion of peace 2c. Therefore, I think that it is said in a general expression of the temporal victory, to which, however, the grace of Christ and the gospel are inserted in general.

See.

This is the word of him who rejoices in victory. But he speaks after the manner of the prophets, as if it were present, while it was yet future.

On the mountains.

The land of the Jews was mountainous, therefore he speaks in a Hebrew way. We would say in German: "Now and then on the mountains", here and there in different parts of the country, as if he wanted to say: Everywhere a new rumor is spread, but the rumor of a glad messenger (evangelistae). Thus Lucas Cap. 1, 39. spoke after the same Hebrew manner: "But Mary arose and went up into the mountains." Likewise [v. 65]: "This story was all over the mountains of Judea" 2c.

Feet.

For a rumor runs fast, and becomes all the stronger the farther it goes (viresque acquirit eundo), and the glad messengers (evangelistae) also run.

The one who preaches peace.

This is a Hebrew way of speaking, because the Hebrews say: You are at peace, where we say: It is well with your affairs. It is peace (that is, "it is well").

Keep your holidays, Judah.

That is, be safe; now that the enemy king has been killed and the army destroyed, you can safely keep your holidays, which you could not do before because you were hindered by the war. Now those who belong to Judah will again go to the temple of the Lord, as the Law of Moses prescribes.

Pay your vows.

What "paying vows" is, we have dealt with above in abundance in the other prophets. But it means: to sacrifice to the Lord, and not only cattle, but to give thanks to God, to praise God, 2c., which are "the farrows of the lips", which God alone wants, 1) Hosea 14, 3.

1) In the Altenburg manuscript reliMit; in the Wittenberg: reMirit. We hold that the latter reading deserves preference, despite the Weimar's remark: "Dies reliquit verstand die Wittenberger nicht und liest rshuirit."

This whole passage, as I have said, can be applied to Christ and, more generally, to the gospel preached on the mountains, that is, in all lands, as the Psalm [Ps. 19:5] says. But he preaches peace, that is, forgiveness of sins, and promises eternal righteousness in Christ, through whom we are to become lords over all creatures 2c. And he exhorts the Jews to accept this gospel, saying, "Keep your feasts, Judah," 2c. that is, now offer your sacrifices, now pay GOtte your vows which you have made. Until now you have not sacrificed properly, you have not kept your holidays properly; now praise your God, now offer the farrows of your lips for the revealed grace, for now the mischief (Belial) will no longer come upon you, the enemies will henceforth no longer exercise tyranny against you, whether they be enemies in the flesh or in the spirit 2c.

The second chapter.

The Hebrews place the beginning of the second chapter at the point where the prophet addresses his speech to Sanherib, saying: "That none of thy name's seed should remain. And so they beautifully connect the downfall of the king with the downfall and destruction of the city of Nineveh, which Nahum prophesies in this second chapter.

V. 2. the scatterer will come up against you.

The beginning of this chapter seems difficult to us, because the Hebrew idiosyncrasies cause us a lot of trouble, as in general the Tatio grammatica causes us more complaints than the opinion of the prophet. But the prophet begins to describe the capture and destruction of the city of Nineveh and, as it were, to depict it and to present it to Judah. For just as the prophet, through the Spirit, paints in his heart the disturbance of the Ninevites, so he also presents it to the hearers. It

is therefore the opinion: You, king of Assyria, are now sitting in the city, fearful and extraordinarily timid. Whereas a short time before you were triumphant and almost alone, and extraordinarily defiant, you are now compelled to see the [enemy] army roaming to and fro before your eyes. And yet you dare not join hands with him and send out your army to hold off the enemy army, even though you see how the enemy army rages against yours after its own accord. Now you are besieged and disturbed, yet you do not dare to protest; sadly you hide yourself, while before you defeated all, besieged the remaining cities, and overcame and captured the besieged ones.

AVer yes, rename the roads probably.

He alludes to the custom of war, that even when there is no fighting on either side, guards are still posted, that some are used to be in ambush, in order to

to keep an eye on the entrances to the roads, so that unprepared 2c. Thus he mocks the king of Assyria here, as if to say: Where are now your horsemen, who secure the roads, who lie in ambush. Well, break out at last and hold off the enemies. So everything is spoken mockingly.

Equip yourself to the best (conforta lumbos).

That is, be strong.

And strengthen yourself most mightily.

That is, be courageous, finally take courage, burst forth if you dare.

V. 3: For the LORD will reward the hope of Jacob as he rewarded the hope of Israel.

This passage is very obscure, especially in our Latin translation, but in Hebrew it is somewhat clearer. But it can be understood in two ways: first, that this is the opinion that some have: that you were so furious before, that everything went out for you so happily before, this happened because the Lord avenged Jacob's hope and carried it out through you as through his servant. Although I do not reject this opinion. I do not follow it. I rather think that it is to be understood in imitation, in this way: Before, you subdued all nations and subjected them to you, so that they would not be hopeful. But now the time has come when the glory of the kingdom of Jacob and Judah will return; Judah will no longer be afflicted, but will become glorious. And so "glory" here means the glory, the splendor, the splendor and the greatness or the adornment of the kingdom, which is also evident from Exodus 15:1, where the same word is found in Hebrew: "He has done a glorious deed," or he has acted gloriously 2c. Therefore the prophet is here mindful of the scorn of the Assyrians, with which they triumphantly mocked others, and now brings it back upon their necks, as if to say: Now you finally cease to mock Judah 2c.

Because the meter readers will read them, and spoil their fiber.

These are prophetic images, as if to say: There the enemy does not ambush them unawares and was no hope of regaining the kingdom. The people of Judah were no longer beautiful, the Assyrians had devastated everything; you raged cruelly against us, Sanherib, and mocked us. You will not mock us any more, now that the calamity has fallen on your head. Therefore you are now in disgrace, we are glorious and triumphant through the Lord as victors. To us is restored the glory of our kingdom, its honor and its adornment, which before was taken away by you 2c. And this is my opinion of this passage, and, preferring it to the other, I am induced to do so by the Hebrew word which our [Latin] interpreter has translated by the verbum reddidit, which seems to me quite remote from the Hebrew meaning. I translate thus: For as the LORD hath put to rest or laid low the courts of Jacob 2c. But why he says here: "propagines", or what he wants to indicate by this, can be seen in the Psalm [Ps. 80, 9. 12.]: "You have raised a vine out of Egypt" 2c., "and it has spread its branches (propagines) to the sea" 2c. He thus indicates that all Israel is distraught, that not even a few remnants are left in the land.

V. 4. The shields of his strong ones are red.

Here he begins to describe and to present the army of the Chaldeans, as if it were already coming. He says that they are red and like purple and like fire, to frighten the Assyrians, as if he threatens them with bloodshed; he sees them already killed and stained with blood. But he describes this as a consolation for Judah, as I have reminded above several times.

His chariots glow like fire when he wants to hit. 1)

That is, "their chariots therefore wisp," as burning torches give off a trembling light, so that the word praeparationis does not refer to

¹⁾ Vulgate: I^nsas dabsnas eurru" in die xrasxarationis sjus. Luther translates: Ourrus sieut Aarnina ißnis in die prasparationis sius.

the chariots, but to the flame or the fiery glow, since he does not describe chariots that are first to be prepared, but which are already equipped with all weapons and men of war, and the thus prepared and equipped he compares to a flame or torch, as if he wanted to say that they have flaming chariots. For that not only the Jews, but also all the Gentiles fought in chariots, is also known from the histories and the poets of the Gentiles. These chariots had an extraordinary speed, to which the prophet alludes here.

Their skewers life.

This is again very badly translated in our [lateiuischen] Bible: Et agitatores consopiti sunt, since the Hebrew word denotes projectiles, which are made of slender trees, likewise lance-bearers, as also Johannes Reuchlin interpreted it. It is therefore the opinion: while the speed of the chariots is so great, while so in rapid running the chariots dahiurollen, the lance bearers, who sit on the chariots, shake and swing their lances.

V. 5. The chariots start rolling down the alleys.

The Hebrew says: In the streets, or, in their course they speed along. These are quite Hebrew ways of speaking by which he indicates that the Chaldeans are advancing in their chariots without order and in heaps against the Assyrians, as if to say: "They are going along in heaps, no one knows who is the hindmost or the foremost."

And rattle on the streets.

That is, because of their quantity, they make noise. That's how large the number of wagons is, which arrive in such a hurry without any particular order.

They look like torches.

He said the same thing above. By all these things he frightens the Assyrians, since he describes the enemy, the Chaldean, as a very strong and well-armed one, as if to say: They appear like striking lightnings, fighting against themselves, striking one against the other 2c.

V. 6 But he will remember his mighty ones.

This prophet has the way that he immediately changes the persons, immediately passes from one army to the other. Now he seems to speak of the Chaldeans in one and the same context, and yet he turns his speech in such a way that he speaks of the Assyrians, whose fear and fleeing army he describes, as if he wanted to say: Since the Chaldeans are threatening in fiery chariots, the king of the Assyrians will ask his great ones, his princes, by what means the coming Chaldean can be met. And so he mocks the Assyrian, as everything that follows in this chapter is full of mocking speeches. The Hebrew word, however, does not mean both strong and proud, pompous and glorious people, as if the prophet wanted to say: You certainly have excellent leaders and great men with you, now you should use their help' to hold off the enemies, but you have only pompous loudmouths and boasters with vou.

But the same will fall where they want to go out.

That is, it is done for them, they will fall wherever they will go, in whatever they undertake, since they also have GOD as their adversary.

And will hurry to the wall and the screen, because they are safe.

Because the Hebrews connect this with the preceding to one verse, so I also understand this for the sake of the Assyrian. But the opinion is: So great is their despair, so distraught are they, that they dare not go outside the city to meet the Chaldean. They dare not hold off the enemy; they put their salvation in flight. They hurry to the walls, where they seek refuge; there they protect themselves with some kind of defenses; but these defenses (propugnacula) are hardly tents (tabernacula) or huts. For this is what the Hebrew word means.

V. 7 But the gates of the waters are opened.

Why he says "the gates by the waters" is not sufficiently known. But it is true

It seems that he says of the gates of the waters because the city of Nineveh was artificially surrounded with waters (irrigua) and had rivers that flowed by, as is the case with magnificent and famous cities. But that others say, the gates of the waters, that means of the peoples, that seems to me to be too far-fetched and not to fit-.

And the palace will go down.

In Hebrew it says like this: The royal castle or palace is deserted. He does not describe both the desolation of the royal castle, as that it perishes of itself, or that I say so, collapses of itself. And so, as I have said, everything is full of mockery, as if the prophet wanted to say: The gates by the waters, which are otherwise firm, to which the entrance is not easily open, are now easily taken; they are open, and the royal castle falls by itself, even though it is not destroyed. - The judgment of God against this city seems so certain that it can be overcome with such ease.

V. 8 The queen will be led away captive.

Here I follow the opinion of Lyra: who [instead of: Et miles captivus abductus est in the Vulgate] translated thus: The spouse or queens are gone up captive, since the same word is also in the 45th Psalm [v. 10.], "The queen is at thy right hand." Therefore the prophet mocks the queens and the wives of the princes, as if to say: namely, so gloriously does the queen walk in royal dress and honor. Until now she sat gloriously on a high throne, now she is led away captive and also sits on a throne, but on a disgraceful one. For now, instead of the former glory, she receives the highest disgrace.

And beat the virgins to their breast.

For so (tympanizantes) is actually to be translated, not, as our [Latin] Bibles read: murmurantes. For the same word is also in the Psalm, where it is correctly translated [Ps. 68, 26.]: "Among the maidens who tympanize" 2c. Therefore, as he mocks the queen.

also of the maidens, who sigh and are consumed with sadness and bear grief over their captivity, as if he wanted to say: "I mean, they are now also dancing finely", since they are led away captive like this, "they are now beating their chests". Admittedly a fine dance, that is, they beat on their breast 2c. Thus the prophet compares the previous good life and the delightful 1) dances with the captivity.

V. 9 For Nineveh is like a pool of water, but the water will flow away.

He now describes the deserted city as if he wanted to saw: the city is taken, the royal castle lies desolate, the gueen has been led away captive with all her maidens. Therefore Nineveh seems to be nothing else than a fishpond without water. For just as a fishpond becomes desolate and dry when the dam is broken and the water is let out, so it is now with Nineveh. Before, the city was populous and glorious; now that the dam has been broken by the Chaldeans, all who can flee are fleeing. They do not wait, though they are admonished that they should stay. As much as parents call out to their children and wives to their husbands, "Stay, stay," they take no heed, but secure themselves by fleeing. Thus the prophet delights in the desolation of Nineveh, which he saw coming. Therefore he depicts it to the afflicted people of Judah as if it were already present, namely, so that he may comfort them and strengthen their courage, as I have reminded above several times.

V. 10: Now therefore, steal silver, steal gold; for here is no end of treasures.

There is no end to the things that are gathered together, as there are utensils, precious household goods and all kinds of votive gifts. For all the precious things of all the nations they had seized, just as the Scriptures call such cities "mountains of plunder" [Ps. 76:5]. Therefore the

¹⁾ Instead of äelioantks in our original, which is missing in the Wittenberg edition, we have adopted äelideutes.

follows:

And the quantity of all delicious gems (gravis prae omnibus vasis).

This word [gravis (XXX)] has been omitted by Jerome, or perhaps it has been omitted by the inattention of the scribe. But this piece is also full of mockery, as if he wanted to say: Since there is such a great abundance of all things: Come on, you Chaldeans, make them a little empty, so that they are not further weighed down as by a heavy burden; "help that it becomes lighter".

V. 11. But now it must be purely read and plundered.

The word dissipata should have been translated by Vastata ["abgeleseu"], because above [v. 3.] he called them "readers" (vastatores) and here is the same word. Then it is plundered, finally destroyed. He says that it was first made desolate (vastatam) because its citizens and queens were thus taken away, secondly made empty by taking away the goods, thirdly destroyed by smashing the buildings.

That her heart must despair.

Namely, they do not remain safe anywhere, they have no place where they dare to stay even if they flee.

The knees are shaking.

Namely, there is no strength in the loins and back from too much despondency.

And all faces look pale, like a pot.

There is a similar passage also above in Joel [Cap. 2, 6.], where the [Latin] interpreter translated thus: Facies eorum redigentur in ollam. Here he translates: Sicut nigredo ollae. Since these translations do not agree with each other, I translate like this: Congregentur in ollam. But what the prophet wants to express by this Hebrew picture, knows

Prophet to the Chaldeans that they should plunder all I do not. Usually it is interpreted thus: their sadness that is best, since the inhabitants thus flee, since and affliction is so great that they are dirty and pale there is no end to the most delicious things, as with fright, so that they seem to be like black pots. This is quite an inconsistent image, and I do not believe that the prophet intended this. I like this more, but I dare not say that the prophet intended this: they are to be consumed and destroyed as pieces of meat are consumed, which are thrown into a pot to be cooked, so that, like meat in pots, they are to be cooked by external evils and persecutions. This is how the prophet described the captivity of Nineveh. Now he adds a mocking song by which he mocks them, for a song of triumph follows, "he sings a little song of them," and thus he brings their former cruelty upon them.

V. 12. Now where is the dwelling place of the lions?

That is, where is your power now? What is Nineveh now, the exceedingly rich and great city? In it dwelt the mightiest princes, to whom all the heathen fell a prey. Like lions they robbed, since the world domination stood with them.

V. 14. I will set your chariots on fire in the smoke.

I will set on fire, namely through the Chaldeans. You who have lived gloriously until now in sunshine and highest honor, will perish in the smoke, shamefully you will perish.

That the voice of your messengers should no longer be heard.

That is, I will put an end to your kingdom, henceforth you will never send out your messengers; it is the end of your rule. "Messengers", in fact, is what he calls the princes and governors who were appointed by the Assyrians throughout the world, who carried out the royal orders, who administered the magistracy everywhere and collected the customs and imposts. All this, he says, will now cease, that is, the empire of the Affyrians will perish.

The third chapter.

V. 1. Woe to the murderous city.

The prophet still stands by his prophecy that Nineveh will be destroyed and the Assyrian kingdom laid waste. For though he has said these things abundantly in the second chapter above, yet he delights and is rich in spirit with many words and images; as is the way of the prophets, he repeats the same things. But the opinion of this chapter is also easy, only the word sense (ratio grammatica) will cause us difficulty.

According to Hebrew he said: "city of blood" instead of: murderous, cruel city, which is inclined to shed blood.

Which is full of lies and robbery.

Instead of universa mendacii, it should more correctly read: which is entirely lying. - Dilaceratione plena, that is: violence reigns in you, there is no end to your robbery; the one is after the other's goods when and how he can. He punishes three vices, as if to say: The hour of your disturbance has come, you have been too cruel and mendacious, there is no more faithfulness, no more constancy in you, finally everything is full of robbery. It cannot but be so in all the kingdoms of the world when they have come to the highest, when they have begun to blossom most 2c.

And will not let go of their robbery.

You are, as it were, a maw of all goods, for you consume all possessions as wild animals do to each other.

V. 2 For there shall be heard the scourges clattering, and the wheels rattling.

The long-suffering of God is great, as all Scripture everywhere indicates; with great patience He bears our sins as long as they are hidden, but when we are blinded to such an extent that they also become generally known, that the shameful deeds seem to have grown on us, as it were, and we have, as it were, a Ge

If they make a habit of it, then he can no longer tolerate it, but he punishes them. We see the same thing here. He threatens the Ninivites with destruction and the wrath of the Lord, because they did not know how to keep a measure in their ungodliness. But I read according to the Hebrew everything (which in the Vulgate is in the genitive] in the nominative, namely thus: the rattling of the wheels, and the wild horses, and the rolling chariots, and the riders on the horses, and the shining of the swords, and the flashing of the spears 2c. But he paints by all these things, as it were as a painter on a tablet, the hostile army of the Chaldeans against the Assyrians, lamentation of the Assyrians, and sets it before his eyes, as he also did above in the second chapter [v. 4. f.], as if he wanted to say: with great vehemence, with great zeal, the charioteers drive the horses and the chariots forward, with great impetuosity and rattling, they go almost over neck and head, they crash with great violence, and the riders sit quickly on the horses, the spears shine like lightning 2c. But he speaks of the war chariots in which fighters sat, as also the histories of the pagans report.

V. 3. 1) There lie many slain and great heaps of corpses (et gravis ruinae).

This is the other part of the painting, as I said, namely the lamentable misfortune of the Assyrians, which he presents as it were as present, as he saw it in the spirit as future. By the way, the Hebrew word which our interpreter here translates by aravis is frequent in Scripture, and has always been so translated, as, in the first book of Moses [Cap. 13, 2.]: "Abram was very rich (gravis) in silver and gold." Likewise [Cap. 12, 10.]: "The theurung was great (gravis) in the land," that is, great, much. So it is here, (vravis ruina, that is, the quantity and size of the dead bodies.

¹⁾ This verse number is missing in Weimar's.

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For what we read here: ruinae, is badly translated, as also in the Psalm [Ps. 110, 6.]: Judicabit in nationibus, implebit ruinas, where so should have been translated: implebit cadaveribus [he will make it full of corpses]. So also here must be translated.

V. 4. All this for the sake of great fornication.

He gives the cause of this lamentable defeat, which he describes as already present, as it were. I translate after the Hebrew thus: Propter fornicationes fornicariae gratiosae, maritae maleficiorum [the wife of sorceries]. This he has spoken entirely after the Hebrew manner, as when they say, Beelzebub, that is, the man of the fly, and the man of the wind, the man of the blood 2c., instead of: a void, a cruel man. So here: the woman of sorceries, that is, the sorceress.

Who with her fornication has acquired the heathen and with her sorcery the land and the people.

I believe that the prophet speaks in figures and images, so that he names idolatry, godlessness and contempt of God with the word fornication according to the way of the Scriptures. And because no nation is so crude and savage that it should not also boast of the name of God and the service of God, which we see in the Turk and in all other sects, also in the Pabst, the Assyrians also used the name and the service of God for their godless nature, for their idolatry. Therefore they dragged many Gentiles with them into the same godlessness, as the prophet says here, as if he wanted to say: So great is your godlessness, so far you have brought it, that you have also joined many Gentiles to you in your godlessness, 1) Moreover it [the city of Nineveh] had many ungodly teachers, whom it kept to increase their ungodliness 2c. It is a Hebrew idiom, as he says, Vendidit [gentes], that occurs frequently in Scripture. Also

Paul made use of the same in the Epistle to the Romans [Cap. 7, 14.], "Sold under sin." So here: It sold the Gentiles, that is, it lured them to itself, and caused them to fall into the same ungodly nature, so that in such a way they also perished. He punishes [by the word "sell"] the avarice of false teachers, who lure people, and by their misfortune acquire goods 2c.

V. 5.2) I will uncover your brooding under your face.

Here the prophet seems to me to speak again poetically after his manner. For he alludes to the unchaste inclination of the heart when it is inclined to fornication, and so he indicates spiritual fornication, as if to say: Just as a public whore is ready and gives herself up to commit fornication with everyone, so also you have made vourself common to everyone by your idolatry. Therefore I will expose your evil, your abominations, I will make your sins manifest to you, and I will put you to shame so that you will be a spectacle to all the nations. This is God's way, that when He wants to destroy the wicked. He first reveals their wickedness to them. We see this today in the case of the priest, whose fornication is revealed through the gospel, and therefore all those things which before were extraordinarily pleasing and approved are now guite stinking and an abomination. For what is now considered a greater abomination than the ungodliness of the masses? whereas before the gospel was revealed, everything seemed to be exceedingly holy and conformed to the word of God 2c.

And will show your shame to the kingdoms.

He now contrasts "the shame" with what he had said above [v. 4]: "the beautiful dear whore", as if he wanted to say: Now you are pleasing, now you are pleasant, but the heathen and the kingdoms will have a disgust for you. I will make you completely stink, so that it will be obvious to them how disgraceful you are. And I will see to it that this happens, as he also adds here:

2) This verse number is missing in Weimar's.

¹⁾ Our template offers: ut multas etiam Mutes in suarn irripietatein sibi soeiavit. Instead, we have adopted: ut rnultas etiam Mntes in tua impietate tibi sooiaveris. The Wittenberg has also retained the second person and reads: ut rnultas etiam Mntes tidi oonsooiaveris.

V. 6. I will make you completely abominable (Projiciam super te nauseam).

Our Latin interpreter translated here quite badly by the word abominationes. The same [Hebrew] word is also in the Psalm [Ps. 107, 40.]: He pours out contempt on the princes, that is, he will make them contemptible, and that by the light of the word. This is how it must be understood here: I will make you an abomination to all, stinking to all.

And ravish you.

In Hebrew this is a well-chosen word, as if to say: I will make you a fool. This Hebrew way of speaking is also followed by the Germans when they say against someone whom they severely rebuke: "You are a fool." Therefore, he calls the recognized and rebuked and fully announced foolishness a disgrace.

V. 7. 1) Who will have compassion on you?

That is, who will have mercy on you? as if to say, All will rejoice at your downfall; there will be no one to comfort you 2c.

V. 8. Do you think you are better than the city of No of the Regents?

This is one of the most difficult passages in the Prophets. The Latin interpreter has changed whimsically. Jer. 46, 25. he translated like this: Ecce ego visitabo super tumultum Alexandriae; here he translates: Alexandria populorum, and the same word Alexandria is also in Ezekiel [Cap. 30, 14. 15.]. Now the question arises, of which city the prophet is speaking, for there has been much dispute about this matter. It is certain that the prophet makes the city of Nineveh a lesser one than that of which the prophet speaks here. For he makes an inference from the greater to the lesser, which is quite clear from the text. Therefore he spoke of an old and glorious and very noble and mighty city, be it of the old Thebes, of which it is said that it had a hundred gates.

or of a very fortified city of the land of the Moors, which is said to have been extraordinarily strong and splendid, situated in a lake of the Nile. Otherwise, of course, we can determine nothing from this passage of the prophet. What our interpreter translates: populorum, is also badly translated. I translate this passage thus: Are you better than No (*Minno* == XXX) the artist? Because the Hebrew word [sw] means a pupil, an artist or work master.

V. 9. 2) Mohrenland and Egypt was their countless power.

This moves me, why I hold that this city was the capital of the kingdom of Ethiopia. Because this description agrees in all pieces to the firm city, which Josephus describes. 3)

V. 11. So you also must get drunk and hide yourself.

As if he wanted to say: So no counsel and no wisdom is against the Lord, so no power is sufficient when the Lord is angry. Therefore, if this city, so exceedingly strong, so very mighty and rich, could not escape the judgment and vengeance of the Lord, you will escape much less. You must also become drunk with the cup of the Lord's wrath and anger. For this is how the prophets often speak of the cup that must be drunk, as Jer. 25, 27: "Drink that you may be drunk, drank 4) and fall down 2c. Likewise Ps. 75, 9: "The LORD has a cup in his hand, and poured out full of strong wine" 2c. See Isa. 51, 17.

And seek a stronghold from the enemy.

That is, the enemies oppress you, therefore, because they are so strong, you will seek help everywhere, but you will not find it. It is done for you, you are gone 2c.

²⁾ This verse number is missing in Weimar's.

³s Josephus XMi^uitutes, lib. II, oap. X, § 2 names the city of Saba, and says it is the same which Cambyses afterwards called Meroe. - In the manuscript and in the Wittenberg: 4osn6 instead of Fossndus

⁴⁾ Weimarsche and Erlanger: venits instead of: voinits.

¹⁾ This verse number is missing in Weimar's.

V. 12. All your strong cities.

Thus I translate according to the Hebrew: All your fortifications are like fig trees with their first fruits; if someone shakes them, they fall into the mouth of the one who wants to eat them. The prophet ridicules the presumption of those who are left in the city, who think that they cannot be conquered so soon, since they are surrounded with walls, but he says that they are quite easy to overcome, namely, just as ripe figs are shaken with little effort. For if the tree is only moved, they fall easily. So also the Chaldeans would conquer without effort. As if he wanted to say: The king of the Chaldeans will beat you with a small team and overcome. With very little effort all your fortifications will be taken because your heart is despondent, as he is about to add. In short, he indicates that the might of the Assyrians is in despair, and attributes to them despairing hearts, but to the Chaldeans a very easy victory, an excellent and confident courage.

V. 13. Behold, your people shall become women in you.

He interprets the parable of the traveling cowards, and this is the summary of the passage: "There is no courage left in you, no confidence, no hope of future victory, even everything on your side is in despair, since the men who should be courageous, whose service and strength you should now use to hold off the enemy, are as fearful as women; their courage has been taken away by God's judgment. For the fact that women have weak courage is indicated not only by the writings of the pagans, but also by the holy Scriptures.

And the gates of your land shall be opened to your enemies (aperiendo aperientur portae).

He spoke according to the Hebrew way. For this is how the Hebrew language is used to speak: rejoicing I will rejoice, exulting I will exult. So here: by opening the gates will be opened, that is, wherever your country has been closed, the enemies will enter, they will break through, you will not be able to resist them 2c.

V. 14. Draw water for yourself, for you will be besieged.

According to the Hebrew I read thus: Draw for yourself the waters of the siege, strengthen your fortifications, go into the glue and tread the clay or mortar. What now follows to the end of the chapter is full of the bitterest scorn and mocking speeches, by which the enemies are wont to mock those defeated by them, as if he wanted to say: Yes indeed, draw water, mix the glue, with which you may mend the cracks in the walls. "Yes, yes, mend and glue again." You are of course excellent warriors, who keep yourselves constantly hidden within the walls. You undertake everything in a feminine way, so that you do not even dare. To go out of the city once to hold off the enemy. Meanwhile, you fetch water, bricks and fortifications with which you think you can hold off the onslaught of the enemy. Thus he alludes to the custom in war. But he says water of siege, as if to say, the water you need, since you are already besieged.

Kick the clay (calca bitumen).

It is the same word in the first book of Moses, Cap. 14, 10: "The valley of Siddim had many clay pits." Furthermore, what we read [in the Vulgate]: tene laterem, is to be read according to the Hebrew: fortifica lateres, as if he wanted to say: Come on, prepare yourself bricks with which you can repair what is torn and broken by the warlike onslaught. You will do nothing. In vain you undertake everything; as he adds:

V. 15 But the fire shall devour thee, and the sword shall kill thee; it shall devour thee as the beetle.

That is, all your efforts are in vain; in vain you build fortifications by which you hope to be safe. For the army of the Chaldeans will set fire to the whole city, including the brickyard, and will kill you all. The Chaldeans, the slayers, will fall upon you as beetles fall in heaps. These parables of the beetles, the locusts and I don't know what other animals of this kind

are common in the Scriptures, but we, who do not know these animals, are not comfortable with these similes. Solomon describes the kind of locusts. Proverbs 30:27: "Locusts have no king, yet they go forth in multitudes." But there are many kinds of these animals, and the Hebrew language has a special name for each of these kinds. Jerome says that the species the prophet is talking about here, the beetles, crawl on the earth more than they fly, and eat everything down to the root, and are an exceedingly harmful enemy of all crops. Without doubt Jerome has concluded this from the circumstances given in the text. For this is approximately how the prophet describes them, and yet they are counted in Moses among the clean animals, that is, among those that the Jews were allowed to eat [Mos. 11, 22].

It will attack you like beetles (Congregare eygo ut bruchus).

It is here the same word in Hebrew, which stands above [P. 3.] soon after the beginning of this chapter: gravis ruinae, that is, a great, numerous heap of corpses of the slain, as I have interpreted it above, following the example of Scripture in the first book of Moses. Therefore, it should have been translated here thus: Gravescere sicut bruchus, gravescere sicut locusta. But that the Latin interpreter has translated by two [different] verba | congregare and multiplicare] is an ill-applied verbosity, for in the Hebrew there is only one and the same verbum [in both places]. They are now words of a scoffer and quite full of derision, as I have said. Therefore the opinion is: Come on, gather yourselves together, make yourselves much, take on a large crew, strengthen yourselves, so that you may strike down the enemy, so that you may do harm, as the beetles and the locusts are wont to do harm and fall in droves on the seeds or trees. But you will try in vain, you will not be able to gather together, since you are scattered as the flying beetles and locusts are scattered. You have no power; all your mightiest have lost their courage, all have become

like women, they are without counsel and strength of mind 2c. as he said above.

V. 16. You have more merchants than there are stars in the sky.

That is, you, Nineveh, are now strong; now act defiantly, hold off the enemy. For now you are humiliated; even though you had such great riches, such great power, even though you have increased and become rich through great commerce, and even though all the cities that engage in maritime trade used to come together at your place, now you are unable to do anything. The roads are deserted and there is much space in the streets because of the small number of inhabitants, whereas before you used to be very populous. It is an exaggerated speech (hyperbole), since he says: "as stars in the sky". This image is often used in Scripture to indicate the quantity and abundance and power of something. In the same way the Lord spoke to Abraham in the first book of Moses, Cap. 13, 16, of the dust of the earth and the stars of heaven, saying that the seed of Abraham would not be less, that is, there would be a great and innumerable descendant from Abraham.

But now they will spread out, like beetles, and fly away.

That is, you are beetles, which fly away, only ready to flee, which scatter. But the Chaldeans are the right beetles, because they gather together; but you scatter, as he lays out:

V.17. Your masters are as many as locusts, and your captains as beetles, which lie down by the fences in the cold days.

He explains what he wants to indicate with the flying beetles, as if he wanted to say: I do not compare you to the flying beetles but to the flying beetles. You do not fly away in heaps with great confidence and do harm, as the Chaldeans do, for you are crawling locusts that fear for themselves that they will perish from the cold; they hide themselves wherever they can, they

do not seek so much to harm as to be preserved by some warmth, that they may live, as he adds here:

But when the sun goes out, they move away.

Jerome says that this is the species which hides itself entirely in fences in cold weather, but when the sun shines warmly, it flies away, and one cannot find its place 2c. Finally, there is a great and exceedingly harsh mockery the word "encamp' in (castrametantur) (for this is how I translate it according to the Hebrew instead of what our Latin interpreter translates: consident), as if he wanted to say: It is certainly an excellent setting up of a camp. since you do not camp against the enemies, but in fences. In this way you will certainly beat off the enemy! Shall this be done by flight or by team? You make your fear your fortress, as follows:

V. 18. Your shepherds will sleep, O king of Assyria, your mighty ones will lie down; and your people will be scattered on the mountains, and no one will gather them.

He gives the reason that he compared them to the locusts flying away, and it is the opinion: Your princes, who should be in the first line, sleep for fear and do not even dare to go out; they hide in nooks and crannies, "they creep", like the locusts in the fences. Everywhere they look for hiding places where they could be safe. Therefore, you will fight unhappily, since there is fear everywhere, the princes take counsel by flight, the people are scattered and wander about without a leader 2c.

V. 19. No one will mourn for your loss (Non est obscura contritio tua).

The judgment of God against you is evident. You have become a spectacle to all, since you

yes, while the whole world watched, you were trampled, and you will not be able to heal this your evil in any way. Your misfortune is evil, so that even the hand of a Chiron 1) cannot lift it; it is done for you. For so much is lacking that some should bear sorrow over this your lamentable misfortune, that "all who hear such from you will clap their hands over you. They will rejoice that thou art stormed. For thou Assur, and thou Nineveh, and all the kingdom of the Assyrians, didst before inspire terror in all, all didst ye attack. Now that you will be disturbed again, they will rejoice and grant you this disturbance and the judgment of God that has come upon you.

Here we see how everything in this prophet is full of consolation, through which the dear God comforts His blessed ones against the power and the will of the enemy. These consolations should also encourage all of us in every adversity, so that we may have confidence and believe that the Lord will certainly not allow the adversaries of the Word of God to prevail against us. For as he had promised Judah salvation. and that the kingdom should be preserved, out of which Christ should be born, and fulfilled his promises, so he made them conquerors of all their enemies, which he here quite evidently showed in the kingdom of the Assyrians, so exceedingly powerful and rich. So we should also not doubt that he will also help us in all distress, whether it be physical or spiritual. For it is still the same God who redeemed Judah, who said that not a hair of our head should fall from his will [Matth. 10, 29].

Wittenberg, July 4, 1525.

Instead of Oüironia manus, the Wittenberg reads: eüirurZi manus.

2. interpretation about the prophet Nahum

according to the Zwickau manuscript. *)

From lectures which began in June 1525 and ended on July 4, 1525. First printed in 1886.

Translated from Latin.

About Nahum.

Preface.

consoler. a) For the prophet comforts the tribe of Judah, which was almost in despair after the kingdom and terror to all neighbors, c) but especially to Judah, which the triumphant enemies mocked and boasted of the very certain victory. These he frightens with

- a) He must do enough for his name.
- b) This the prophets had foretold, and that it should never be brought back. Among these was Jonah, who, sent as an apostle to Nineveh, preached there with great fruit, namely so that the punishment was postponed 2c.
- c) Micah 1, 11. Sirach of the Vulgate): The neighboring house had raised a lamentation because Israel was distraught. This the prophets Nahum, Habakkuk and Zephaniah comfort that they should trust in GOD and not worry about the power of the Assyrians, nor about their own littleness, but look to GOD's power.

The prophet brings his prophecy in line with his |He threatens the Assyrians and uplifts and name, because Nahum means a comforter or a strengthens the fainthearted others with the sweetest promises. For he says that it will happen that the Assyrians will again be weighed down by the of Israel had been devastated and carried away by Chaldeans with a heavy burden. d) For since the the Assyrians. b) This captivity had caused great fear human heart is too weak to bear prosperity in modesty (for such are we by nature, that when all goes well we are hopeful, and when God's scourge ceases, sins heap upon sins), it happens that God punishes the lavish hearts most severely, destroying one kingdom by another, ruining one people by another. For thus he has disturbed the kingdom of the Assyrians by the Chaldeans, the Chaldeans by the Persians, the Persians by

> d) This is the prophet's way of keeping the small part of the people in the faith against God, so that for a short time until Christ comes, the service given to the fathers, to whom it was promised that there would be no lack of one who would sit on the throne of David, would be preserved.

*We have already given information about these lectures in general in the first note to the previous relation. Therefore, it only remains for us to give the necessary information about the codex from which this writing is taken, and to show the location of it in the editions. - This interpretation (this we take from the Weimar edition) is reproduced according to the Zwickau manuscript No. 36, in which we also find Luther's "Lecture on the Book of Judges" (about which we have spoken in the preface to the third volume of our edition, p. VI), as well as a colorful mixture of sermons, letters, anecdotes, and legends. What comes from Luther in it covers three decades. The postscripts are by different hands. From page 63 to 112 is an extremely extensive revision of Luther's lectures on Zechariah, which, however, contains only the first four chapters. Then follows on pages 113 to 131 the interpretation of the prophet Nahum. This is not a direct college booklet, but in the same one, approximately of the nature of the Zwickau manuscript No. 3, in which the lectures from Joel to Micah are contained, is processed. However, this treatment receives a special value by the fact that another postscript, which corresponds in many places with the Altenburg, but especially with the Hallische manuscript, is used in not a few places in the text, but especially for numerous marginal notes. Some of these are, of course, superfluous, because they coincide in content with what the text offers. Our writing is printed for the first time in the Erlanger, exe^. opp., torn. XXVII, p. 7, then, compared anew with the manuscript and improved many times, in the Weimar edition, vol. XIII, p. 345. We have translated according to the latter edition. The marginal notes are indicated by letters, other notes by numbers.

the Greeks, the Greeks by the Romans, the Romans by the Goths and Turks. e) Thus we see that also the kingdom of Pabst is made shaky by the word of God.

In this way, he also predicts here the disturbance of the Assyrian empire, in which-

e) Thus great things do not stand long, because the hearts are puffed up against their creator. Thus the Assyrians, because they had accepted the preaching of Jonah, are in a very good kingdom, but go to ruin when riches flow to them. For it is impossible for nature to keep itself in check in prosperity and good days, that it should not, when the kingdom is thus in bloom, exercise all evil.

chem Nineveh was the seat of the kingdom, where Jonah was sent and brought them to repentance, and caused the punishment to be postponed but not cancelled. For seeing that GOD was reconciled, they were turned back to their former life, namely to their former vices, by the postponement of the threatened punishment. For this reason, he says, it will happen that they will be weighed down with a heavy burden, and the people of GOD will be freed from this burden of bondage. This is what he says in the beginning: "This is the burden over Nineveh" 2c.

The first chapter.

book of the prophecy of Nahum of Elkos.

As if one said in Latin: Liber visionis Nahum Helcosensis (of the city, as Micah got the name Moraschites from Maresa) de onere, quod futurum est super Niniven (the book of the prophecy of Nahum, the Elkosite, of the burden that will come over Ninevehl. 9) This burden the Ninevites will not be able to cope with, nor will they shake it off with any natural powers, but will succumb under it and be destroyed.,

V. 2. The Lord is a zealous God.

These words seem to be cold, but if you look closely at the matter, that is, the present calamity, they are very glowing words by which he directs the downcast to hope and frightens the stiff-necked godless enemies, since he says he is a zealot.

f) Here the prophet first calls his prophecy "a burden", namely, which the Lord has laid on them. It is a comfort that he says: "the burden on Nineveh", as if he wanted to say: The judgment will turn; team. you will be delivered, but those will be oppressed. - I like the opinion of Jerome, that "chon Elkos" is the name of a small place, not of the

g) Nineveh was the capital of the empire of the Assyrians, which Ninus founded. That means: the beautiful one, "beautiful city" or "beautiful castle"

V. 1. This is the burden over Nineveh, f) and the God, who has zeal and careful regard for His own, who cares for His own, and for whom He is a zealot.

The Lord is an avenger, yes, an avenger is the Lord and wrathful.

With these words he insists that one should trust in God,i) who will punish the enemies severely, as much as everything seems to be against it. For this doubling of the words promises the most certain salvation and the quickest help. For it is well known that the repetition of the same thing

in the holy scripture is an indication of certainty and reliability. Gen. 41:32: "But the fact that Pharaoh dreamed another time means 1) that God will surely and quickly do this."

h) The people of Judah are fearful; those are secure, powerful, and consider the wretched yeast as nothing. See the mockery of Rabshakeh Isa. 36, 4. ff. - But these could not believe that GOD would take vengeance on such an exceedingly powerful kingdom. Hezekiah and the godly Jews receive this word with joy, "there belongs" faith. He did it and will still do it, that he beat a great multitude with a small

i) Such things we shall take to God; if we had faith and spirit, we would do it. - He is a zealot and holds fast to his anger; he will not let it go until he has given vent to his wrath.

1) Weimarsche: judicium instead of: indiaium.

The Lord is an avenger against his adversaries.

The kindness of God is exceedingly great that He joins with us and says that our enemies are His enemies. j) Dear one, what more effective or stronger consolation can there be than to hear that God is on your side and is your covenant companion in battle? Who should not blow himself out in exceedingly holy hope in GOD against his enemies, boasting and exalting himself? if only he believes that what is said here is true: "He is an avenger against his adversaries"? So also to Abraham it was said, Gen. 12, 3: "I will bless those who bless you, and curse those who curse you." Likewise Gen. 26:24 [to Isaac], "Fear not, for I am with thee." This also they confessed who otherwise did not favor Isaac, saying [Gen. 26:28.], "We see with eyes to see that the LORD is with thee."

V. 3. The Lord is patient and of great strength. k)

Here the nature of God is described, who proceeds slowly to vengeance and does not punish immediately, but lets the power of the wicked grow to the highest, so that he finally helps at the right time.

1) We would like a thing to be destroyed before it is begun, but he is slow to anger. With these words he answers the objection of the wicked, who were puffed up by the confidence in their powers and might

j) "They have not fenced well." - This is a great pride and glory for the weak. 2 Mos. 23, 22. it says -. "I will be the enemy of your enemies" 2c. - These are all terrors that he thunders to frighten the enemies of God's people, to encourage and raise up the weak and to frighten the mighty. - Whoever believes that God is ours "must also believe" that our enemies are God's enemies 2c., "it all depends on faith"

k) His nature is such that he is long-suffering and of great strength, "he does not put his strength into a small thing." Thus: The LORD is slow to anger and of great power. - This for the sake that we may have good hope, and the adversaries may be terrified when they come to know God's nature 2c. Here is a description of the nature and character of God, "what manner of man he is, and what is his nature." This is how Paul treats this passage, Rom. 2, 4.

 God is doing great things that would not happen if everything did not stand in despair beforehand. against Judah: nothing less would happen than that they would be saved. Well known are the extremely ungodly threats of Sanherib against Hezekiah, Isa. 36 and 37:^m) Do not be deceived by your God, in whom you trust. [Cap. 36, 18.:] "Have even the gods of the heathen delivered every man his land out of the hand of the king of Assyria?" 2c. [V. 19.:] "Have they also delivered Samaria out of my hand?" 2c. Against these fiery darts of Satan a servant of God must be well armed, that he may know God's way, who does not at once set his purpose in motion, as men do, or does not at once give vent to his anger, but is slow to anger and in the meantime gives room for repentance, as Paul says, Rom. 2:4: "Or despisest thou the riches of his lovingkindness and longsuffering?" 2c. This kind of God the wicked do not know, but, being caught up in present things, despise the threatenings of God. For the Assyrians saw that they had devoured the greater part, namely the ten tribes of Israel, therefore they presumed that they would devour without any effort also the smaller part, namely the remaining heirs of the Jewish land. That is why they continue and decide to break through, guided by human advice. Therefore, whoever wants to know God must know Him correctly. Since God has great power to accomplish what He promises, it is necessary that He does not concern Himself with small things. Therefore, he allows the cause and the persecution to reach the highest danger, where he then shows his strength and his power in difficult things; as it is written of Pharaoh [Ex. 9, 16.ft "Therefore I have awakened you, that my power may appear in you."

Before which no one is innocent. 1)

According to the Hebrew: Innocentans non innocentabit. It is a Hebrew way of speaking:

- m) Hezekiah trembled. There was nothing before his eyes here but disturbance, and worse than that which took place in the kingdom of Israel.
- n) Or like this: He will afflict him and will not find him innocent. All this is for our consolation. And this is our consolation against the princes and bishops. My cause is just, however much it is condemned, on the other hand, their cause is condemned, however much it is thought to be just. Our innocence must be suppressed and known to God alone, but condemned in the world.

innocent. A similar Hebrew idiom is Ps. 49:8 according to the ways of men, but his ways are in [according to the Hebrew]: a redeeming brother storm and weather, so that the whole world will cannot redeem, for which we simply say, "A brother blanch and tremble with terror when he comes. cannot redeem." So here it should simply have been said: he will not make innocent or reckon innocent. °) The same is what Moses says Ex. 34:7: "Before whom no man is innocent." So he says here: When God shall come out of the dust of his feet, "so that it even dusts visitation upon his adversaries, he shall count no man innocent. P) For the adversaries boasted of their innocence, and that they persecuted the people of Israel by God's command. For well known are the words of Sanherib Is. 36, 10: "The LORD said to me, 'Go up to this land'" 2c. This presumption and carnal certainty is in all the wicked, that they think they are doing God a service by oppressing the godly. The godly, on the other hand, are afraid, 'therefore the latter have need of comfort, but the latter of threat. q)

He is the Lord whose ways are in weather and storm

Here is a description of the power and effectiveness or the strength of God. s) For he wants to indicate that his power is so great that no power of men can be compared to it, as much as the powers of all in the whole world combine into one power.

- o) That is, he makes no one innocent, The Lord is such that no one is innocent before him. He deals with them so that they may know that they are exceedingly guilty.
- p) First, "God" is longsuffering, "tarrying" with the wicked; second, "making their thing great"; third, He allows them to boast of their righteousness and holiness. "Where will we go out?" He does not do otherwise, but when he comes, he considers no one innocent. "When he turns the page," then we see what kind of God we have had.
- q) "want to be pious about it, indeed they must be holy." r) That is, he breaks through, no one can resist him.
- s) As if to say: The vengeance of God on the adversaries is greater than we could think of or desire. Our vengeance is a straw, God avenges in such a way that he cannot be resisted with any advice. His vengeance is, as it were, a storm and a weather, which, when it comes, shakes heaven and earth. Where are the powers of men then? Then all will be terrified, even if there were a hundred worlds. - These are mighty words of threat against the great empire of the Assyrians and a consolation for the small people.

he will not consider innocent, or: he will not find unite. For he will not fight with swords or weapons

And under his feet thick dust.

That is, when he walks along, a cloud seems to behind him like a cloud," as cows do when they enter the city, or a storm tears the dust here and there by its impetuosity and whirls it around.

V. 4. who chides the sea and makes it dry.

From the happened event he proves the greatness of the divine power, t) as if he wanted to say: You will have such a God who can dry up the sea. What is impossible in the nature of things is possible for him. And in this way he seeks to raise the weak hearts of the afflicted people to trust in God alone, so that they will have such confidence in God: since he did this in the past, why should he not do it today as well? And this is the right custom of the miracles of God. Therefore it is said in the Psalm [Ps. 119, 52.], "O Lord, when I remember how thou hast judged from the world, I am comforted."

And all the water dried up.

He can make the rivers a desert without water, in turn turn the arid land into water lakes 2c. u)

Basan and Carmel pine away.

From known and neighboring places he takes a general saying and exhortation, as if to say: From those places which are exceedingly rich in pastures and trees, he can make barren fields

t) This is the example of the Red Sea, as if he wanted to say: God once made the sea dry, "how do you think about the journeyman? If he did it once, he will be able to do it more often. Why then, O Judah, do you mistrust your powers? See what kind of God you have! - He covers the examples and makes them general descriptions.

u) They are simple histories, not allegories. - Once he made the Jordan dry 2c.

that Bashan also has its name from fatness. But if God does not give them prosperity, they immediately become barren.

And that which flourishes on Mount Lebanon languishes. V)

Instead of Et flos Libani elanguit, it should rather read: What sprouts or blossoms there, "the plant fills

V. 5. The mountains tremble before him and the hills melt away. ")

There is no God in heaven and on earth who is able to do this except our God. x) This is known.

The earth quakes before him. y)

That is [according to the Hebrew the earth is exalted or rises, "it is moved." 1) "For this the world circle, and all who dwell in it."

V.. 6. who can stand before his wrath, and who can abide before his fury? 2)

That is, he does everything according to his will; his counsel cannot be hindered or his will resisted. a)

His anger burns like fire, and the rocks crack before him.

He also destroys all the rocks. b)

V. 7. The Lord is gracious and a steadfast (confortans)^c) in time of trouble.

Here a clear and obvious comfort is given to the godly. For he says that

- v) That is, everything that grows on Lebanon, that is, all abundance, he can destroy. All this is for the comfort of the fearful and the terror of the proud.
 - w) or become liquid, or melt, "melt and become soft".
- x) Such is the Lord who will protect Judah and destroy the Assyrians by making the mountains tremble.
- y) Summa Summarum: He has everything in his hand. His counsel cannot be prevented; he nullifies all the counsel of the mighty.
 - 1) The following is drawn in the Weimar to the next keyword.
 - z) That is, who can endure, who can persevere? a) All this is for the comfort of the oppressed.
- b) Like this: When his anger flares up like fire, the rocks will be destroyed by him.
- c) seonkortansl or ack eonkortancknna.-He addresses the words to Judah.

make. For these were exceedingly fruitful oerters, so the Lord is good and mild, "lovely and kind" to comfort in time of need. For just as he is hard and severed) on the wicked who abuse the things that go according to their will, so on the other hand he treats kindly the godly who are oppressed by adversity. Therefore, as often as a tribulation comes, the eyes must not be directed to the misfortune, but to the goodness and the gracious will of God. But this kindness is not perceived apart from the affliction. God does comfort, but appropriately it is added: "in time of trouble" or tribulation. He is indeed a helper, but at the right time; he would be there at the wrong time if there were no misery. Hence it is said in the 50th Psalm, v. 15, "Call upon me in time of trouble, and I will deliver thee." This saying is to be understood as lifting up the consciences of those who have wavered, either through sinse) or through some other adversity, so that in this tribulation they may have a lovely sight or spectacle, namely the goodness and will of God, that they may know that it is through God's good will that they are thrown into this misery. Blessed are those who believe this for certain, namely that the Lord is good and kind, since the tribulation will serve them for the best.

And know them that trust in him. 1)

This is the nature of God, who neither sleeps nor slumbers, but watches everywhere, has a watchful eye everywhere and cares for His own. 9) Therefore the believer is sure that God has a watchful eye on him, who said [Ps. 91, 15]: "I am with him in trouble", likewise [Ps. 1, 6?: "The Lord knows the way of the righteous, h) but the way of the wicked perishes."

- d) strong and terrible
- e) Sin is not sin if it is not buried and dead, that is, if it is not felt in the conscience. Tribulation and death awaken sin and the power of sin. Therefore, man should then turn his heart and mind away from sin and look to the goodness of God.
- f) [Instead of: Lt 8M6N8 8p6rant68 in 8"1 it should read: Dt NO866N8, qui oonüctunt in so.
- g) If the human heart can persuade itself that God cares for it and does not forget it, such a person is victorious, not only over the king of Assyria, but also over Satan.
 - h) He knows which ones trust in him.

V. 8. when the flood overflows. ')

These are words full of consolation, since he says that this affliction should not last long. But it is "overflowing" that we are overwhelmed with innumerable troubles "when a great evil or misfortune overtakes us". Thus it is said in Isaiah, Cap. 28, 18: "When a flood comes, it will crush you."

1) Likewise in the 32nd Psalm, v. 6: "Therefore, when great floods of water come, they will not reach the same." But this increases the courage and restores it, that he says it will not be a continual flood, but a temporary one. "It rushes over." ^j) So it is said in Proverbs 2) [Cap. 10, 25.], "The wicked is like a weather that rushes over," but to our eyes it appears quite differently.

Thus he puts an end to the same (consummationem faciet loci ejus). 3)

That is, it is he who will put an end to the flood of misfortune, for he is the Savior of all. - *loci ejus*, he that is, wherever a flood comes upon the godly, he will make it flow away and pass over, if the godly only persevere, knowing that this has happened to them out of God's 4) good pleasure.

But he pursues his enemies with darkness.

In Scripture, darkness means adversity and tribulation, as light means well-being.

- i) [Instead of: M in Mnvio prastsrsnntsf it should rather read: "When the tide runs over."
- 1) So set by us according to the Bible. In our original: non vsniot super nos etc. See the note on v. 8 in the previous relation.
 - i) "It is a transition."
- 2) In the original: in krover, which is added in the Weimar edition: in proversdiof; the Erlangen edition has left it unadded, but both editions have in the margin: "ls. 57, 20." We think that in ?rovsrbn's is to be read what the Altenburg manuscript also offers. Against the quoted passage of Isaiah speaks especially that psrtrunsirs is not written in it, which is important here.
- These words are not highlighted as keywords in Weimar's, but are attached to the preceding.
 - k) rather: in loo.o ofus. "It must perish in the same place."
- 4) Instead of äoi would probably be read. After that we have translated.

and success, as, Proverbs 13:9: "The light of the wicked shall be put out.") For he wants to say: There will not be a transition or an end, but the adversity will continue.

V. 9. What do you think against the Lord? m)

After he had spoken of the greatness of the power of God to the terror of the adversaries, and of the goodness of God to the comfort of the godly, he now suddenly turns to the adversaries and says: "You intend to destroy this kingdom, where God's service and God's word is, but your remembrance and counsel, which is against the Lord, that is, against the people in whom the Lord is, will not stand, but will be turned against your head, because

He will put an end to it, the misfortune will not come twiceⁿ) (duplex tribulatio).

Or thus: He will make an end, another tribulation will not arise, that is, this tribulation will be ended and Judah will be saved. o) There will be no second tribulation, namely in this war, at this time when this flood is over, because the prophet speaks of his time when he preached or prophesied such things. But he does not want to claim that no plague should ever come in the future. So you also read in the 2nd book of Kings, Cap. 6, 23: "Since that time the men of war of the Syrians came no more into the land of Israel", while immediately it is added [v. 24]: "After this it came to pass that Benhadad king of Syria gathered all his host together, and went up" 2c. Thus it is said here, "The persecution shall not come to strength or prevail," but the LORD will make an end of this trouble, which ye think against the LORD. For they had devised counsels which they could not carry out, that is, vain and trifling ones. For in the midst of their schemes, the wicked will become

- I) If this were so suddenly before our eyes as we wish, it would not be a miracle.
- m) and against the people of God? He prophesies in exceedingly great certainty of this promise, which he gives to the godly, and of the threat.
 - n) or: once again.
 - o) "will no longer be plagued by you".

become disgraceful. We see that this is what has and five and eighty thousand men. And when they arose happened to our false prophets, in whom God has set early in the morning, behold, they were all dead bodies" before us His judgment. You will also see it happen to 2c. Who among men could have accomplished this so our princes who persecute the Word of God and the swiftly? The inhabitants of Jerusalem would not have Gospel. After they have raged the most, then suddenly their destruction will befall them, for [Ps. 55:24.]: "The Now where is the ungodly certainty and presumptuous bloodthirsty and the false will not bring their lives to the boasting of Rabshakeh? This is what is said in the Psalm half."

V. 10. For as if the thorns, which still grow in each other and are in the best sap (sic) 1) convivium eorum pariter potantium), are burned like completely dry straw. p)

Thus [it should read according to the Hebrew]: While still the thorns are tangled in each other, and they drink in their carousals, they will be consumed like all dry straw. 9) It is a diminution by which he belittles the forces (a te exibunt). For it is exire to draw back, to leave, "to and power of the Ninivites. For he compares all the assembled power, all their warlike armor, not to a stone, or a log, which might burn a little while, two or three praevaricationem). hours, but to straw, which in a moment is burned all up by fire. Such a one is the great king, as straw against fire; so easily, therefore, will he be made nothing, as dry straw is consumed by fire. This is an extraordinarily hostile diminishing speech among the adversaries. But he calls the combined forces and troops of the Assyrians, which raged against the people of God, tangled up in thorns. -

In convivits [in their feasts], that is, if they were well feasted, that is, if they had indulged in royal revelry and boasted surely of victory, then they should suddenly be destroyed in a moment; and this prophecy did not lack fulfillment. For we read that it happened this way [Isa. 37:36]: "Then went forth the angel of the Lord, and smote in the camp of Assyria one hundred

been able to kill so many bound calves in the same time. [Ps. 1, 6.]: "The way of the wicked perishes." This particular history must be drawn to all general consolation, for it is all written for our learning [Rom. 15:4].

V. ii. So will be the Schalksrath who comes from you (a te exibit) and thinks evil against the Lord. r)

A similar way of speaking is Is. 49, 17: "Your builders will hasten, but your breakers and destroyers will depart" troll and lift away." "The Schalksrath" (mente pertractans According the Hebrew: consiliarius Belial. "Belial" "the useless mouth". The Latins call such a one: hominem nihili. For Belial is a man who is of no use to anyone, but lives only to harm others; "a useless man. As if to say, "Shut up the useless Rapsaces," who was a blasphemer against Judah and King Hezekiah in an ungodly way.

V. 12 Thus saith the LORD; They come armed and mighty as they will.

Here he addresses the words to the kingdom of Judah, so that he may comfort them, saying even now: Even so perfect, even so wise, even so well armed and warlike, that everything agrees with each other, and they agree very well with each other, that nothing is lacking in the things that are required for an exceedingly good armor of war,s) they still will not succumb, but perish, because he who is in you is greater than he who is in the world [1 John 4:4].

- r) That is, to do evil to the Lord, that is, to the Lord's people.
- s) do not be afraid,

¹⁾ Weimarsche: 8icmt.

p) (arilUMts that is, which is completely arid.

q) He uses very contemptuous words and despises such a great enemy extraordinarily. He calls him thorns, which are not good for weapons, and only useful "to eat and drink.

Let them be handled (attondentur').

This [attondere] is a prophetic word, which is often in the prophets, as, Is. 7, 20.: "At that time the LORD will shave off the hair by a hired 1) clipper" 2c. Likewise Isa. 3, 17: "The LORD will make the crown of the head of the daughters of Zion bald." Therefore this shearing and cutting off is nothing else than that the people, who were around the king, should be killed. For according to the prophetic way, to shear the people is to cut off the people. For the hair of the feet is the lowest and the common people, the beard (crines) or the head hair is the noble and great of the king. The meaning is: "He will shave the king's beard away so smoothly that nothing will remain there." For this is what happened to Sanherib, king of Assyria. For after the people were killed by the angel, he himself came alone as a fugitive to his land. Therefore he also says:

And go there.

Or simply [instead of pertransibit] transibit, that is, he will go back, "he goes his way".

I have humbled you, but I will not humble you again.

Now was the proper time for me to afflict and humble you a little, but the hour will come for you to be saved again and for your evil to be laid on the head of your enemies.

V. 13. Then I will break his yoke that you bear, and I will burst your bands^t).

You have the same opinion and the same words in the second Psalm, v. 3. "Let us break their bands, and cast from us their cords." ^{u)} It is therefore "break the yoke and rend the bands" to shake off the yoke of dominion and loosen the girdle of kings [Job 12:18. Vulg.], that he [the Assyrian king] had no right to compel them.

- Instead of acuta in the text, the Vulgate reads conducta. Likewise in the Altenburg manuscript.
 - t) with which he oppressed you,
 - u) This is a description of the liberation of the people of GOD.

V. 14. But against thee hath the LORD commanded that none of thy name's seed should remain. Y)

Here the Lord passes from the Jews to Sanherib and says: Everything that happens, happens according to the regulation of the word of God. "He has commanded", that is, he will accomplish something by his word, "that none of your name's seed shall remain". As if he wanted to say: Almost all the work of all nations you have harvested, that shall be no more. That is nothing else said than: You shall be king no more, you shall receive no more tribute. For all that is sown is sown by the king's authority. ") For the bodies and the goods of the subjects are in the power of the king. The right of the king is described in 1 Sam. 8, 11. ff.

From the house of your God I will cut you off. x)

This was a very certain prophecy, which foretold such certain things about an uncertain outcome, and yet the thing itself confirmed the truth of the prophecy. For after he came as a fugitive to his land, having lost his people, he is killed in the temple by his sons, 2 Kings 19:37.

The idols and images I will make a grave for you; for you have been brought to nothing^y). .

That is, you will be buried among idols and images, and you as an idol will be buried among idols. For thou art worthless, that is, thou shalt not be buried in the tombs of kings, for thy body will not be honored; but thou shalt be buried in the house (eultu) of thy gods. That he was worthless and without reputation can be inferred from the fact that he was killed by his own sons, who undoubtedly did not tolerate this horrible outrage against their father, the king.

- v) snon 86iMnal)itur6X Homilie tuoj or: ut of seminetur.
- w) yes, for the kings themselves are sown.
- x) You shall not be lord in Judah or in any land on earth. y) sinUouorutnsz or Unwerth (vilis).

They would have taken it, if they had not known that they would make it thanks to the crowd. And the king had incurred this tremendous hatred of his own by bringing so many thousands to ruin.

Cap. 2, 1. Behold, upon the mountains come the feet of a good messenger preaching peace. 2)

If he did not speak here of the gospel, which should be spread into the world through Christ, then this is nowhere expressed in this prophet. a) But I do not want to impose Christ where he has not inserted himself. I maintain that I understand the prophet to be speaking here of the good messenger in particular, by whom it is to be announced that the enemies have been defeated, the spoils have been taken, peace has been restored, as if he said: "Behold, on the mountains, that is, in Judea, which is a mountainous country, a new rumor is being spread, in which it is preached that the enemy has been defeated, the army has been put to flight, the besieged city has already been liberated. This glad tidings will make the defeated glad. For "behold" is the word of one rejoicing and exulting: "They shall shout hoia, hoia, and the shout shall be heard now and then on the mountains." You have a similar way of speaking Luc. 1, 65.: "This story was all resounding in all the mountains of Judaea." The evangelist could not avoid this Hebrew idiom. - "Peace," "that it may go well," as if to say, "There will be joyful shouting in the land."

Keep your holidays, b) Judah, and pay your vows, for the mischief will no longer come upon you; it is even cut off.

"The holidays" which you could not celebrate before, because of the presence of the enemy who threatened you with destruction; for he will not return, this useless man, to plague you, because he is completely eradicated. And the prophet does not speak of his time as if he wanted to indicate that the enemy will never return forever. For this would be false, for after Hezekiah's death they returned, and so this is said of the messenger of the present peace. Whoever wants to apply this passage to Christ's gospel in general opinion, may do so; I have nothing against it. For the gospel is good news spread throughout the world, by which is announced the forgiveness of sins, victory over death, Satan and hell, and peace of conscience, and that now this feast is to be celebrated with joy of heart, and the vows are to be paid with thanksgiving. This feast, being weighed down with the burden of the law, we could not keep under the law, nor give thanks with a voluntary heart from the bottom of the heart. But "paying the vow" is nothing other than praising and thanking God for the benefits received. "For the devil will come upon you no more," that is, the devil with the whole host of hell has no right over you forever. For death is swallowed up forever, Isa. 25, 1) 8. and the great supper is prepared, a fat meal, for a fatted calf is killed, Christ, 2c.

So much for the first chapter.

b) or your parties.1) In our template: Lsa. 5.

z) sannuneiantis? who preaches or proclaims.
a) We are convinced that all prophets have inserted something of

The second chapter.

certainty.

V. 2. the scattered will come up against you.

[Instead of: Ascendit, qui dispergat coram te) it should rather read: For the disperser is coming up against you, that is, the king of the Chaldeans, Nebuchadnezzar. For your troops, which you will send out of the city, he will scatter and drive them apart.

And besiege the fortresses.

That is, he will lock you in by siege and deny you exit.

But yes, berenne the roads probably.

Now he mocks them, as if to say, "Prepare now the shield watch and be (bit) careful." For you know that this is the custom in war, that scouts are appointed to watch the crossroads and the roads, so that the enemy does not bypass them with deceit.

Equip yourself in the best way and strengthen yourself in the most powerful way.

That is, exert your forces, show your strength, now act manly, "now be strong and bold". In this way he shakes up the Assyrians who are in misfortune.

V. 3: For the LORD will reward the stewardship of Jacob as he rewarded the stewardship of Israel.

According to the Hebrew, rather: for he has quieted or subdued the hope of Jacob. The prophet, mindful of the reproach of the adversaries, brings it back upon their necks. For they reproached them, saying, The Lord hath quieted the hope, that is, the glory and the splendor of Jacob.

Here he begins to describe the captivity of kobs, he did not make the glory of Israel cease or be Nineveh and to depict it, as it were, before their eyes. silent. But the kingdom of Israel had already been And what the prophet had seen through the spirit in devastated by the Assyrians and the ten tribes had the heart as future, he presents here before their been led away to Assyria. But that "hope" here means eyes as it were a present thing, because of the the splendor and glory of the kingdom is clear from Exodus 15:1 (according to the Hebrew): "He acted hopefully" 1) 2c. It is therefore here the repetition of the boasting and the blasphemy of the Assyrians, just as if they said: The glory and all splendor of Israel we have turned into disgrace by disturbing the kingdom, in the same way we want to do it also with the kingdom of Judah. This impious and blasphemous speech he now puts upon them.

For the rejecters will pick them off and spoil their fiber.

So it should read: Since the disturbers had disturbed them^c) and had corrupted their fathers (propagines). But the "fathers" he calls the descendants and the generation, which is reproduced after the manner of the seedlings (propaginum). So also the people of Israel is compared to a vine, Ps. 80, 9. 12.: "Thou hast brought forth a vine out of Egypt, and hast forsaken the heathen, and planted it" 2c. "Thou hast spread out his plant unto the sea, and his branches (propagines) unto the waters." He wants to say here therefore: The Assyrian has left no remains in the country Israel.

V. 4. The shields of his mighty men are red,d) his army looks like purple, his chariots shine like fire when he wants to strike.

Here he now begins to describe the armor of the king of the Chaldeans, Nebucadnezzar, and presents this army with terrifying words as if it were present.

¹⁾ The Erlanger has here (incorrectly) Lxoä. 18, 11. in the margin.

c) namely the Israelites.
d) (Instead of isultus] rather: "are red". - (In eoevielmehr: "like

Since he says that all weapons and all war equipment are of red color, he threatens bloodshed and indicates blood by the color. And the chariots are like torches in their impetuosity, "it all wants to be fire". For the shields and the chariots give and show a kind of image of flying torches, "they therefore flutter as fiery torches".

Lift your skewers.

[Instead of et agitatores consopiti sunt, it should read: And the spears are brandished, or: the lance bearers brandish their spears, that is, they shake the spears, so that they instill terror in all and despair of salvation by their warlike behavior, since the spears are moved and tremble in the hands of the men of war.

V. 5. The chariots roll along the alleys.

[Instead of in itineribus conturbati sunt] it should read thus: on the roads or on their course they are in confusion, "they do not go along after the line, as the peasants go to market," but go along as it were furiously without order, and keep no line. "With heaps they fall along."

And rattle on the streets.

[Instead of quadrigae collisae sunt in plateis] it should read: They rattle in the streets, namely before their crowd and violent impetuosity they make noise and rage against you.

They look like torches and drive under each other like lightning.

[Instead of Aspectus eorum quasi lampades, quasi fulgura discurrentia] it should read: They look like torches and like lightnings striking each other. The prophet wanted to depict with very significant, full and emphatic words the fierceness and violence of the rushing army, that they crowd one against the other before great multitude and fierceness, with which they advance against their enemies, so that there is no hope of escape or salvation. e)

Hitherto he has described to us the readiness of the king of the Chaldeans to make war on Nineveh. Now will come a description of the fear and flight of the Assyrians, and of their exhaustion in their ways; how the king will appeal to his heroes for help: but in vain will he undertake all.

V. 6 But he will remember his mighty ones.

As the Chaldeans approach, the king will begin to call his mighty men and say: Where are now my heroes and great men, who have hitherto done such glorious deeds in war? "Then it will come to him at home 1)." But the Hebrew word XXX does not actually mean a strong one, but a glorious and glorious one, "excellent." Ps. 16:3: "For the saints that are upon the earth, and for the glorious."

But the same will fall where they want to go out.

They will fall in their ways or in their footsteps or in their walking, that is, wherever the Assyrians want to go, they will fall.

And will rush to the^f) wall and to the screen, since they are safe.

Or: They will build an entrenchment. The spirit in the prophet mocks the pusillanimity of the Assyrians. "Ei, how they give heel money and beat with the heels behind them!" They are so fearful that they do not dare to fight with the enemy, but run to the defenses and seek hiding places where they may hide. They stay inside the walls, they do not dare to go out.

V. 7 But the gates of the waters are opened.

[Instead of apertae sunt] it should read: they will be opened. What he means by "the gates by the waters" I cannot say for sure, unless he means that he is an-

e) All this is said by the prophet for the comfort of Judah.

The Weimarsche notes, "Or is [instead of 'hauß'] halß to be read?"
 f) ejus is not there [in Hebrew].

to show that Nineveh was [artificially] surrounded with water (fuisse irriguam). For great cities are built along rivers that flow by or through them, as if to say: the gates of the waters, which are usually inaccessible to the enemy, are now opened and are open to the enemy, so that he has access without any obstacle.

And the palace will go down.

[Instead of Et reginae captivae ascenderunt, et ancillae ejus minatae ibant in voce columbae, tympanisantes super corda sua it should read: The royal castle 1) is disturbed. "The temple he has crumbled." The temple or rather the castle, that is, the most principal building of Sanherib falls down without the hand of the Assyrians, or will be razed to the ground, that is, all protection falls away from it.

V. 8. the queen will be led away captive, and her virgins will groan like doves and beat their breasts. 2)

It is said thus: Et reginae captivae ascenderunt, et ancillae ejus minatae ibant in voce columbae, tympanisantes super corda sua. "How mocking is the prophet!" The prophet mocks captive Nineveh with bitter derision, saying, "The queen who was once exalted in glory and splendor is now exalted in shame and disgrace. As if he wanted to say: "Women's shreds, 3) come up, let yourselves be seen." But they are called queens because they are wont to stand with their kings, Ps. 45:10: "The queen standeth at thy right hand" 2c. And the maidservants or servants shall beat upon their breasts, "they shall fell 4) upon the breast." Whereas before they performed round dances with timpani and zithers in great joy and delight, they will now be led away into harsh captivity, and will go by beating their chests, not unlike the way one beats timpani. This is a bitter mockery of the spirit, because this is the

Meaning of the Hebrew word that it indicates "cramming," as can be seen from Ps. 68:26: "Among the maidservants who cram."

V. 9. For Nineveh is like a pool of water. 9)

He compares the captured and devastated city to a pond whose water, when opened, runs away and flows away. Thus the people flee, since the city is destroyed, "as when one cuts off a pond, the water rushes away" 2c.

But the same will have to pass away. Stand, stand (they will shout); but no one will turn back. h)

That is, all will seek their salvation, not in arms, but in flight, but even if they are called or recalled from fleeing, they will not obey that they should return.

V. 10: So steal silver, steal gold.

The Assyrians had snatched goods from almost all peoples and kingdoms. Now they themselves are open to the enemies for booty. For the empires are nothing else than mountains of robbers [Ps. 76, 5] or mighty plunderers ([montes] praedationum), and the princes of the thieves are companions [Is. 1, 23]. Augustine says: Great empires are nothing else than great bands of robbers.

For here is no end of treasures, and the quantity of all delicious gems.

It is said: "There is no end of goods, that is, of portable things; it alone is full of precious jewels. The prophet continues with his mockery, saying: "So great is the wealth that is gathered in this city that the city is hardly able to contain such great wealth. "Dear, make a little room in the city, it is too full." As the robbers of the merchants mock and say, "The bag is too heavy for you, I will make it lighter for you," so here is the mockery of the prophet against the Ninivites.

- g) And Nineveh, its waters are like the waters of a pool.
- h) and they will flee.
- i) this word is missing in the old translation.

¹⁾ In the Weimarschen: rscho instead of r[Ma. This is not a misprint, because the Erlanger reads like this, too.

²⁾ Vulgate: tÄ naiiss eaxtivus akäustus sst, st ansillus sfus iniriaüuntur Mmsntss ut Columbus, ruuriuui-antss in eorckikus suis.

³⁾ In our template: "frawe fetze".

⁴⁾ In the original: "yhn", which is them - themselves.

V. 11. But now it must be purely read and plundered.

[Instead of Dissipata est et scissa et dilacerata est] it should read: it is desolate, emptied, destroyed. Desolate, namely, because the citizens are expelled; emptied, by the taking away of possessions; destroyed, by the tearing down of the buildings.

That her heart must despair.

Instead of cor tabescens, it should read: et cor liquescens, that is, it perishes with fear.

The knees are shaking.

It should be called: and is said to be a shuddering, that is, a trembling in the knees or a dislocation.

All loins tremble.

That is, there should be no strength but weakness in the loins or backs of all.

And see all faces pale, like a pot.

should be translated thus: Et facies omnium congregentur in ollam or sicut olla. We have this figure of speech also in Joel Cap. 2, 6. I see that it was proverbial; but what it actually means I do not yet know sufficiently. Some say, "All faces will be blackened," that is, they will mourn and be saddened, so that they will also become black as a pot because of fear. But I suppose the prophet meant to indicate this: just as meat is cut up, thrown into a pot and boiled, so they will be weighed down, afflicted and boiled by constant tribulations and distresses.

V. 12. Where then is the dwelling place of the lions and the pasture of the young lions?

Here he sings a song of jubilation and victory of the exceedingly powerful king and his princes. But he compares the king of the Assyrians to a lion, and the princes and great ones of the same to the young lions, who have so far robbed all the goods of others and have directed their attacks on the property of others, not to As a lion, he robs and makes a prey of whatever comes in his way, and is not afraid of anyone's confrontation: so those exceedingly powerful princes have fattened themselves with the wealth of all peoples, which they had stolen with weapons of war.

As the lion and the lioness walked with the young lions, and no one was allowed to shoo them.

Instead of: Ad quam ivit leo, ut ingrederetur illuc catulus leonis, et non est, qui exterreat, it should read thus: In quod ivit leo, ut introduceret illuc catulos leonis, et non est, qui exterreret. The king had his walk in great security and confidence, relying on his very powerful and at the same time very valiant kingdom, not unlike a lion relies on his den. For ire in the holy scripture is "to walk" and to have one's dwelling place in a people; likewise, to administer a public office. Deut. 23:1: "There shall no man be cut off from the congregation of the Lord.

V. 13. But the lion robbed enough^j) for his young, Anstead of Et facies omnium sicut nigredo ollael and choked it to his lionesses.

He persists in the parable: Just as a lion robs in order to distribute it to its young and to the lioness, so also this kingdom had robbed the possessions and goods of other kingdoms in order to distribute them to its children and grandchildren. "To the lionesses," that is, to the queens and most distinguished women, he gave the booty he had made after the enemy was defeated. This is it that he says: "His dens he filled with robbery, and his dwelling with that which he had torn."

V. 14. Behold, I will be upon thee, saith the LORD of hosts, and will burn thy chariots in the smoke, and the sword shall devour thy young lions. 1)

That is, you who until now lived in the light and in a great glorious name and dignity, will now perish with your power "in smoke", that is, with disgrace. And

- j) 66pit kutkaienter or raxmit sutis. Immediately following: nseavit or intbrkeoit.
- The beginning of the interpretation gives exactly this translation of our Bible instead of that of the Vulgate, therefore we have omitted the same.

Your young, that is your princes, will be eaten by the sword, that is, they will be killed to you.

And I will put an end to your robbery on earth, and the voice of your messengers shall be heard no more.

And the voice of thy messenger shall be heard no more, that is, I will not hear thy

The kingdom will come to an end. For thy princes shall be slain, the spoils shall be divided, thy power shall perish, even thy renown shall be diminished, and thy messenger, that is, the command of thy authority, shall not be heard, "thy commandment shall no more be heard."

So much for the second chapter.

The third chapter.

This chapter is easy, only that the understanding of the words causes us some trouble. For the prophet still remains with the captivity of Nineveh, that is, the destruction of the whole kingdom. For the prophets have this way, that they repeat and double the same thing with other and again other words. ^k)

V. 1. Woe to the murderous city. 1)

That is, you are cruel and bloodthirsty, one who likes to shed blood. For xxx has not only active, but also passive meaning, namely [that Sanguinum stands] for: who is guilty of shed blood, as we have said Hosea 4, 2. "There comes one bloodguilt after another", ") as if he wanted to say: You have killed many, so that the city is nothing but blood. ")

Which is full of lies.

Instead of Universa mendacii it should read: which is completely lying, "unfaithful". °) It is the same opinion that is in Hosea Cap. 4, 2. is: "There is no faithfulness, no love in the land"; so here: You are all lying, there is no faithfulness.

in you. P) For the kingdoms have this peculiar vice, that they are tyrannical, unfaithful. P) And since these vices, so gross and so obvious, prevail, it cannot happen otherwise than that God punishes them most severely. God tends to turn a blind eye to secret vices and does not punish them immediately, but He cannot overlook obvious ones, but searches them out. Therefore, when He wants to punish hidden vices, He first makes them obvious and brings them to light, as we see that it has now happened with the papacy.

And [full of] robbery. ')

Dilacerationibus, that is, one does violence to the other; one attacks the other's goods. He accuses them of terrible shameful deeds: first, he says that the city is violent; second, it is lying; third, there is no love. "No one does good to another."

And will not let go of their robbery. s)

Instead of non recedet a te rapina it should read like this: the robbing does not stop. The gluttony and the devouring does not stop, it does not abate, "there is no stopping of the devouring". ')

- p) What is said here in an affirmative way is in Hosea in a negative way.
- o) cruel, inclined to shed blood. fRom. 3:15. "Their feet are hastening to shed blood."
 - r) As if to say: You are full of violence or robbery.
 - s) rapina or prasäu, namely of all goods.
 - t) as wild animals are wont to do.

k) The prophet seems to take great delight in spirit in the disturbance of the exceedingly ungodly people, and persists in picturing the captivity and the disturbance of the great city.

As if to say: Now your hour has come, since you have always been bloodthirsty.

m) Ps. 51:16: "Deliver me from the debt of blood." n) You are a city full of murder.

o) "You are an unfaithful city, one must not trust the other."

V. 2, 3: For then shall the scourges be heard to clatter, and the wheels to rattle, and the horses to cry, and the chariots to roll. He will bring up horsemen with shining swords and flashing spears. There lie many slain and great heaps of corpses, so that there is no number of them, and one must fall over their corpses.

Now he describes the punishment after he has described the greatness of the hour) and paints as it were on a panel the army of the Chaldeans which is advancing against Nineveh. w) - "The scourges flap" 2c. The charioteer is eager to drive the horses with the scourge, the clatter of the wheels resounds,x) "the scourge platters (,platz'), the wheels chirp", "the horses scream". He uses apt and exceedingly expressive words to describe the matter clearly and powerfully, saying, "The steeds cry out and neigh to war. "The chariots rattle", "the chariots therefore lute", for they are aroused by the Spirit of GOD against Nineveh. y) But they were not chariots of the peasants, but chariots of war. For they used to fight from chariots, as can be seen from the history of the kings. 1 Sam. 13, 5: "The Philistines gathered to fight with Israel, thirty thousand chariots." Similarly 2 Kings 9:24 says that Joram was struck between the arms and fell in his chariot. - Flamma gladii. The swords shine and gleam and the spears flash. "The swords flash and the spears shine like lightning." z) Here you see the power of the Spirit in the prophet describing the thing to come as if he were presently [Gravitas] contemplating it before his eyes. cadaverum, "and great

Heap of corpses]. Gravitas means according to a Hebrew idiom^a) the quantity and abundance, as in the first book of Moses [Cap. 13, 2.] it is said of Abraham: "Abram was very rich (gravis)^b) in silver", indicating that Abraham had a great quantity of goods. Thus he says here: There shall be a multitude of slain, and an immense house of corpses,^c) namely, from one side, that of the Ninivites, xxx means a corpse in Hebrew. Ps. 110, 6.: Judicabit in nationibus, implebit ruinas means according to the Hebrew: he will make it heaps full of corpses. - "And one shall fall upon the dead bodies." ^{d)} The prophet sees in the spirit many bodies falling on one side, as if to say: those who are still alive when the war breaks out and rages, they will fall over their corpses.

V. 4. All this for the sake of the great whoredom of the beautiful harlot who deals in sorcery, who has acquired the heathen with her whoredom and the land and people with her sorcery. e)

It should read: Because of the multitude of fornications of the lovely whore and sorceress,) who has sold (Vendidit) the pagans and the peoples into her fornication. Here he shows why Nineveh will suffer such terrible things, namely because of the godlessness and idolatry, which she has made up with the beautiful pretext of worshiping God. He does not speak both of the

u) The number of corpses increased daily. - It indicates the bodies prostrated and lying there. - Here in our original is first the text of the Vulgate and then essentially a translation that agrees with our German Bible, with two insignificant marginal glosses. We have omitted this as superfluous.

v) and the debt. - This gloss is missing from Weimar's.

w) and the future defeat. - This is the rule that when the Lord has waited a long time, Moses finally comes.

x) "The chariots rattle along", as if they wanted to mix heaven and earth into each other. - VirZilii

lii). IV, v. 135: 8tat sonipos, uo trorm kerox sxurnanUu ruuiutit.

⁽y) "The riders therefore strike out."

z) He talks as if he sees the thing before his eyes.

a) "not heavy alone, but great and heavy." - f "fullness "f or size.

b) that is, he had much, the fullness.

c) "who are stabbed and strangled". He describes the Chaldeans who fight bravely and courageously.

d) That is, they will be constantly sallied. It is a description of the raging and continuing war. There is no end to the living falling over those corpses. There is no cessation in the falling of a multitude of corpses.

e) This text reminds us that it must be understood of spiritual fornication and sorcery.

f) namely, this happens. As if he wanted to say: All this has come because sin has risen to the highest and it was time to punish. Too great was the amount of idolatry and godlessness of this whore, who pleased to the highest, who joined many nations in her godlessness. The name of God "must" remain a cloak of impiety in the whole world. Thus the Turk, even though he is exceedingly godless, nevertheless prefers the name of God. So does the pope.

For this is the name of the ungodly nature and the idolatry which many people practiced by devoting their goods to this ungodly service. 9) For fornication means the ungodly being and idolatry, which many maintained by devoting their goods to this ungodly worship. 2 Kings 9:22: "Thy mother Jezebel's whoredom and sorcery increase." A "beautiful dear" harlot or a lovely or pleasant one she has been called because of the apparent worship of God and the pretense of worship of God, by which she lured several nations to herself as it were by a spell. The apostle says Rom. 16, 18; "By sweet words they seduce the innocent hearts. For it follows: She has sold (vendidit) the Gentiles into her fornication 2c. Vendere is frequent in Scripture. Isa. 52,1) 3.: "Ye are sold for nought; ye shall be redeemed even without money." Rom. 7, 14: "I am sold under sin." Likewise 1 Kings 21:2, 25: "So there was none so sold as to do evil in the sight of the Lord, but Ahab." i) So it is said here: She sold them,) that is, she gave them away in error through her ungodliness and apparent hypocrisy. A remedy no longer has any place where vice has begun to become a habit. k)

V. 5. Behold, I will look upon thee, saith the LORD of hosts, and I will uncover thy face unto thee; and I will shew thy nakedness unto the heathen, and thy shame unto the kingdoms. ¹)

- g) This city was godless and a despiser of God. It had teachers who taught ungodly things; these it feeds, these it keeps as deceivers.
- h) which pleased many very much, as it tends to be with godlessness. She is called a sorceress or a poisoner, because she had many seducers who seduced the people with beautiful words.
 - 1) Weimarsche: IÄa. 51.
 - 2) In the original and in the editions:

The Erlanger has in the margin 1 Re.]. 1, 25. This is probably a printing

- i) But it indicates the avarice of the exceedingly godless teachers who take money and sell the wretched people. Ps. 14, 4: "They devour my people, that they may feed themselves."
 - j) that is, it has attracted and lured many peoples.
- k) Ungodliness grew to the highest level, even the outward vices. There is no place for a remedy, "God belongs here", if the vice cannot be improved.
- I) He speaks extraordinarily poetically because of his great heart movement. At the beginning of this section is like-

He alludes to thatm) shame, when the whores uncover their shame for carnal pleasure. Such a one, he says, you were, you whore, that you offered yourself for the consummation of every fornication, n) and "attacked with your legs against all who passed by", Ezek. 16, 25. "Behold. I will uncover thy privates." that is, thy secret places, which formerly seemed beautiful and pleasing to all, I will make manifest, that thou shalt be put to shame and despised by all). Thus we have seen that it has also happened to the Roman harlot, so that what was beautiful before has now become disgusting after the light of the Gospel has been revealed, so that the more they excuse themselves, the more they only burden themselves with shame and disgrace. "And to the kingdoms thy shame," namely, that thou shouldest be bad, naked, and shameful with all. P)

V. 6. I will make you completely horrible. q)

Thus it says Ps. 107, 40: He has poured out contempt on the princes. To "pour out contempt" means to make them contemptible by the exceedingly bright light of the Word.

And ravish you. ')

I will set you down, and make you manifest to the whole world, "that you are the text of the Vulgate first, and then a Latin translation, which exactly agrees with that of our Bible. Therefore, we omit these.

- m) namely the carnal.
- n) As if to say, "You whore," you who were reckless, to any whoredom 2c. "Harp, thou impotent harlot, I will lift up thy shirt again," thou hast offered thyself to the pleasure of any. As is carnal whoredom, so is spiritual, which admits all teachers.
- o) As if he wanted to say: What you have done for sin, I will do for punishment; I will expose your grave under your face, that is, I will make your ungodliness obvious, namely how ungodly you have acted. This is what happened to the pope when the gospel was made manifest.
- p) and what was pleasant before, I will now make disgusting. They must hear to their faces today that the masses, pilgrimages 2c. are nothing and have been nothing but frauds of the popes.
- (q) Your loveliness has become the object of disgust. The time has come that I will turn your loveliness into disgust. - It is seen that this has happened with the Jews, the heretics, the pope, the monks and priests.
- r) As if to say: I want to make you a fool. sOontnraoliisj rather: oonturnslia. This is a general word against all who have committed either a great or a small vice.

a great fool". For the recognized and revealed foolishness he calls a disgrace, "a foolishness," as in the first book of Moses, Cap. 34, 7: "That he had committed foolishness against Israel." s)

And make a monster out of you. t)

In exemplum or in spectrum or spectaculum. That is, I will make 'you to be an example to all. For from the beginning of the world the wicked have been an example to others.

V. 7 That all who see you should flee from you and say: Minive is cast out.

"To flee from you" or: to depart from you. Likewise, "It is finished with thee." And it shall come to pass, that every one that beholdeth thee [2c.] ")

Who will have compassion on her? and where shall I seek you comforters? ')

Instead of: Quis commovebit super te caput? it should read: Who will shake his head at you (or rather: for you)? **) that is, no one will show compassion for you, but all will laugh and dance at your adversity. *)

V. 8. 9. Do you think you are better, by than the city No of the rulers, which lay by the waters, and had waters round about, whose walls and fortresses by were the sea? Mohren and Egypt was their countless power.

- I will make it known to the whole world that you have been a fool. This is what moves them most, that their foolishness is made public and revealed. - Shame is taken passively, that is, that you are worthy of having shame done to you.
- t) He does this to all his enemies, that they should be an abomination and a terror to all who lived in the future, like Cain, Ishmael and all heretics.
- u) As if to say, I will make you such an example that everyone who sees you will flee from you, saying, "It is gone."
 v) Now the prophet mocks for the joy of the spirit, w) that is, who
- will have mercy on you?
- x) and will delight in your misfortune.
- y). Instead of: RunHui<1 rnelior 68 it should read: "Do you think you are better than No (^exanäria)?"</p>
- z) squae Uaditatj rather: which was located.- In the Weimarschen: Huu68ita est instead of: quae sita est. This is not a printing error, because the Erlanger also reads like this.
- a) seujus clivitiae that is, this city had its wealth and power from the sea, or that it was safe and inaccessible away from the sea, or: whose power and might was the sea.
- b) stortituckoj or strength.-[Lt non est ünisj namely their power and strength sist kem endj.

As far as I can rely on my memory, I remember to have read this name xxxx (Mino) or No three times, which the Latin Bible calls Alexandria, Ezek. 30, 14. 15. 30, 14. 15. Jer. 46, 25. This is one of the darker passages in the prophets. For he compares Nineveh with Alexandria, which was stronger and more powerful than Nineveh. Nevertheless it has perished, how much more will you, Nineveh, perish. c) But how this comparison can stand is still not quite clear to me. Because the city Alexandria in Egypt was, at least according to the name, not yet existing. d) How? if one understood under this name "No" an old city in the kingdom of the Mohrenland, as Saba was, which was situated at rivers^e). From this read the Josephus^f) after. Or it was Thebes, which was famous and wellknown by its hundred gates. Therefore I translate thus: Are you better than No, the artist,9) or the breadwinner, which was famous by arts and surrounded by waters, whose wealth or fortune was the sea. h)-"Mohren was her power." It seems that this city, of which mention is made here, was the capital and seat of the kingdom in Mohrenland, since he says that Mohrenland was her power, and Egypt, which is neighboring, also brought her aid,) and Africa ["Put"] and Libya, all had joined together and united their arms, and yet they could not maintain No. How much less will you, Nineveh, be preserved. Therefore he adds and speaks:

- c) This is a conclusion from the greater to the lesser. No "was better than you", and yet it did not escape punishment. I believe that it was an ancient city and more powerful than Nineveh.
 - d) namely at the time of the prophet.
 - e) on the Nile
- f) III). 2 untiHuitutuni, 6NP. 10?) § 2. Saba and Thebes lay in the middle of the river, of Alexandria I do not know.
- g) It is not populorurn. The interpreter has been deceived by the similarity of the letters, because it means a pupil, a nourished person, an artist or craftsman.
- h) and mighty through noble artists, "since good trade is" as in Nuremberg and Venice.
- i) As if he wanted to say: Nevertheless, she also was led away into captivity, as great and powerful as she was. Now if this one, who was the mightier, could not escape, much less you.

^{*)} In our template: oax. 12.

V. 9-11. Put and Libya were thy help.) Yet she was driven out, and went away captive; and her children were slain in every street;) and the lot was cast about her nobles, and all her mighty men were put in chains and fetters. So you also must become drunk.

Namely, from the cup 1) of the wrath and anger of God. For to drink the cup "is to have a good strong tentation or tribulation." Jer. 48, 26: "Make them drunk" with the cup of wrath. Isa. 51, 17: "You have drunk the cup of wrath" to the bottom.

And hide yourself.

Et eris despecta or: and will be hidden. m) You who until now have been in light, in great glory, now your splendor will suddenly pass away with shame.

And seek a stronghold before the enemy. n)

That is, your enemies will harass you so that you will seek help everywhere, but nowhere will you find it.

V. 12. All your strong cities are like fig trees^o) with ripe fig;) when they are shaken to fall into the mouth of the^q) one who wants to eat them.

Thus he ridicules the effort of those who are left, 1) that is, all the forces in the city. ') For he compares the Ninivites until the end of the chapter, saying: troops of Ni

- devout and very firm, yet it is subdued, as if to say, There is no counsel against the Lord.
- k) setisi] rather eotiisi 8unt [so reads the Vulgate; therefore this is to be regarded as a correction of the glossator, everywhere in the streets. - Either the lot has been cast over them, or they have been bound with fetters
- I) "Cup" is that which is due to each one and is distributed for his sin
 - m) That is, you will be completely destroyed.
- n) Since the enemy is pressing, you will seek help before his power. - [Instead of ad inimieoj it should rather read: before the enemy.
 - o) because you are fearful.
 - p) that is, with fruits that ripen first before others, q) any. super os or in os
- 1) According to the Altenburg and Hall manuscripts, we have assumed instead of reiiquuna: reli^uoruM.
- r) Such are all thy fortifications. The king of the Chaldeans will shake you with little crew and devour everything.

nive's the fig trees with their firstfruits, that is, with the fruits that ripen first. s) The troops and forces of the Ninivites will not be scattered and struck down in any other way than like ripe fruit shaken from the trees, which, as it were, descend and fall of their own accord. For GOD is wont to make the hearts of those tremble with fear whom He will deliver to the enemies. For if the heart is trembling and fearful, then no forces are sufficient, but if the heart is courageous and valiant, then great forces are destroyed with small troops.

V. 13. Behold, thy people shall become women within thee; and the gates of thy land shall be opened unto thine enemies: and the fire shall consume thy bars.

Here he interprets the above simile in general by saying: "There is no courage left. ") For men who before fought fearlessly with the enemy, stood fearlessly in the battle line and were not afraid of any man's attack, now have a heart like women,") they are almost lifeless with fear. Similarly, the gates will be open everywhere to the attack of the enemy, because there are no heroes or defenders, but fearful women who will not stop the attack of the enemy, and the fire will consume the bars. w)

So far he has described the devastation and destruction of Niuive. Now he begins to mock and ridicule the

- s) as if he wanted to say: All other trees must be cut down with j) They were in league with that city, therefore the city was very axes, here such a work will not be necessary, because fear is in your hearts and courage in the hearts of the Chaldeans. He gives the Chaldeans the assurance of a very easy victory and ascribes a desperate heart to the Ninivites.
 - t) That is, wherever you are in your country, the enemy will rage. In Hebrew it says: it will be opened by Oesfnen, as: rejoicing I will rejoice.
 - u) You are not stouthearted. As if to say, "Your heart is gone from the Lord's judgment, so that you fear you cannot resist, even though your walls are the strongest.
 - v) Women are fearful by nature; see the epistle of Peter [1. Ep. 3,
 - w) so that the enemy can go in and do his will. He uses the most bitter scorn against the hopeful defeated.

V. 14. draw water for yourself, for you will be besieged. x)

[According to the Hebrew, it means this: Draw for yourself water of siege. Water of siege is the water which the besieged use. ^y) For it is known that a city which is shut in by siege is most afflicted thereby, if there be not abundance of water. As if he wanted to say: Even if you try to get water in abundance, you will not be able to do anything. You can struggle, but you will not be able to get it. ^z) By the way, if there were a vein of the blood of your fathers in you, you would break out, you would keep the enemy from enclosing the city by siege, you would not be able to resist even water in abundance, much less besiege the city.

Improve your celebrations.

Or, erect fortifications. "Oh yes, mend and rag, make good." Restore the old ruins, strengthen the bastions, yes, move every stone, but you will accomplish nothing. For your endeavors will be thwarted, and your efforts will be in vain.

Go into the clay and kick the glue.

So it should read instead of: Intra in lutum^a) et calca subigens. You have the same expression in Gen. 14, 10: ^b) "It had many clay pits," puteos bituminis. But it is the mortar or clay or potter's earth from which bricks are made.

x) "Hui, help yourself."

- y) which you will need when you are besieged. For this is the
 way it is in extreme times of war. If no victory is hoped for, then one
 resorts to everything.
- z) "Defy and draw, go on, draw, hui'." As if he wanted to say: you are not able; as if he wanted to say: you are indeed drawing water, you are mixing the glue, the mortar 2c., you intend to restore the torn buildings: your effort is in vain. If you were men, you would hurry into the field, you would go out of the city.
 - a) "to the brick barn".
- b) where the kings who were beaten in the valley are mentioned, where the clay was, from which pots and bricks are made.

And make bricks.

Tene lateres should mean make the bricks^c) strong, that is, the kiln. The brick kiln,^d) where the bricks are baked, means 2 Sam. 12:31, "He burned 1) them in brick kilns." By these words loud scorn is indicated against the timid and fugitive, whose efforts he ridicules all by mocking. ^e)

V. 15 But the fire will devour you and the sword will kill you.

It should read: For even there the fire will consume you, the sword will kill you. ¹) Though you labor to fortify the city, to prepare bricks, and omit nothing that you can accomplish, yet you shall not profit thereby; in vain shall you labor, for the sword shall devour you.

It will eat you away, like the bugs. 9)

That is, they will come upon you without any particular order, with impetuosity, in heaps, as beetles and grasshoppersh) are wont to attack the gardens and devour everything green there is, both herbs and seeds, leaving nothing unharmed.)

It will attack you like bugs, it will attack you like ocusts. i)

Instead of congregare ergo ut bruchus, multiplicare ut locustae it should read: gravesce

- c) or the lime to bricks
- d) "Brick barn
- 1) Instead of duxit in our original, the Vulgate reads trnäuxit.
- e) As if to say, however hard you try, you will get nowhere.
- f) Your efforts will be in vain, you will not succeed, for the Chaldean will come who will succeed in everything.
 - g) You will not be able to stand.
- h) namely, so great is their quantity. as it happens when entering
- i) These are not pleasing and pleasant similes for us, because these winged animals (aves) are unknown to us. Only known things appeal to us, therefore these similes are unpleasant to us.
- j) You will be invaded as when a forest is invaded by locusts. Where these settle, they devour everything. Above [Cap. 3, 3.] we had the expression gravis ruinae.

sicut bruchus, gravesce sicut locusta. If these animals, the beetle and the grasshopper, seemed gaudy to us, then the likeness would also be lovelier to us. But the locust is an animal that crawls and jumps more than it climbs. Its kind is described in Proverbs 30:27: "Locusts have no king, yet they go forth in multitudes." Therefore he says: "Hui!" 1) You also imitate the kind and nature of the locusts, and break into the armed battle lines of the enemies in heaps after the manner of the locusts. But you will not be able to do it. Thus he mocks the unlucky Ninivites, as if to say, "You will not go out against the enemy by heaps, but will rather be scattered and fly away, just as the locusts are scattered and fly away. ')

V. 16. You have more merchants than there are stars in the sky. ^m)

It should mean: Make your trade more than there are stars in the sky. There was nothing in your city that was not for trade. Merchants flocked to you from all sides with their goods. Now you see nothing in front of the general public. "Ei, how stupid have become all alleys from the Kansmannschatz, which were before all full." Be now a henschrecke, put on weapons and kick the enemies

k) a harmful animal. There are many kinds of these animals. See what Jerome says. - "One hangs on another." The locusts have a marvelous nature; without leaders they keep their multitude together.

against it. ⁿ) So you see a beautiful depiction of the war and the distraught city.

But now they will spread like beetles and fly away.

So it should read: bruchus exspoliatus avolavit,º) that is, you are beetles that fly away, not that gather; you follow the beetles in fleeing and flying away, not in gathering and coming together. P) By the way, since he said above: "more than there are stars in the sky", the figure of hyperbole, which is frequent in the holy scriptures,^q) is like that in secular writings: Known by rumor as far as the sky is (super aethera). Who does not see that there were not so many merchants as there are stars in the sky? In the same way it is said in Hosea Cap. 1, 10. in the same image: "But the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered." Ps. 139, 18. "Theirs would be more than the sand." 2 Sam. 17:11, [Vulg.], "Let Israel be gathered together as the sand of the sea, which cannot be numbered." Who does not see that in this way of speaking hyperbolic is spoken?

V. 17. Your masters are as many as grasshoppers, and your captains as beetles, which lie down on the fences in the cold days;^s) but when the sun goes out, they are lifted up, that it is not known where they remain.

The importance of the put by us instead of knee in our template, which seems to us not well possible.

I) He sneers at them: "Hui! "Be also their great multitude, become many! As if to say, "You will not be able to do much more; you will be scattered and put to flight, and if there is a great crowd among you, it will be like locusts being scattered and flying away. - As if to say, This will not happen, for you are a fearful people, you are a woman; you do not cling together like locusts.

m) He wants to say: You Nineveh, which was so strong until now, so populous and respectable by merchandise, whose was more than stars in the sky, which was full of goods like Sidon and Thrus: stand, you, which was so populous and much, now you are unable to do anything. Now shave thyself, "do thyself together"! Where are your merchants now? "How wide and spacious are your streets!

n) As if to say: It is impossible; "one goes out here, the other there".

o) namely, you have made your purchase trade more than stars in the sky find, but behold, the beetle is plundered and flown away.

p) For the locusts fly in a heap.

q) as in the first book of Moses by Abraham [Cap. I3, 16.]. - As if he wanted to say: You are locusts and such beetles, which scatter and fly away, the Chaldeans are the right locusts, which hold together. The Afsyrians, who should gather together, fly away like the scattered heetles

r) Now he explains what it is that the beetles fly away, as if to say: So it is. - Oustoäes, that is "the lords" (xriueipW). - xrubkeoti, that is "the captains". - euveu loeustaruru st,the beetle") or swarm soonAroAutio). - As if to say, I liken you not to the locusts flying toward, but to the locusts flying away. - "that encamp" or: that have broken camp.

s) They cannot harm in cold days, but creep in the fences and are fearful; they hide and flee wherever they canm.

[&]quot;) Weimarsche: "the shui?s". We have assumed the latter.

Here he interprets what it is that the beetles fly away, since he describes the kind of the beetles or the grasshoppers. For the grasshoppers are in the habit of looking for hiding places at the time of cold, not to do harm, but to hide, so that they are protected from damage by the cold. But when the sun rises,t) they immediately fly away, as we see this with us in the flies, which are troublesome to us in summer, but when winter comes, hide in cracks and nooks, so that they are nowhere to be seen, let alone fall troublesome. So also your guardians, that is, the lords, are intent on nothing else, take nothing else in mind but that they flee. ") They look for hiding places, not in order to fight with the enemies, but in order to preserve their lives by hiding. There is a bitter mockery and a great derision in the word "encamp" (castrametantium). For their fortification will be fear and flight, as if to say, They are so angry that they camp in the fences. Your fortification is nothing but fear and trembling. "Paper walls are poor walls."

V. 18. Your shepherds will sleep, O king of Assyria, your mighty ones will lie down.

That is, they flee to their sleeping chambers to hide and conceal themselves there from the disturbance that is coming, w) and will keep quiet. They sleep from fear and terror of death, as Jonah was overcome in the ships from anguish of heart, from heavy sorrow [from sleep].

And your people will be scattered on the mountains, and no one will gather them.

"On the mountains", "back and forth on the mountains, that is in the land of Judah". For this land is mountainous, Luc. 1, 65. And there is no leader to gather the people, but they will wander about without a leader, scattered and confused. And your people are not united or gathered together in clusters^x) like locusts when they are gathered together, but like locusts flying away and fleeing.

V. 19. No one will mourn for your harm, nor grieve for your plague. y)

For this fear will spread over the whole land and it will be known in the whole world. The whole world will be spectators at your distress and calamity, and in addition to this, no one will have compassion on you, but all will rejoice that you are afflicted, and that [the Chaldean] 1) has taken cruel vengeance on you, since you destroyed all before by your power. Therefore he says:

But all who hear these things from you will clasp² their hands over you. For upon whom hath not thy wickedness passed without ceasing?

Instead: Omnes, qui audierunt auditionem tuam, compresserunt manum super te, quia super quem non transiit malitia tua semper? [in the Vulgate] it should read like this: All who hear your rumor will clap their hands over you, because there is no one over whom your malice has not always passed.

So much about Nahum.

x) because they are without a leader. - Erlanger: uäjuvatus instead of: uäunutus.

Your judgment is manifest, you cannot but confess it. - usKrotn 68t or will bear suffering. - "Plague" or Irneturu.

- 1) We consider this addition necessary. Without it, instead of surapsisss, sumpturu esse would be read. Instead of snsvs [cruel] the Erlanger reads: 86P6.
 - 2) not only have no compassion ^but)

t) When the sun warms the air, they "become glad" and fly away. u) You find timid.

v) The Hebrew word means "to lie down with the body".

w) They do not go out into the battle line, "hiding" as when a dead man hides in the grave.

M. D. M. Luther's interpretations prophets Habakkuk.

1. the prophet Habakkuk interpreted

by D. Martin Luther.*)

Published by Luther himself in German around mid-June 1526.

Preface to the Prophet Habakkuk.

(1) This prophet Habakkuk I have taken upon me to I the saying: as the nuns read the Psalter. interpret, that he also may once come to day, and be seen what he hath in him, and what the Holy Ghost saith and teacheth us by him. For I believe that he has never seen the light since the time of the apostles. This is partly due to the fact that the Hebrew language was unknown, without which it is not possible to understand the Scriptures, especially the prophets, clearly in some places, and that the old and previous teachers, who had the language, were prevented from doing so by other circumstances, and took little pains to do so, so that it would have been fair and right, and also useful and necessary, for this Habakkuk to be interpreted clearly, because the last chapter, his prayer, which was in daily use, is both sung and read in all churches, but almost after the first chapter, the first chapter, the second chapter, the third chapter, the third chapter, the third chapter.

2) St. Paul honors him highly and more than once cites his saying [Cap. 2, 4]: "The righteous lives by his faith" and uses it as a basis for his most beautiful epistle to the Romans [Rom. 1, 17; Gal. 3, 11; Hebr. 10, 38], and Lucas also cites it twice in the apostles' history, so that it seems that he had no small reputation among the apostles. Although we may not boast about the old fathers, for God wants to have such a judgment of the persons alone, 1 Cor. 3, 21, we must nevertheless confess, and cannot deny, that we have more light and clarity in many places of Scripture, by God's grace, than they had. GOD

^{*)} After Luther had given lectures on the prophet Habakkuk from July 18 to August 2 in 1525, he published this prophet himself in German around the middle of June 1526. We arrive at this closer time determination by the fact that Luther writes to Nicolaus Hausmann on June 2, 1526 (De Wette, Vol. III, p. 114 f.]: "I would have seemed to brother Philipp to be burdened with the prophet Habakuk, but it will hardly be ready for printing within eight days." Dietz, "Wörterbuch zu Dr. M. Luthers deutschen Schriften," p. I.II, says: "L. had the Prophet Habakuk in progress June 2, 1526 (cf. De Wette Br. 3, 114); Oct. 14 it is finished together with the Proph. Jonas finished (De Weste Br. 3, 129)." In the last cited passage, Luther again writes to Hausmann and says (1. e. p. 130): "I am occupied with Zechariah (2noknrinrn rasclitor), so that he follows Habakuk and Jonah." That Dietz misinterprets both passages of the letter, but that we are correct in our determination of the time, is proven by the fact that as early as August 1526 (as indicated by the title) not only a German reprint was published by Adam Petri in Basel, but also in the same month the Latin translation by Johann Lonicer was published by Johannes Knoblauch in Strasbourg. The first German edition was published in Wittenberg by Michel Lotter under the title we have placed above our text. In the same year, in addition to the already mentioned edition by Petri, three other editions were published, as well as two editions by Gabriel Kantz, without indication of place and year. Finally, Loniker's Latin translation "Vnno 1526. iVIsnss VuZusto", which was included in the Wittenberg edition (1552) and is found there toin. IV, loi. 622 is found. German in the collections: in the Wittenberg (1556), vol. V, p. 335d; in the Jena (1556), vol. ill, p. 246 I>; in the Altenburg, vol. ill, p. 418; in the Leipzig, vol. vlll, p. 462; and in the Erlangen, vol. 42, p. 1. We reproduce the text according to the original edition reproduced in the Erlangen edition, but omit the translation of the prophet that precedes the interpretation, because it is reproduced in full in the interpretation itself. We compare the Wittenberg, the Jena and the Latin.

that we may also be thankful and the more fruitful, amen.

(3) But before we begin the text, I must first build the way, (1) and make a common entrance, which is not only necessary and useful to understand this, but almost all the prophets. For this has hitherto made much astray in the prophets, that, when they speak of the Jewish kingdom, they break off short, and speak of Christ among them; and it seems to everyone who does not know their manner, that they have a strange way of speaking, as they keep no order, but throw the hundred into the thousand, that they may not be grasped, nor sent in. Now it is a very unfunny thing to read a book that keeps no order, since one cannot bring one thing to another and hang it on each other, so that it may spread out finely one after the other; 2) as is proper, where one wants to speak rightly and well.

4 So the Holy Spirit is to blame for not being able to speak well, but speaking like a drunkard or a fool, he mixes them together and utters wild and strange words and sayings. But it is our fault that we have not understood the language, nor known the way of the prophets. For this cannot be otherwise; the Holy Spirit is wise, and makes the prophets wise also. But a wise man must be able to speak, and this is never lacking. But he who does not hear well, or does not know the language well enough, may think that he speaks evil, because he hardly hears or hears half of the words. This is exactly what has happened to us so far in the Scriptures. That is why we have tapped and imitated in this way, 3) and have often gone astray and hit another; as the saving goes, "He who does not hear well, rhymes well.

5 First of all, it is certain that all prophets focus their prophecy on Christ, as St. Peter shows in Acts 3:24. 3, 24, that all the prophets spoke of the time of the New Testament. For the whole old testament was nothing else but a preparation and forerunner of the new testament.

just as a disciplinarian raises up the son of the Lord and prepares him to be a skillful householder and father; as St. Paul says Gal. 3:24. "The law has been our disciplinarian unto Christ" 2c. Now that the prophets punish among the people and prophesy much, which alone was valid and served in their time, so also that they have included kingdoms and dominions of the Gentiles, also performed miraculous signs, everything has happened to keep the Jewish people in discipline and to prepare them for Christ's future. As a Christian, we must do much, eat and drink, and cultivate other bodily works, not that the body alone should be sought with them, but that the body should be preserved and nurtured, so that the spirit may serve God here on earth in faith and the Gospel. 4. For so must we also do in Christianity, and in the New Testament, that we teach people to live rightly, and yet both our doctrine and life are directed toward waiting for the last day and eternal life, and by no means intend to remain here with all of this.

6th On the other hand, when the time came for Christ and the New Testament to come, as the prophets had all said, and the people were looking to it, God did as is his divine way, and pretended as if nothing would come of it, and let himself be seen as if he wanted to become a liar in all the prophets, and devastated the land and the people through the Assyrians and Babylonians. Then the prophets must be held up and punished, as they did not speak from God, but from the devil, because the work and fulfillment of their words is much different, and equally absurd, than the people had understood. Take this example: When the people were sitting in the land, and had kings and princes, and were now waiting and gazing for the Messiah and his new kingdom, of which the prophets had spoken so magnificently, and had put the people off, just when they were most sure, and thought, "There is no need, and Christ will come," then the king comes to Assyria, and wins the whole land, and leads all the people away in Assyria. How fine is Christ and his king-

¹⁾ build the way - pave the way.

Erlanger: "spümme" instead of: spünne, which is found in the Wittenberger and in the Jenaer.

³⁾ In Latin: vaeei cnecos ünees 86<iuuti sumn8. Jenaer: after geomet; Wittenberger: after geömet.

⁴⁾ Wittenberger: all.

come rich! Don't you think that many will have said: Now the devil believes a prophet more, there are all at all boys and liars in the skin! For we thought it would be good (as Jeremiah [Cap. 14, 19] says of them), but it will be worse; prophecy is entirely to the effect that he preaches how we thought it would be peace, but it will be calamity. Have they not deceived us with their prophesying of the Messiah?

- (7) Yet there was still a hope that the tribe of Judah would remain in the land, and that God would preserve Jerusalem wonderfully through King Jehizkiah; there was still a hope that Christ would come in that time and peace [2 Kings 20, Isa. 37]. But then our Lord God completely destroyed Judah and Jerusalem, much worse than Israel: and while they were waiting for Christ, the king of Babylon came and made Judah worse than the king of Assyria had made Israel [2 Kings 25]. Dear, who should believe the prophets? What hope was there now, since the land was ruined and desolate, kings, princes, priests. prophets and everything was gone, only the peasants remained in the land, and foreign, pagan princes ruled in the land as they pleased?
- 8) Does this mean that Christ will come and start a new. great and mighty kingdom that will rule over the whole world? Yes, it is called destroying and devastating kingdoms. Behold, they do not understand such a work of God, for it is impossible for the flesh and reason to understand that life should begin where life ends, and kingdoms should become where prisons become, for it is too contrary to and above the sense, custom and experience of all the world. But God does not do otherwise, and cannot do otherwise, as the Scripture says of Him 1 Sam. 2, 6. 7.: "The Lord kills, and makes alive; He pushes into hell, and leads to heaven; He makes poor, and makes rich" 2c.
- for preaching and comforting, so that the Jews would not despair of the future of Messiah and his kingdom. Here Jeremiah, Ezekiel, also before Isaiah, and many others had to be, to proclaim such things, so that it should not hinder the future of Christ, and whether they should

not all would believe it, but some would be preserved in the faith and become partakers of the future Christ.

- 10. One of them is also this prophet Habakkuk, whose the king of Babylon will come and devastate the Jewish land because of the sin of the people, whom God will punish in this way; but Christ's future will not be prevented or delayed because of this, but it is God's work who causes the king of Babylon to carry out this punishment (even though he does not know it), and after that he himself will perish; as it is said: The father needs the rod to punish the child, and then throws it into the fire.
- (11) For just as God works with every man in particular, that He lifts him up highest when He pushes him down lowest, so He also does with a whole kingdom, yes, with the whole world. Faith and the Word of God listen to this, that one may endure and endure such things. This is how it happened to the Jewish people that their kingdom fell when Christ was present. For everything that happened to this people after the Babylonian prison was nothing more than a short and hasty preparation for Christ to come when the land had been somewhat rebuilt and the people had been brought together after it had been destroyed, so that he would only find room and people to preach and begin his kingdom.
- 12. 1) So this Habakkuk is a prophet of comfort, who that honor should come where disgrace comes, and that is supposed to strengthen and endure the people, so that they do not despair of Christ's future, no matter how strange it may be. For this reason he uses all the artifices and devices that serve to keep the faith firm in their hearts about the promised Christ, and so he preaches: it is true that because of their sin the land will have to be destroyed by the king of Babylon, but still Christ and his kingdom should not remain outside, but the destroyer, (9) Now here the prophets had to work; there was time the king of Babylon, should not have much happiness from it, and should also perish. For

¹⁾ The following up to the end of this preface is found again in the prefaces to Luther's German Bible translation. Walch, old edition, vol. XIV, 74 and in the Erlanger, vol. 63, p. 84.

It is God's work and way that He helps when there is need, and comes in the middle of the right time, and as His song sings [Cap. 3, 2.]: "He remembers mercy when there is tribulation"; and as it is said: "When the rope holds hardest, it breaks. Just as we Christians must endure with God's word until the last day, even though it seems that Christ is almost gone, and will not come, when he himself says [Matth. 24, 37. ff. Luc. 17, 26. ff.] that he will come when it is least thought of, when they will build, plant, buy, sell, eat, drink, marry and be free, 2c. so that some, though not all, may be preserved in the faith. For here is a need of faith and preaching, as can be seen daily.

13) From all this it is clear that this Habakkuk was before the Babylonian prison, perhaps around the time of Jeremiah; and it is also easy to understand what he wants and means. But that some books report about Habakkuk, that he brought food to the prophet Daniel in Babylon in the prison from the Jewish country, has neither reason nor appearance. So it does not fit well with the calculation of the time, because, as much as the prophecy gives Habakkuk, he is older than Jeremiah, who experienced the destruction of Jerusalem; but Habakkuk prophesies about it. Daniel was after Jeremiah, and lived long before he was cast into prison.

014 Now Habakkuk had a proper name for his office. For Habakkuk is called in the first place a heart-bearer, or one who bears with another and takes him in his arms. He also does this with his prophecy, that he caresses his people and takes them in his arms, that is, he comforts them and holds them in his arms, just as one caresses a poor weeping child or man, so that he should be silent and content, because he will be better (if God wills it).

The first chapter.

$\ensuremath{\text{V}}.$ 1. This is the burden that the prophet Habakkuk saw.

It is clear from the text that Habakkuk was long before the Babylonian prison, because he says that he saw the burden. For in the Hebrew language the prophets are called "seers" or "showers", because they see beforehand in the spirit and sound what is to come in the future. Wherefore also Isaiah calleth his book a vision over Judah and Jerusalem, that he should tell of the things to come, which he had seen. And Abadijah calls his book the vision of Abadijah; and Amos writes, that Amaziah hath called him, saying [Cap. 7, 12.], Thou showerer or seer, roll thou into the land of Judah. We must get used to such words, that in Hebrew a prophet is called a seer, as one who sees future and hidden things, which the others do not see. So also here Habakkuk has seen the future calamity over Jerusalem by the king of Babylon, and comforts and encourages the people to faith and hope.

But why does he say, "The burden," if it is to be comfort? Because he comforts rather than presses. It is the way of the prophets that they call their prophecy "burden," in Hebrew massa, and, as Jeremiah indicates, it came from the fact that the prophets commonly punished the people and grieved them with God's wrath, just as it is necessary that a preacher among the people always punish, because the pious are few and the wicked are many. When they did this, it became a proverb, so that the people said, "What did he preach? So they answered: He preached once upon us, but it is always upon us, and it grieves us; as they say now, They make hell hot for us, and the devil black. Now from the same that the prophets always preached something that was to come upon them, they called their preaching a burden, that is, something that would fall upon them, and immediately hung and hovered over them, that would soon strike them. As God's wrath and punishment hangs and hovers every hour

over the wicked, even though they do not feel it. You may read Jer. 23, 33, how they called God's word massa, which God also condemned and forbade. Because Habakkuk also preaches about the future punishment of Jerusalem (although he comforts more than he frightens), he calls his sermon a burden out of the common habit of all prophets and the people, because he is also the first to preach inside, and because he wants to humble and frighten them, if they want to amend and convert, and avert the future punishment.

Lord, how long shall I cry out, and thou wilt not hear? How long shall I cry out to you about injustice, and you will not help?

- 3 Here he begins to punish the guilt and sin of the people, because of which the wrath of God and the burden had to come upon them. And he began to cry out and pray to God, as if he were angry with God that he had been patient with sin so long, and that the people were so surely in debt; as if he were to say, "I preach a lot, but it doesn't help; my word is despised, and no one improves, but only gets worse and worse. Therefore I know nowhere, but that I complain unto thee: but thou also standest as though thou heardest me not, and seest them not. But Habakkuk does not do this to reprove God or to rebuke him, as the words sound and are to be heard, but to frighten the people and drive them to repentance, and to show how justly the wrath and the burden will come upon them, because they will not turn to any preaching, warning or admonition, or to any prayer that is made against them.
- (4) Hereby, he states, first, that he preached very strongly and tried hard to punish the people, but it did not work out. Secondly, that he had great concern and fear for the people, because of the future punishment and burden, and would gladly save them and bring them forward, but they do not respect either, do not believe that there is a burden, nor do they want to let go of sins. For it is the way of sinners that, because they do not feel it, they do not believe that they can be punished and reproached as they please.

V. 3. Why do you make me see toil and labor? Why do you show me robbery and iniquity around me?

- 5 Then we see that he speaks of the Jewish people and not yet of the king of Babylon. For he complains about how bad things are in his country, how much wickedness is happening around him and among him, and how he has to watch it and cannot stop it. Because of this, he becomes tired of his preaching and weary, as does every pious preacher who would like to avert punishment and make people pious. When he sees that he does not want to go on, but becomes worse, he almost repents of his preaching, but cannot and must not leave it, for the sake of some of the elect.
- (6) And this is done and written for our comfort and admonition, that we should not wonder nor think it strange, if any of our doctrines improve, or become worse. For preachers, especially because they are new and have only just come out of the woodwork, think that they should have hands and feet as soon as they say something, and that everything should be done and changed in no time at all. But this is far from the case. The prophet and Christ himself were mistaken. It goes like one says: You are too young to make old husks pious. It is the same with this good Habakkuk, and it distorts him greatly that his teaching does not want to become vain work and deed.

The two Hebrew words Aven and Amal, which I have translated "toil and labor," are often used together, especially in the prophets, and we must be accustomed to them. For they have two usages. One, that they mean unpleasantness and burden, as one speaks in German of heavy: Geschäfte und verworrenen bösen Sachen: Here is toil and labor. Thus the 90th Psalm, v. 10, speaks of old people: "When it is high with them, it is eighty years; what is above that, that is even and even, toil and labor," because old age is a hard, unhappy being and life. The other custom is that they are called injustice, vice and wickedness. And so the prophets use it when they punish the wicked and the evil,

and call their evil nature toil and labor; as the 10th Psalm, v. 7, says of the end-Christ, "Under his tongue is toil and labor." And that is why: because false teachers and evil men with their evil nature and teachings cause much misfortune to others, as they rob, oppress, steal, press, seduce, and also burden and weigh down with useless laws and infallible works.

- (8) Just as we use the word "misfortune" in two ways: first, that it means a bad accident and accidental damage that happens without sin. The other way is that it also means badness and knavery. As when we see a knave doing something bad, we say: He will do a misfortune, that is, a bad deed, by which misfortune will come to others and finally to himself. But such a difference and custom must be taken from the occasions and causes of language and stories.
- (9) Now Habakkuk shows how it was in the land of Judah when he preached, that there was toil and labor in it, that is, no love, no friendship, no faithfulness, nor faith is among the people, but every man seeks his own, and presupposes over another, stealing, taking, robbing, and stealing where he can.
- (10) As he himself interprets it, saying, Why showest thou robbery and iniquity for me? As if he should say, I mean such toil and labor, where one takes from another what is his own, and does violence to him. For in Hebrew the two words "robbery and iniquity" are strong. The first one does not mean to rob badly, but to spoil and make desolate in the same way as one spoils and makes desolate a house or a city. By this the prophet means. as one spoils and makes a beggar of another, that they come from house and farm and all goods as if they were disturbed and desolate. As it is wont to go in cities and countries, where neither law nor order goes, and the rich and tyrants do what they will. Therefore also the other word is called "Frevel", that is, violence, as those ask for no right. These two words we speak in German thus: They do vain violence and corrupt one another in the city.

(11) Yet here you do not see that Habakkuk reproached the Jews for idolatry or other sins committed against God, but only for the sins committed against their neighbor, that at that time there must nevertheless have been pious people who kept the worship pure. But they lacked faith and love, and were possessed by avarice, usury and injustice. Now God does not like any service, however great it may be, where one does harm to one's neighbor; as He says Hos. 6:6: "I do not want the sacrifice, but the good deed," and Matth. 5:24: "Leave your sacrifice before the altar, and go first and make peace with your brother. Because they corrupt one another and do violence to one another. He forbids them to be corrupted again and to suffer violence at the hands of the king of Babylon. For God's way is to judge and punish according to each one's deserts.

Force prevails over law.

Twelfth, he himself signifies what he calls toil and labor, iniquity and destruction, namely, that no right is protected or administered, and that one drives with vain violence. With this he touches the great houses and rulers of the land, and dares it dangerously enough with his preaching and scolding that he so touches the mighty. He should also have been condemned as seditious, as one who wants to make the authorities despised by the subjects. For this is what is called rebellious, when one punishes the rulers with the word of God, and does not let them do as they please, does not praise and honor them in their evil ways. Now it is no one's fault that there is injustice in the land, but the authorities, because they are commanded by God to use the sword and punish injustice, and they not only let injustice get out of hand, but also do it themselves. For where there is strict authority and justice is administered, what would otherwise happen must remain with the subjects.

013 But Habakkuk, fearing not that he should be reproached for his rebelliousness, punisheth sin most of all among the mighty, and blameth them for all the calamities that were to come upon all the land. For,

As it is said, he does not punish them for idolatry and idols, nor for common sins among the people, such as lying, deceiving, adultery, and cheating, 2c., but for the violence and injustice of the judgment; that all his preaching goes over the lords and judges, which also proves the punishment afterwards. For the king of Babylon took away all the great things of the land and left only the poor, lowly farmers and gardeners in the land, 2 Kings 25:12, as if God were saying, "The great ones alone deserve it, therefore they too shall suffer the punishment.

(14) And it is common with all the punishments of God that the authorities are most punished and overthrown, and the people remain in the land. For the people must have authority and be subject to it, like a horse to a master. Now he does not much care if his authorities and lords are bad boys, so that another lord comes and repels him, and God says that he is more pious, or even so wicked. So that God's punishment on earth is almost the game of which Mary sings [Luc. 1, 52.]: "He removes the mighty from their thrones, and exalts the lowly."

(15) For from the beginning of the world until now we see how he always casts off one king by another, one lord by another, and sets up others, and leaves the land and the people, without where he wants to destroy [the] land with the people, as Sodom and Gomorrah, and the like. So he overthrew the king of Israel by the king of Assyria, and again, the king of Assyria by the king of Babylon: King to Babylon, the King to Babylon by the King to Persia, the: King to Persia by Alexander, the king in Greek[land], the kingdom in Greek[land] by the Romans, the Romans by the Goths and Turks; the Turks will also find their pushers, shall the world stand longer. And so on, both in large and small dominions, both in emperorships and kingdoms, nothing is seen but falling away and sitting up; just as if the whole world with its authorities were God's tournament and mutiny, since it stings and breaks among itself, and is no longer valid except: He who lies down, lies down; he who sits down. sits down. And all this because of their injustice and violence, that it is their fault where evil and injustice is done in the land.

16. But the devil, the supreme prince of the world, drives them in such a way that they do not use the sword, which is commanded by God, just as the world abuses all other goods of God; and yet the sword must be like food and drink. But God always takes it from one man's fist after another, and gives it to another for the sake of his misuse. So the sword and authority always remain in the world, but the people who sit in authority always have to overreach and stagger, according to what they deserve.

(17) And this deceived and hardened the Jews, that they believed not Habakkuk, that they had not idolatry and idols at that time, and thought themselves to be pious, and to have a gracious God, that they were not aware of his wrath. As is the peculiar way of the people to this day, like all hypocrites and works saints, that they always think that they are the dear children above all others, and cannot believe that they deserve wrath; as it is written in Micah that they say [Cap. 2, 7]: "Should God have such things in mind? Should his spirit have become so short?" 2c. For if they had known themselves to be sinners, they would have obeyed Habakkuk, and would have reformed themselves with fear and humility, so that the punishment would not have come upon them, as the Ninivites do. But since they did not do so, it is certain that they considered Habakkuk a fool and a useless preacher, but considered themselves pious, innocent, and the true children of God. Just as we see that even today our clergy do, who, in the most abominable sins and blasphemies, think that they serve God and are pleasing to Him.

(18) Therefore this saying of Habakkuk, "Violence prevails over justice," will remain in the world, and is also a common saying, so that everyone complains and cries out about violence. But we should not be surprised, it must and should go like this, and is the right color of the world. For where it is right, there is no longer the world or the world's rule, but God's own. And if force should not prevail over right, then the devil could no longer be the ruler of the world, and God's rule would be vain. But God does not leave it unpunished, but just as the world does not cease to sin, so does the devil.

God does not cease to punish, and always pushes away one after another, and sets up others; as Daniel Cap. 2, 21. says: "He moves kingdoms and sets up others"; and Solomon in his Proverbs Cap. 28, 2. "For sin's sake in the land there must be many lords, but where the people are sensible and wise, their lord lives the longer."

V. 4. Therefore the law must waver, and no right can come to an end.

19 That is, it is not according to the law of God, but the law must bend and direct itself according to their will. For here he strikes those who pride themselves on the law, and do not want to be seen to be doing anything against the law, but catch some letters and force them to interpret and give what they want. Just as in our day the sharp lawyers do with their strict law when they have wicked, loose matters, and yet they give the law such a nose that the matter must become right and good. This is what Habakkuk means here, that the law wavers, and that all good things are prevented and cannot come to an end. For the right mind of the law is thrown to the winds and despised, and so they go away, having gained by the law, drawn to their mind.

020 Now the world is full of them, and they are called pious men; neither may they be reproached otherwise. But God judges and punishes them all the same, and forbids them that it should not be given to them. Summa, there are few good things among the lawyers or jurists; as they themselves feel and confess. Nor do they [the good things] carry money, and [the lawyers] would have to be beggars, who are now all gold and silk, where evil things would do 1) in law.

For the wicked overpowers the righteous, and therefore wrong judgments go forth.

Twenty-one You see that he means the wicked wiles that are used in law by one against another. Micah also speaks of this [Cap. 7, 3]: "What the ruler demands, that will the ruler tell him.

Judges"; and the great merchants all speak their will, and thus afflict the land. For that he says here, "The wicked overrules the righteous," is what St. Paul says in 1 Thess. 4:6, circumvenire, when one throws the other over the rope, and so surrounds him with wiles, that the righteous must be wrong. Now these are much more wicked than the public thieves and peelers. For the public thieves do freely against the law, so that everyone grasps and feels it, but these want to be pious, and have considered injustice to be right. And so they are two-fold wretches: first, that they do wrong; and second, that they adorn and protect that same wrong with law, which is worse than the first. For since Habakkuk says here that the law must waver and that wrong judgments must be made, he clearly indicates that those who act wrongly with law and judgment are adorning their wrong.

(22) So we have now how it was in the land, that it was full of bad boys, especially among the great merchants, and yet so that they do not want to be boys, and so they damage the others with two kinds of wickedness: one, that they do them wrong; the other, that they also defile and do wrong to those who are right, and under the appearance of pious people are desperate boys. This is then quite grievous, both in the sight of God and the world, therefore God cannot suffer it, but punishes it, as follows.

V. 5 Look among the Gentiles, behold and be amazed; for I will do something in your days which you will not believe when it is spoken of.

(23) Here he begins to punish the aforementioned boys. And first of all, he takes away their defiance and security, in which they relied. For they relied on the fact that they were God's people, and that God dwelt in Jerusalem in His holy temple; which city also until now was sometimes protected by great miraculous signs of God, not only against the surrounding countries, principalities and kingdoms, but also against the empire of Assyria itself, which before had disturbed and carried away all Israel, but before Jerusalem, in the time of King Jehishkiah, with all the shame of the kingdom of Assyria.

And on one night he lost an hundred and eighty-five men, and fled away [2 Kings 19:35, 36; Isa. 37:36, 37].

024 For this reason it was a ridiculous speech and a fool's bargain to the Jews, that Habakkuk and other prophets said how Jerusalem should be destroyed. They could never believe it until the hour when it happened; so firmly did their defiance stand on the fact that God dwelt with them at Jerusalem. And indeed it was not a small defiance, which reason could not forgive. There were false prophets who drew from the Scriptures sayings that God promised Christ in the future, and how glorious David's throne would become, and the like. About this Habakkuk and his like, who say the same contradiction, all must be liars. For it would not rhyme with each other that a glorious kingdom should be, and yet be destroyed.

025 So Habakkuk meets their defiance and throbbing, saying, "Look among the Gentiles, see, and marvel." As if to say, "You look to yourselves, look to vourselves alone, think highly of vourselves, be quite sure and certain that God alone is doing great things with you, that all the Gentiles should marvel, as he has done until now; but now look to it and see what I will do through the Gentiles. I will turn it around once, and through the Gentiles I will also do such a thing, which will also be strange and weird to you, so, 1) that you will not believe it until you experience and feel it, but will consider my prophets. Habakkuk, Jeremiah and their like, as fools and liars, and will not think that it is my word, which they speak to you about it. Just as King Zedekiah could not believe what Jeremiah said about it, so he summoned him and asked if it was God's word. Jer. 38:14 ff. What more wonderful thing could God do than to destroy His throne. His temple. His city and His people through His enemies, the Gentiles, whom He had made glorious and preserved against all the Gentiles and promised to be their God and protector forever?

26 But with this he sufficiently shows that he will not let us defy any thing, but only his grace and mercy. For here you see that the Jews do not help that they are God's people, that they are the seed of the fathers, that they have God's law, temple, throne, city, land and people; nor that so many miraculous signs have been performed on them so far; nor that they have God's promise. Why is that? Because all these things can be had without faith and the Spirit. As the Jews had it in part 2. But where it is had without spirit and faith, it does no more, for it makes the greater guilt before God. For who has much, of him much will be demanded [Lnc. 12, 48]. Above this, it makes proud, defiant, sure, presumptuous, hopeful people, who exalt themselves above all others who do not have it, and want to be God's people and His own alone, despising and condemning all others. God does not like that, that one defies something else than His grace, and lets it fail, with all those who defy it. But flesh and blood cannot believe this, it is much too strange for them, their defiance is too sure, until they experience it: as happens to the Jews here. For they did not respect the faith and the spirit, and thought that such things should be enough for them to be called God's people and to be protected. 3) They perish completely because of this.

27 All these things are said unto us also, who have the name and appearance of Christians, and boast of baptism, or spiritual state, and office, above the Gentiles and Jews; and are, yet without faith and spirit, as well as they: that, of course, we also must perish at the last by them whom we now despise, and had worse than ourselves; as was done unto the Jews by the Chaldeans.

The question here is: how does this rhyme with this text, since St. Paul Apost. 13, 40. 41. introduces this saying thus: "Take heed lest that which is spoken in the prophets come upon you: Look, you despisers, and marvel, and perish. For, behold, I do a thing in your days, which ye do not know.

¹⁾ Thus the Jena, Wittenberg and Erlangen: as.

²⁾ In Latin: dollÄ 4u<lÄ6orura park.

³⁾ Thus the Wittenberg; Jena and Erlangen: have been.

if any man shall tell you." Which St. Paul undoubtedly says of Christ's resurrection, as the text there enforces; which the Jews do not believe to this day. But Habakkuk speaks it of the disturbance of the land by the king of Babylon in the future, because of the sin of the people. as we see clearly in his speech. To this it is to be answered that this saying of St. Paul is used as a common speech in the same case. For one may well say of us. of any of God's works that are to come: Behold, God will do something that no one believes, sing or say it; for the world does not believe God's word until it finds it in experience. Therefore Habakkuk needs the saying right on the great work of God, when the land should be disturbed; and Paul also right on the greatest work of God, of the resurrection of Christ, which had happened. For neither was believed.

(29) Even as we have need daily of all the sayings of the Scriptures against the pope and the wicked, which the prophets have spoken of disturbing the Jews. As when I say: God has done to the Pabst that no one would have believed, even if he had said it, and will still do to him that no one believes now, even if one says it, but it will be known. So also here Habakkuk wants to say: Well, God will do something that you do not believe, because it is said, until you realize it. But the fact that St. Paul says, "Behold, ye despisers," and Habakkuk, "Behold among the Gentiles," 2c. makes it clear that Paul needs a different interpretation. There is nothing to it, the sum of the meaning is the same.

V. 6, 7: For, behold, I will raise up the Chaldeans, a bitter and swift nation, which shall go forth as far as the earth, to possess dwellings that are not theirs, and shall be cruel and terrible.

(30) This is the threat against the wicked, hardened sinners; but they have had their mockery and laughed, as it is said, even as the sons of Lot did in Genesis 19:14. Although the prophet makes it violent and great, and would have liked to frighten them and make them repent.

drive. For he says that God will not raise up evil enemies against them, but the Chaldeans, that is, the emperor of Babylon; for that same emperor was then in the ascendancy, and was always increasing. It is as if we were now to be threatened with the Turk, who would be too powerful and too evil for us; which is much more terrible than if a lesser prince were to do it in the vicinity of us.

(31) And he saith, It is a bitter people, that is, a wicked, fierce people, which dealeth wrathfully and tyrannically with the land and with the people. For it wants to be feared and despised, and where one refuses, it twists [the Chaldean], 1) and drives through with the head. Therefore the Jews should be afraid and not rely on it, as if the Chaldeans were lazy or obedient.

32 They are also quick about this, hurry, so that the Jews may not think that they are too far away and will not come for a long time. As if he were saying, "Correct yourselves, dear children, and do not rely on your thoughts, so that you think the Chaldeans are not celebrating so fiercely or are still far away; they are especially bitter and bitter to you Jews above all others, and may soon come.

33 Third, he points to their multitude: "For they will go as far as the land," that is, the land will be full of Chaldeans, so that it will teem with enemies in the land. As if he should say: If you are not frightened that such a mighty empire is raised against you, you should be frightened that it is so bitter and angry, and that it is especially grievous to you. If not, let it frighten you that it is so swift, swift and swift against you. If not, think that you are so much, and yours so little, that they would trample you to death with their feet. The Jews must have been very sure and careless that the prophet would frighten them so fiercely and powerfully, for they trusted that they alone were God's people and would not perish like that, as has been said.

34 Therefore the prophet continues and makes it even greater: "It will occupy dwellings," he says, "which are not his.

that is, all your cities and houses, which they did not But if they also realize how guilty they are, and with their build, but you built for yourselves, and will not ask about it, nor will it help you that Jerusalem is God's city and dwelling place, on which the Jewish people relied heavily. But it is in vain, the Babylonian people will take everything, even if it is not true, because it is a cruel and terrible people. And Habakkuk finely puts the word "dwellings that are not his", not wanting to say even the dwelling place of God, as Jerusalem and the temple. For at that time it was very dangerous, offensive and blasphemous to say that Jerusalem should be lost, where God Himself dwelt, and the common man could not hear it. Therefore Habakkuk also avoids such words, and yet says so much that everything is understood under them.

For it will judge and press after its kind.

(35) Then he fetters the reason why the Babylonian people are so cruel and terrible, because they do not judge or sit in judgment according to any country's laws or customs, nor will they keep your law, but will deal with you according to their will, and will need victory according to their pleasure; they will not let you set a measure nor a goal, but as they are angry and bitter with you, so will they judge you according to their bitter resentment. And as it judges, so it will also press on and carry out its judgment with you; here it is called "judge and press according to its kind," that is, according to no law, but as it is minded and as it thinks fit. For this is the way the fierce are wont to act: when they have victory, there is no mercy, no justice, no fear of God, no equity, no patience, no recognition of their own sin and deserved punishment, but only, like the wild wolves, chilled according to the evil will of wrath, and smelled themselves in the most horrible way.

36 In our time, take an example from the bishops and the nobility, how they have smelled with all their might, and still daily take revenge on the peasants, and the innocent must suffer with the guilty, and do not let them be satisfied that they have the victory, and are again seated. That they

sins also well deserved to suffer not only a temporal damage from God, as a small punishment, but also death and hell, as a cheap punishment, then nothing will be out; to the next brighter everything will be restored, and no punishment will be lessened, as if they had never been guilty of nothing before God. Why is that? Because they should have no mercy before God for their sin, but because their hearts are hardened, so that they do not see their sin, and their mouths are closed, so that they cannot pray: Forgive us our trespasses, as we forgive 2c., and thus finally perish without all mercy. Therefore it is not in vain that the nobility commonly preys on lions, bears, wolves and other wild beasts; it means their kind.

V. 8 His horses are swifter than parrots and more agile than wolves in the evening.

37 I have not seen Parden, but the countrymen write that it is an animal that has many spots on its fur: and they are more gruesome than the "evening wolves", which some interpret: Wolves from the desert. For it both in Hebrew may be taken from the letters. But I hold that it is evening wolves; that the opinion is: the wolf, which by nature is a ravenous, predatory, murderous animal, but in the evening is much more predatory, because he has not run during the day, and is therefore hungry for the evening, that it is said "evening wolves" as much as hungry wolves that have not eaten for a long time, as also Zephaniah Cap. 3, 3. speaks of the false teachers: "Their shepherds are evening wolves, and leave nothing for the morning." So Habakkuk wants the wolves to be fast; not that they are fast-running before other animals, but that they hurry, and it is easy for them to rob when they are hungry, and they tear and rob more mercilessly. Thus he compares the Babylonians to the parrots and hungry wolves, that they hasten and hunt to rob and destroy the Jewish land; but once again to terrify and to amend, to provoke the people with such a parable.

And his horsemen come from afar, and fly along as an eagle hurries to the carrion.

Here a little bit is left out in the text. For thus he shall stand: His horsemen spread out, and his horsemen come from afar 2c. And the prophet here pictures the Babylonian army before the eyes of the Jews, as if he saw it marching along. For this is how it is seen when an army comes from afar, that the horsemen are seen at first as a multitude; but the longer they go on, the more they become and come forth, as if they were increasing in number. This is what he means when he says: His horsemen spread out, that is, in the pulling they become the longer the more, if one admits how they come. And "coming from afar" also makes the bunch look bigger, when they move from afar, and one thinks that there is no end to it, and that there is still more in the distance.

39 So also "they fly along like an eagle to the carrion. There he touches the fast train and run, as it seems to him who sees the army coming; especially when he knows that it is meant for him, he thinks that they fly immediately and come all too soon, before one can prepare for defense. So Habakkuk needs the art of painting here, that he paints the approach of the enemies vox the eyes, and shows next to it, how it is to the sense of those, to whom it applies, namely, that they think, it is with them nothing else, but that they must let themselves be eaten, as the eagle eats a carrion, which cannot defend itself.

(40) There we see how subtle and plain the prophets can speak, and how they briefly, yet abundantly, strike out a thing. For that which another would have said in one word, that the Babylonians will come and destroy Jerusalem, Habakkuk speaks in many words, and actually cuts it all out and decorates it with parables. As one must do when preaching to the coarse, hard mob, one must paint, blaspheme and chew it, and try every way to soften them; it still helps as much as it can. But an intelligent man is soon preached to. So he stops even more, and continues to speak:

V. 9. They come only to transgress, like an east wind they go.

(41) I said above [§10] what "iniquity" means; in this way it is also to be understood here, that the prophet wants to say: The Babylonians come, not to do otherwise, but to exercise pure violence; justice or mercy is not respected there, guilty and innocent, one with the other, will have to suffer. As it always happens in a common land punishment, 1) that one cannot separate the innocent; yes, it goes most of all over the innocent.

(42) And here Habakkuk remarks, that the king of Babylon hath no right against the Jews, nor against other countries, which he destroyeth, because he saith, They come only to transgress. But he that committeth iniquity, and goeth by force, doeth not right, neither hath he right. And this, of course, is the title of all the kingdoms on earth, especially those that break out in war; as the 76th Psalm, v. 5, calls them "mountains of mischief"; therefore they must also be destroyed in the end, as happened to Babylon and Rome, so that St. Augustine well and truly says: "What are great kingdoms but great robbery? But God still needs their iniquity, so that he can punish those he wants,

The "east wind" is the wind that comes from the morning, which the Latin Bible calls ventum urentem, that is, the one that blows and is more harmful than the sun's heat, just as the wind from the evening is moist and fertile. The wind from noon brings weather. The wind from midnight makes it beautiful and drives away the clouds, each according to its kind. Just as the east wind withers and takes away the strength and sap of the earth and what grows there, so the Babylonians will come and destroy everything in all the lands. And as no one can resist the east wind, so no one can resist the Babylonians. Cruelly the prophet does it, and paints long over the Babylonian army to soften and frighten the stiff-necked Jews.

It will gather prisoners together like sand.

- 44 That is, it will catch many people in lands and take them away with everything they have.
- 1) Original and Wittenberg: landscape. In Latin: iä Huoä xüsruLHUs M in oorumuui oujusäum terrae p06ou.

without distinction, both of the rich and mighty, unmercifully all in a heap among themselves, as one gathers hay or straw together. It is the Hebrew way, when they want to make a thing much, to compare it to the sand. Gen 22:17 God said to Abraham that his seed should be as many as the stars of heaven and the sand of the sea. 7:12, the Midianites were as many in the land as the sand of the sea, and so on. So here also: "It will gather captives together like sand", that is, out of measure much.

V. 10: It will mock kings and laugh at princes; all fortresses will be a joke to it. For it will make rubble, and yet win them.

45 He takes all comfort and defiance, so that the Jews will not rely on any human help. For though kings, princes, and strong cities set themselves against him, as Jerusalem and Tyre, yet the might and power of the Babylonians is too great, that nothing shall help; yea, it shall come to pass so easily, that he shall make a mockery of it, when they shall set themselves against him, and set themselves in defense. So no amount nor power of the people will help, no wall nor fortress will protect. Where he cannot overthrow the walls, he will make such a high rubble around it that he will shoot in and run over the walls. With this, the prophet refers especially to the city of Jerusalem, on which the Jews also relied, because it was so solid and well-preserved that much is said and written about it.

V. 11. Then he will take a new courage, will go on and sin; then his victory must be of his God.

46 Here he describes how the Babylonians will misuse their victory for their pride and blasphemy against God. So that they will sin, that God will have to overthrow and destroy them in the end.

(47) For no human heart is able to do this, that it should not exalt itself and boast when it is well and happy; as all this is not only shown in the holy Scriptures, but also testified to by the Gentiles from experience.

as the poet Virgilius says: 1) nescia mens hominum servare modum rebus sublata secundis, a human heart cannot keep measure when happiness is there. Again, it can also not keep even when it is in trouble, so that [it] should not despair and sink. It is too soft and too weak on both sides, but much weaker. Fortune to bear than misfortune, as one says: A man can suffer all things without good days. And again: It must be even strong legs, which should carry good days. This can also be seen in experience: to whom good, honor, and all kinds of happiness come to him according to his will, he cannot stop strutting, defying, prouding, raving, until misfortune comes and fights him; as it is said: good makes courage, courage makes arrogance, arrogance makes poverty, but poverty is painful, pain seeks good again. 2) This is the course of the world in its ripeness and circle, and the way of man; nothing else turns out differently.

48 Take an example from the next uprising among the peasants. For the sorry example is to be remembered for eternity and never forgotten. Since the peasants got what they wanted, God help them, what defiance, pride, glory, splendor and all the courage and arrogance there was; there was no more hearing nor seeing, no more measure nor wisdom, but with the head through, up out, and nowhere on. Again, the same misfortune, how faint, despondent, and ruinous it makes the overlords, who before had vain lion hearts, there was no courage nor glory, but vain flight and trembling. But now the wheel has turned, and the overlords have prevailed and are fortunate, but the peasants have been slain, and once again there is no measure nor wisdom on either side. The overlords do not know how to cool their courage sufficiently; the peasants are so despondent that they do not know what to do. May God grant that no evil come of it, that both lords and subjects fail, just as happened to these Babylonians in the end, as we will hear later.

- 49. because the king with his people
- 1) Vir.]. lid. X, v. 501 8H. cit. according to memory.
- 2) Lonicer in his Latin translation has given "good" by opss.

when they saw that he was so slimy and happy for his kingdom, and that no king, prince, city, or country could resist them, they grew in courage and took on a new courage (as Habakkuk says here), that is, they first became more defiant and proud than they had ever been before, for the sake of great happiness; they could not measure up, nor recognize themselves, nor give glory to God, when all his happiness was a mere, undeserved gift from God. Just as even now our princes and bishops do not give glory to God, that they remain, nor can they recognize and humble themselves.

(50) But "they go on (says Habakkuk) and sin." that is, they pass through, boasting and defying, truanting, and going along as if they were now sure, and jumped over all mountains, and thus sin with two abominable sins, which shall at last overthrow them most abominably. One sin is the same arrogance that they practice against the people they have overpowered, and they tyrannize against them with all their might. The other is blasphemy, that they do not give glory to God, but make themselves believe that they are so pious and worthy before God, despising and blaspheming those whom they have overcome, as those who have been condemned and rejected by God and deserve it. So they run away and sin against God as well, so that they may burden both God and man, and become untrustworthy of both, and soon perish, which is what they are striving

(51) The first sin, pride, committed against men, is grievous to the human heart; but the prophet, like all the saints, is much more grieved by the other sin, blasphemy, which they commit against God. Therefore, he continues to point them out and answer them. The first he calls badly by a common name and says: "They sin with pride. But the others he attacks with bitter and sharp words, and says: "Then his victory must be of his god", that is, he has not enough in his arrogance that he overcomes the people and weighs them down, he must also give glory to his idol in Babylonia, as if the same had given him such power and victory. Yes, yes, the true God of Jerusalem must not have done this.

but, as a much weaker and lesser God, be overcome together with his people, the Jews, and succumb to his Babylonian God. This is the one whose great victory must be called. Where is the God of the Jews now? Just as 2 Kings 18:33-35, the archbishop of the king of Assyria said that his lord had conquered all the gods in the lands around him, and that the God of the Jews would not be able to resist him.

52] This is what greatly perverts the prophet, that the wicked not only do not recognize their power and victory, from whom they got it, but also harden themselves in their wickedness, blaspheme God freely and surely, give to the devil what they have from God, and make their wickedness a virtue, and the people of God sinners and boys. That is why the prophet is so angry and impatient with this sin until the end of this chapter, that the Babylonians should be right and defy it, and the people of God should be wrong, because they suffer misfortune and those have happiness.

(53) The Jews also defied Christ in the same way when they were on top and had crucified Him, blaspheming and saying, "If He is the Son of God, let Him help Him now" (Matth. 27:40,42). Just as if God was on their side and they were right and Christ was wrong. Then their victory and power must also be of their God, that is, of their devil and idol, not knowing and thinking that the right God had thus abandoned Christ and given Him into their hands, and yet loving Christ and being angry with them; as all godless tyrants do, and measure God's grace according to bodily fortune or misfortune.

54. Just as our bishops and princes are doing now: because God has given them the victory against the peasants, and besides that they have many innocent Christians tortured and persecuted, they do not think otherwise that their cause is good and right and pleases God, are defiant and insolent, think they are doing God a service, do not think that their God and cause is vain devilry, because they see that they are lucky and the gospel is unlucky; but do not know that the same persecuted Christians' God and cause is right, and God has given them into their hands, as He did with Christ Himself and all the

Saints has done. Therefore they go on and on, blaspheming and saying: Where is now thy Christ? let him help thee. Then their power and victory must also be of their God, and they are right. This is the true Christian cross, that one not only suffers evil, but must also be wrong, and be reckoned with the wrongdoers, like Christ.

(55) But it shall come to a desolate end with them, and when they have sown their honey, they shall be sour mustard. For because they do not fear God in his judgments and works, and do not humble themselves, he confidently lets them go on, so that they have happiness and victory in abundance, and makes them fools in their cleverness and conceit, so that they fill their sin, and harden themselves, until the hour comes for him to deal with them, as with the Babylonians and the Jews, and all such tyrants. For where are they now who said to Christ, "He hopes in God, who now redeems him, does he delight in him"? [Matth. 27, 43.] Where is their God, to whom they gave the victory? Christ has remained, but they have vanished and flown away like dust in the field.

(56) We may take comfort in this now. For the hour will come very soon, when they will say of our tyrants, bishops and priests: Where are they? Where is their God now? Where is their precious, right cause? Where is their Christian church? Where are they who said, Let thy gospel and Christ help thee? But that they now conquer and rage, defy and strut, and give the victory to their God, as if God were with them against us, this serves to make them confident, foolish, obdurate, and finely ripe for punishment, and when it is already said to them, they should not believe it, but laugh at it, so that they will not convert and be preserved.

V. 12. Who art thou, O LORD, my God, my Holy One, from everlasting. Let us not die, but let him, O LORD, be only a punishment; and let him, O our refuge, chastise us only.

(57) Here he reproaches himself with the sin of the blasphemers, and punishes them, and comforts his own; to say, that the Babylonians prevail and are victorious, but we suffer and are defeated is

Not because the Babylonian God is a right God, to whom they attribute such power, nor because they are so pious and righteous, or because we are sinners and unrighteous; but it is you, O Lord, who do all these things, and trust us, and raise them up; so is your will. They know not this, and fight with it against thee, which thou givest them, even power and victory, and givest it to their god. But there are two reasons why you do this. The first is that you use their wickedness as a rod to chastise your loved ones, as Isaiah Cap. 10:5 says: "Assyria is my rod," and Revelation 3:19: "Whom I love, I chastise. The other is that they will run and become fools over this counsel of yours, which they do not know, and after that they will perish, as is said above (cf. § 10). and as he will continue to say in the third chapter. For thus one speaks: When the father has punished the child, he throws the rod into the fire.

(58) So the prophet prayed that God would keep the punishment and not let the Jewish people fall to the ground, saying instead of the people and with the people, "O Lord, my God, my Holy One! For no people under the sun had or knew the right GOtt, without the Jewish people alone, therefore they alone could say, "my GOtt." But he calls him his "Holy One," as the prophets used to call GOtt the Holy One in Israel, Isa. 1, 4.: "They blaspheme the Holy One in Israel." Psalm 89, 19.: "The LORD is our shield, and the Holy One in Israel is our King." So here also: "My God, my Holy One." And that because they were holy through their God, and nothing else; as he says Deut. 20, 8. 21, 8. 15.23.: "It is I who sanctify you." Just as we now become Christians, that is, saints, through Christ alone, and nothing else, not through our work or merit 2c.

59. Further he says, "O Lord, are you not from eternity?" As if he should say: Oh Lord, there is no other God than you, the old, true, eternal God, and not a new, false God, like the one of Babylon and others, who have come and been invented with the time. With this he consoles himself and his own, also defies and mocks the Babylonian god, whom

the Babylonians raise so high. For it gives great courage when one knows and believes with certainty that there is only One God, and that He is our God, our Holy One, and holds with us. What can all the gods on earth do? Since you alone are God and our Holy One, and we are your people, so that everything is in your hands, have mercy on us and do not let us die or even be destroyed by the Babylonians, but only be punished and chastened, so that seed may remain for your people, as you have promised. For this prayer is based on God's promise, since He spoke to the people that He would not completely abandon them, even though He would not keep them all [Isa. 1, 29]. Rom. 9, 29.

60 In Hebrew, this text baß, which can be rendered in German, reads thus: Is it not so, O Lord, that from of old you are my God, my Holy One, that we shall not die? In it, the prophet briefly summarizes and comprehends all of God's promises and miracles that befell the Jewish people. As if to say: Do you also know, or do you not remember, that you promised us to be our God and have never let us perish? So you will not let us perish now. For you are our God, in whom we live and do not die, as you have said to us. And what follows is attached to this passage in Hebrew, and may also be read in interrogative terms, thus: Is it not so, O Lord, that from of old thou art my God, my Holy One, that we shall not die, but use him for punishment, O Lord, and set him for chastening. O our refuge?

(61) He asks God whether he will also do so and only punish; not that he doubts it, but that he may show how faith is challenged, that it seems weak, as if it did not believe, and immediately wants to sink and doubt before the great calamity that oppresses it. For even though faith remains firm, it still cracks and speaks much differently when it is in battle than it does when it has won. So it was hard for the people to believe that they would be preserved in this case of the Babylonian prison, or that they would always come back, and that this would only be a punishment. Therefore follows further:

V. 13. Your eyes are pure, so that you cannot see evil, and you cannot see misery.

(62) As if he should say, "Well then, be pure of eye, that you may not suffer evil, as it is preached of you that you are righteous, and leave no evil unpunished; how then is it that you do much else, and suffer such evil, and do not punish [it]? In Hebrew it reads: Mundare oculis, vel sis plane mundus oculis, et est amara concessio¹) in opere contrario, as we would say in German of one who would be of good report, and yet would do otherwise: Well, you are pious, but how do you do so? should a pious man do this? So also here: "Well, Lord, you are righteous, they say of you, but where is your righteousness?

With such words Habakkuk shows what thoughts occur to the struggling faith, which thinks that God is righteous, but he consumes so long, and watches the wicked, that one would almost think that he is not righteous, but has pleasure in the boys. Just as we would like to think now that God is persecuting and blaspheming our gospel so miserably that both violence and sectarianism are increasing daily, and we would also like to say, "You are pure of eye and do not like to see violence and injustice, but when will you prove it in action? Methinks thou wilt think us wrong, and them righteous, when we are sure that we are right, and they wrong.

64 Not only the common people had such a weakness or challenge of faith, but also the prophet himself, as well as all other prophets; as Jeremiah Cap. 12, 1. ff. also does, and says: "Lord, you are righteous, if I would be right with you; but yet I must speak to you of the right. How is it then that the wicked prosper so, and all the scornful are so blessed? Thou hast planted them, and they are well rooted; they continue, and are fruitful; thou art near their mouth, and far from their kidneys." And Psalm 73, 2. 3.: "My feet would have almost slid, and my gait would have almost strayed.

¹⁾ In the Wittenberg and Erlangen translations: eontsssio. The Jena and Latin translations: eonesssio.

I rejoiced when I saw that the wicked were doing so well" 2c. For it grieves us exceedingly that the unrighteous should suffer so long, and at the same time earn so much happiness through injustice, and the righteous earn so much misfortune through their piety. But all this is done so that they may prosper, and our faith may be extended. strong and rich in God. As Habakkuk also says hereafter Psalm, v. 18, says that God lifts up the wicked, so that he brings them low. And [in] Jeremiah follows swiftly upon the foregoing words, saying [Cap. 12, 3.], "Gather them like sheep to the slaughter, and prepare them for the day of strangulation."

V.13. Why then do you look to the scornful, and keep silent, that the wicked devour him who is more pious than he?

(65) Then the fighting faith clashes with the happiness of the wicked, and tells it one after another. As if he should say: I believe it, and I am sure of it, that you alone are God, and the wicked may do nothing without your will; why then do you watch and keep silent? And uses strong words. He calls the wicked despisers, which means the reprobate, secure, free men who think nothing at all of God's word and work, so that no man can think nothing at all of any thing, which St. Paul calls Eph. 4, 19. apilgicotes \άπηλγηχότες, which we call "the wicked". In Latin: qui non solum contemnunt, sed etiam negligunt, quasi indignos habeant, quos contemnant; in Hebrew Boged. Just as we think of the Jews, and the Jews think of us, since one considers the other to be nothing at all. Just as some wicked people now think nothing at all of the gospel, that it is a joke to them, and have nothing more certain than that it is nothing.

Such people, who neither feel nor accept anything, are called Bogdim and apilgicotes, wicked, so that there is no taste or smell, and everything is gone in their hearts. Thus the pagans write of the tyrant Dionysio, when he had robbed the temple, and got good weather to ship, that he boasted and said, Behold, how good

God gives weather to the church thieves. Where there is no Christian patience, flesh and blood should wish that ten thunders would fall on such a one's head and strike nine cubits deep into the earth. We call such a one daring, who waved it freely, 1) and almost agrees with the Hebrew boaed, or woaed.

67 Secondly, that God does nothing at all to such of the king of Babylon; as also the above-mentioned 73rd reckless, wicked people, that he keeps silent, and strengthens them equally, as if it were nothing at all, as they hold, and is also wicked about them, as they are about him, also does not feel, and does not accept anything, that there are two reckless people against each other, God and the wicked: oh, this is a displeasing silence to God, and an unpleasant contempt to the reckless people. So he also shows the Babylonians here, that they were sure of their things and bold, that they might have believed everything before, before they believed that God considered the Jews to be His people and the Babylonians to be His enemies. There was nothing more certain than that we Babylonians are God's children and the Jews are His enemies. They were so deceived by fortune; as it is with all the wicked.

Now, this is not yet beyond measure, when a prophet is to stand for himself in such fighting faith, but when he enters his office, and is to comfort and sustain a whole people in the same fight with him, there is trouble, lamentation and distress; there the people wriggle, and hardly two or three in the whole crowd shall believe and fight with him, the others all get angry at the bold tyrant. and think: Oh, it is nothing with us, God is against us. Do you not see how he lifts and carries those, but leaves and despises us? Yes, preach what you want. I see

¹⁾ So in all editions. It seems to us that it should be read: "We call such a one daring, who freely woget'-), and almost agrees with the Hebrew Boged or Woged", so that the opinion is: it is a consonance in the words "vermögen" and "Boged". The Latin translator offers: Hujusinodi nos auüaeom, Hui nullo N6qu6 veuin ne^ne bonnnuin rospeotu Huidvis attontaro audet. Hui non lonAO ab bebrasa voos (bo^sd) ant (VuoAsd) intorvallo distat, vooaN1U8.

what the opinion is. It is like Moses at the Red Sea [Exodus 14], and at Paran with Korah [Exodus 16], where neither speech nor counsel helps. That is why Habakkuk writes this piece with important and many words, to strengthen and comfort the people.

69 Third, that God gives the wicked such great fortune that he devours those who are more pious than he is, that is, the Jews in particular, along with many other countries and people who have also been more pious than the Babylonians. For so it is, where there is great wealth and power, there is also great sin and injustice. Money makes thieves, fortune makes husks. As has been said, great fortune is too heavy for a man to bear. Now it would be a little easier if the wicked did not eat the pious, but those who are worse or equally wicked. But now God allows them to devour the most pious. Sometimes it would be easier if the wicked alone would punish or do a little harm to the pious; but this is especially wretched, that the wicked devour and even devour the pious, leaving nothing, but destroying everything, as the 79th Psalm, v. 7, says: "Lord, they have devoured Jacob and made his cities desolate" 2c. And in addition to all this, they have the glory and honor, as if God were with them, and have done well, as Habakkuk says above [v. 11] with bitter words: "Then his victory must be of his God.'

70. All this is quite a cross for the children of God. Their suffering must be done in such a way that they must succumb and be wronged, and see that their enemies lead the victory over them, and still boast of God; as Christ also says John 16:2: "The hour is coming that whoever kills you will think that he is doing God a service. This is how Christ himself was on the cross. But there lies hidden the high and deep wisdom of God, there He is wondrous in His saints [Ps. 4, 4.], even in His enemies. All this goes beyond all reason and experience of human understanding.

V.14. And let men go like fish in the sea, like worms that have no master.

71 All this is still talked about in martial faith, by the godless Babylonian fortune.

about other country and people. How do the fish in the sea go? They have no rule nor order to defend themselves against anyone, but float along; he who sows sows, he who eats has; there is no one to defend or defend, so that such fish are no different than those laid before the eyes of the eaters. Men saw them and eat them, great fish and vipers eat them, eagles, harriers and other birds eat them, beavers and other animals eat them, they are only food, both to 1) men, birds, animals and fish. In the same way you let all the lands and people be to the Chaldeans, that they only saw, eat and gobble. Is it not grievous then, that to such wicked, ungodly men, all godly lands and people should be like kitchen tables, which they saw, slaying and devouring as they will? Just as Paul [Rom. 8, 36.] also leads the saying from the Psalter [Ps. 44, 23.]: "We must die daily for thy sake, yet we are counted as sheep for the slaughter."

The other, "like worms that have no master," is just the same. For he speaks not, in my opinion, of the worms of the land, but in the sea, as there are the small fishes, as Ps. 104:25: "There are worms without number in the sea." For Remes, in Hebrew, means everything that crawls and creeps, which I call worms, although the word is too narrow, but I have no other. We speak: It creeps and swarm. And Habakkuk adds this to indicate which fish he is talking about, namely the small ones, which are poor little worms compared to their eaters. For man has fishing rods, nets, twine, baskets, fish traps and all kinds of gear to sow and eat them, without what birds and large fish do with beaks and claws. All these have no master, that is, they have no order, nor do they know how to keep to anyone, but go astray, only to feed others.

V. 15: He draws it all with his heels, he fetches it with his net, and gathers it with his yarn.

73. he makes fishermen out of the chaldeans, like Moses, Genesis 10:9, out of the nim-.

¹⁾ Instead of "the" in the original and in the editions we have put "den". Walch already had: "at the".

rod makes a hunter. And as I have said, man hath divers instruments to see the fishes: so here also he giveth unto the king of Babylon, that he is a mighty and skillful fisherman, who with divers painting draweth, seeth, and gathereth all things unto himself. These "fishes, nets and varns" are nothing else than his great and mighty armies, so that he has won all the lands and people, and has drawn all the world's goods, jewels, silver and gold, interest and annuity to himself in Babylon, so that he also takes away the vessels in the temple at Jerusalem. For what is it but for a great king to send forth his army over a land, and to gain it, to take all the Baar's burden of money and treasure, and to carry away the people, and at the last to keep interest and rent in the same land, as a fisherman that casteth out his net, and draweth all that he soweth, and keepeth that is good?

He rejoices and is glad.

(74) How perverted it is to the prophet that the wicked Chaldeans have such good fortune, and that they are glad of it, when all the earth and people weep and are grieved. They are in good spirits and think they have done well. How they are tickled by such victory and happiness, and they feel so good, but they do not know that God is fattening them up for the slaughter.

(75) Now all these things are written for our sakes, that such and such an example may be our consolation. when we also see that the wicked are so well off, and they glory and rejoice over us in our misery, and shall not think otherwise, it is fattened cattle. 12, 3.] For the cattle that are fattened are not put forth for pleasure or for custom, but into the kitchen for the meat-bank, but those that are put forth for pleasure and for custom are kept lean and slender. God is a great cook, has also a great kitchen, therefore he fattens great beasts, that is, mighty kings and princes, and fattens them well, that they may have more than all abundance of goods, honor, pleasure and power, makes them merry and dance, even over the necks and bodies of his children. as Herod's daughter danced over St. John. John danced [Matth. 14, 6.], and the world was joyful when Christ said IJoh. 16. 20.1. since the apostles were grieved. So tickled the king of Babylon and

He was especially successful in winning over the Jews, who were famous for being unconquerable because of God, 1) and dealt with them more cruelly than with others.

V.16. For this reason he sacrifices to his net and burns incense to his yarn, because through them his portion has become so fat and his food so complete.

76) Above [v. 11] he says: "Then his victory must be of his god", that is, he gives the honor to his idol Bel and Nebo (for so Isaiah Cap. 46, 1. calls the god of Babylon), and not to the right God of Jerusalem. Here he says, "that he sacrifices to his net, and burns incense to his yarn," when we have now said that his net and yarn are to be understood as his army power. How then does he sacrifice the same, and yet at the same time give glory to his God? Answer: The prophet is so inflamed about the Chaldeans that he mocks the king of Babylon and the Shemites, along with their god and worship, for the great zeal he has for God and his people. As if he should say: To whom do you burn incense and sacrifice? If there is no God, then the idol is nothing, as St. Paul says 1 Cor. 10:19. I will tell you 2) to whom such sacrifice and incense is done, that is, to your own net, to your own power. For whoever boasts about a thing and is happy and joyful about it, as you are about such happiness, but does not give thanks to the right God, as you also do, makes himself an idol, gives him the glory himself, does not rejoice in God, but in his power and work. Therefore, even though you call God with your mouth, and sacrifice and burn incense before the idol with your hand, it is nothing in the bottom of your heart, but you think highly of yourselves, and please yourselves that you are able to do such things, and think that you are worthy and deserving. Therefore your net, that is, your power and authority, is your God, to whom you sacrifice and burn incense. For you rely on your power, defy it, boast of it, rejoice in it. If this were not the case, your idol would be of little help or pleasure to you.

- 1) In the editions: "were". In Latin: ut 6886Nt. .
- 2) So the Jenaer and Walch; Wittenberger and Erlanger: also.

77 In the same way, Isaiah Cap. 2, 8: "They worship the work of their hands and the work that their fingers have done"; and Apost. 7, 41. Stephen says: "They rejoiced in the works of their hands." For what a man rejoices in that he relies on **is** his God; for he should rely on no one but God alone, nor rejoice in any other thing but God. But the wicked must take comfort in their works and violence; that is their God, they cannot do otherwise.

78. Now the prophet will say: How fine a God you have! Your net, your own power is your God, which you do not have, but from our God. He also rebukes blasphemers for not giving glory to God, and accuses them before God for such great ingratitude and perverse, blasphemous idolatry. As if to say: This is the fruit of your not punishing them, and making them so fortunate that they not only oppress men, but also touch you themselves, and give your honor to their net, the violence they have from you. This makes "his portion so fat, and his meat so full," that is, by such violence he has got so great a good and kingdom, and is well fattened. But to be well fattened makes idolatry, as Moses speaks in his song [Deut. 32:5]: "He is fat, and fat, and became complete; therefore he became rebellious." The two divine services, sacrifice and incense, are almost common in Scripture, and

come from the Law of Moses; but whether the Babylonians also had the two, or whether the prophet intended to interpret those services by these names, I leave to each one his own discretion; there is nothing in it.

V. 17 For this reason he still casts his net and will never stop strangling people.

The more money becomes, the greater avarice becomes, that one can never satisfy it with good, but only continues. So also all other human evil airs. The greater honor one has, the more he wants to have, the more land and power, the more desire to increase the same. Thus the pagans write of the great Alexandro that he was not satiated with a whole world. For when he heard from a philosopher that there was much more than one world, he sighed and said, "And I have not yet gained one. So here Habakkuk chides the king of Babylon's insatiable avarice for not allowing him to be satisfied, but because his portion is so fat, he still casts his net to gain more land and people, and is called strangling people. Because to win land and people, there is no other way, one strangles people over it. But there the murderous avarice does not ask, that he is only rich and fat. And here vou see for vourself that his violence is to be understood by the net, by which he strangles the people and draws their goods to himself.

The second chapter.

V. 1. Here I stand upon my guard, and tread upon the stronghold, and watch, and see what shall be said unto me, and what I shall answer him that reproacheth me.

(1) Here it comes to pass, and rightly so, that I have said above [Cap. 1, § 68] that the prophet does not stand alone for himself in the battle faith against the Babylonian fortune, but must also fence and fight against the unbelief of his people, to whom he preaches, and

comfort and strengthen them. Therefore, before he prophesies against the Babylonians and proclaims their calamity, he must first break with his unbelieving people, so that he will keep them in the sermon and they will listen to him. Just as if a preacher were now preaching about a future or present evil, and the people were beginning to despair and run as if there were no hope left, he would have to be truly bold and praise his ministry,

to admonish them to stand and listen fully to how it should go out and how God would punish such iniquity again and redeem them.

2 Habakkuk must also do this for the sake of those who had to experience the future of the Babylonian tyranny of which he spoke, so that they did not despair, as if all hope was over. For the people had been promised by God that Christ would come and begin a alorious kingdom in Jerusalem: they were now persuaded of this and awaited it. Therefore they also thought that Jerusalem must remain before all the world, and that they also must remain in the land, so that they could not believe Habakkuk's prophecy about the future of the Babylonians. But when they came and learned the prophet's prophecy by deed, they believed it 1) too much, so also that they now also despaired of the future kingdom of Christ, because it did not come while Jerusalem stood and they dwelt in the land. Then these and similar words will have gone in the common clamor: Where are the prophets who promised us Christ? How finely they have deceived us! Yes, believe now whoever wants him to come. How should he come? Jerusalem lies in ashes, and we have been led away to foreign lands. Fie on you prophets, all in a heap! You are nothing but knaves who deceive the land and the people.

So reason does when God fulfills his word in a different way than it had modeled for it. For it always wants to determine God's measure, time and way of keeping his vow, or no longer wants to believe. So God cannot do otherwise than to fulfill his word in a strange way, and much differently than we think. Thus it is that one does not want to believe God at any time. When he prophesies, the present happiness and the fact that we do not yet feel the future misfortune prevent us from believing his prophesy. If he promises grace, then the present misfortune hinders us, and that we do not yet feel the future grace.

not feel that we believe his promise either.

(4) The prophets first of all had to deal with the timid, unbelieving people. For how could God begin Christ's promised kingdom in a more foolish and strange way. than by letting Jerusalem, where it was supposed to be, be disturbed by godless despisers and his enemies, and by letting his own people be led away? How could they believe that Jerusalem would lie in ashes and at the same time become the most glorious kingdom? Reason had to sink here and despair, and who should remain, he had to hover and hang above all senses and reason, alone in God's word, so that he would see a new Jerusalem, which was still nowhere to be seen, and completely have an invisible Jerusalem for certain, as if it were there, since the visible one lav in the ashes before his eyes. Likewise, you will find a beautiful example of this very thing in Jer. 32, where the prophet marvels at how it is possible for God that Jerusalem should be desolate at the same time, and yet be raised up again so that people can buy and trade in it. Read the same chapter, for it serves here as the right gloss.

5 For so Habakkuk also does here, that he proclaims the destruction, and yet again promises that all the prophecies of Christ shall be fulfilled, against and above all sense and reason. Therefore he now says, "Here I stand on my guard, and tread upon the fortress." He stands like a man of war who steps on a guard to defend himself. But to whom is such waiting and guarding? Against whom does he contend? Against the unbelief and impatience of the people. As if he were to say, "You grumble and are impatient, and make many others also unbelieving, so that they do not believe me or all the prophets, but despair of the promised Christ; so I will not cease, but will prepare myself and stand against you. and now preach all the more, if some will still keep the faith. Therefore I stand as one who stands on the fortress, guard and guard, and fights; so I also guard and fight strongly and steadfastly for the

Jenaer and Erlanger: "des"; Wittenberger: "es". The latter is probably a conjecture for "des", which will be found in the original, brought in by a printing error. Dmn "believe" with the genitive does not occur.

²⁾ Wittenbergers and Erlangers: thus. Jenaer: als. The Latin: vsluti.

Weak in faith, against you unbelievers and despondents, and so stand that you shall not overthrow me. For I stand "on the stronghold," that is, I have God's word for me, on which I rely and believe; therefore I also speak and preach to others. This, as I have said, is of great need when the people tremble, so that the prophet may stand firm on his word, may stand firm, may not waver or falter, either because of misfortune or because of unbelief, grumbling and blasphemy among the people. For if he who is to guide and keep the word and comfort waver and falter, the banner is lost, and the watchman is dead; but if he stands, some cling to him and look to him.

6 "I look," he says, "what is said to me, and what I should answer him who reproaches me," that is, I wait for the reproaches of the unbelievers and blasphemers, how I should answer the same, who deceive and deter the weak, and reproach me and all the prophets, as if we were liars, because God's word and work go differently than they thought. For if I did not answer them and preach against them, but remained silent and suffered their rebuke, they would turn the people away from God's word completely, so that no one would wait for Christ's future kingdom, but all would despair of it. Therefore I will wait stiffly for my office, and guard whom I can guard.

(7) And here you see that the prophets had every intention of keeping the people in faith in the Christ who was to come, and so they attached themselves to Christ by saying that they believed in him, just as we now attach ourselves to him and believe. For this reason the prophet does not want to suffer reproach and blasphemy, even though we should gladly suffer reproach and blasphemy for God's sake. For where it concerns us, we should suffer it; but where it concerns doctrine, we should answer for it and excuse it, as Christ did in Joh. 8, 18 and (Cap. 18, 19. ff.) before the high priest 1) Annas. For he who leaves doctrine and the word in blasphemy, if he can defend it, helps the weak to be overthrown into unbelief.

Therefore it must always be on guard, taught, admonished, punished, preached and driven, for the sake of the elect, but who do not believe that they are let go after two or three admonitions, as St. Paul teaches Titus 3:10.

8 The part: "what will be said to me", may perhaps be understood thus: I will see what God will say to me, because in Hebrew it reads, what will be said in me, so that this part would be understood by God's word, and the other afterwards by the blasphemers' word. But methinks both are to be understood of the blasphemers who speak and reproach in Habakkuk, that is, speak against him and 2) his word, and punish it with lies, as also Zach. 3, 2: "The Lord reproach thee, Satan"; that is, the Lord wanted to persuade thee, to take hold of thee, and to resist thee. Because Habakkuk stands on his guard and stronghold, he already has God's word on which he stands. And because he looks around and sees what is said to him, it is important to note that such looking and seeing is directed at people who speak against him, and therefore he stands and looks, so that he may comfort the weak and uphold them against those who speak against him. And so the word of God follows, which he is to hold up to the weak and to parents, saving:

But the Lord answered and said unto me, Write the vision, and set it forth upon a tablet, that whosoever passeth by may read it.

(9) He introduces the name of the Lord to frighten his wicked and to strengthen the weak, because it is not he himself who says and commands this, but God. Here it is to be noted that because things are always so high and strange in divine matters, that a man must leave all senses and reason behind, and cling to the mere word of God alone; otherwise it is all foolishness and foolishness what God does, 1 Cor. 2:11, 4, so God also uses an outward gesture or sign in addition to the word, just as one puts a seal on a letter to strengthen faith. So Jeremiah had to give a wooden seal.

¹⁾ Wittenberger And Erlanger: Priests.

The king of Babylon had to wear a chain on his neck next to the word when he proclaimed the imprisonment of all countries, which the king of Babylon would do, Jer. 28, 10, and Isaiah [Cap. 20, 2.) had to go naked when he proclaimed how Egypt land should be despoiled; item, Jeremiah, Cap. 32:8, had to buy a field from his friend, next to the word, when he proclaimed that Jerusalem was to be rebuilt. And so on in many more places, that also in the New Testament, besides the Gospel, baptism and sacrament are used as outward signs.

(10) Habakkuk also does this by divine command. Besides the word where he proclaims the future of the promised Christ and his kingdom, and that Jerusalem should be built again, he adds the outward sign or gift that he takes a tablet and writes on it with clear, coarse letters the same words as the prophecies of Christ are to be sure and come, unhindered by the king of Babylon, even if he turns Jerusalem into ashes and leads the people away from the land. This tablet was hung in a public place, as in the temple or in the marketplace, so that everyone could see and read it, and thus shut the mouths of those who failed and kept the weak in the faith as much as was possible.

11 This is what he says: "Write the face and write it out on a tablet. What face? Not that Habakkuk saw, but of all the prophets who prophesied of Christ. For in Hebrew the prophecies are called visions, and the prophets are called seers or showers, as the text clearly indicates in 1 Sam. 9, 9. 1). So Gabriel also speaks, Dan. 9, 23, that the vision and prophecy will be fulfilled. As if to say, "All the prophets' visions and prophecies go to Christ; therefore, when he comes, the vision will be fulfilled. From this it is clear that among the common people all prophecies about Christ were called visions by a common name. So much is said that Habakkuk says here, "Take a tablet and write on it the vision," that is, write on it a scripture of

of the prophecy concerning Christ, what is to be thought of the same, because the Jews are so hesitant and think that it is completely over. For Habakkuk did not write the vision, that is, all the prophecies of all the prophets who spoke about Christ, may be written on it; otherwise it would have had to be a large tablet, especially because he should write it so roughly that [it] could be read by someone in the course, but that he "writes the vision". that something is written, what is to be held of it, namely the words that will follow. And that he should strike it out or lay it out is nothing else, but that he should write it clearly, plainly and coarsely, and so coarsely and plainly that one does not have to stand before it and look, and count the letters and read them together, as is done in small or briefly recessed writing, but that [they] are quite large letters, that one can certainly see and read it, as in a glance, and grasp everything immediately in the run; yet not very run, but that he may nevertheless know the letters in the run. For one would run so much that he could not read them if they were letters like the pillars in the church.

(12) The prophet's purpose is that it may be seen and read with certainty. This is what he means by the word "and strike it out," that is, make it clear, coarse, distinct, and knowable enough. This is to indicate that just as this tablet is read and seen clearly, plainly and distinctly, as it is known even to one who passes by, so it should also be certain that Christ will come, as the visions and words of the prophets speak of him, so that they will not be too frightened by the destruction of Jerusalem and their imprisonment, which they suffer from the king of Babylon.

V. 3. 4. Namely: The vision will come in its time, and will finally act freely, and will not remain outside. But if it delays, wait; it will surely come, and will not last long. But whoever strives against it, his soul will not succeed. For the righteous lives by faith.

Wittenberg and Erlangen "also" instead of: but. But our reading (even in the Erlangen edition) is confirmed by the translation preceding the interpretation.

clearly on the tablet. For this is what he was to write of the vision. And we see that [it] is fine words of comfort and promises for the weak, of the future fulfillment of all prophecies in Christ. So now the faith in Christ, who was to come, is kept, and it is guarded that one does not punish God in his prophets, as if his promise were false. For although Jerusalem was destroyed and the people were led away, the Jewish kingdom remained written in the Word of God, and there were prophets who endured and admonished the people to suffer such punishment for a certain time. This has not happened to the Jews now, in the last destruction of Jerusalem by the Romans, when they were also driven away; but there is no prophet to comfort them and keep them from suffering such punishment until a certain time. Neither is their kingdom set in the word, but all things are forsaken, both of prophecies and royal persons; which was not done in the Babylonian disturbance.

14 Therefore he says: The prophecies or visions of the future Christ and his kingdom are not over, although we are now disturbed for a time, but stand and still hold fast, as the prophets have spoken of it. But it has its appointed time, which no one knows, and is commanded by God. And when she now comes in her time, "she will act freely" and not lack or lie. For in the Hebrew it reads thus: "She will act freely and not lie," which I have translated: "She will not remain outside." Because that's what he wants, since he says they shall not lie or be lacking. And the "act freely" he does not mean differently, for as the 12th Psalm, v. 6, also uses the same word, saying, "I will establish a salvation, which shall act freely within." All of which is said: The prophecies of Christ, when they are now fulfilled, will go forth freely and break forth, which now lies hidden, so that they will be preached and spoken of in all the world, so that no one can hinder them, even if the gates of hell oppose them. For this is the nature of this Hebrew word "to act freely," that it means to freely, manifestly break out of the gates of hell.

(13) This is the text that was written roughly and They lead with speeches, and confidently and boldly arly on the tablet. For this is what he was to write of vision. And we see that [it] is fine words of comfort writes of Paul, Apollo and others, that they acted joyfully, and spoke freely of Christ. 28, 31. 18, 26.].

- (15) Then Habakkuk exhorted the weak who had difficulty believing this promise. Yes, they would say, I hear it well, it shall come in its time; but when will the time come? It is getting long, we are always being teased, and told, as Isaiah Cap. 28:13, "Wait and see, wait and see; here a little, and then a little; here one is called, there one is called, but once"; when will it be? I can see that if we hear and wait a lot, we will perish at last and become distraught. To such and such words, of which all prophets must hear much from the unbelievers or weak believers, Habakkuk now answers and says: "Well, if it delays a little, then wait, it will certainly come, and will not delay or take long.
- . (16) Further, over such a promise and exhortation he also gives counsel, that he may seek all ways to establish and maintain them in the faith. For no more ways can be found to strengthen the faith than the three things written on this tablet, which are promise, exhortation, and exhortation. If these do not help, nothing can help. But the forewarning is the last, according to good order, and the promise the first. For when one promises good things, and beseeches and exhorts, one must let go those who do not want to stay, and give the exhortation last; as one says to the disobedient: Go thy way, thou shalt prosper. And this is a right, godly, natural way of teaching. For these three things Christ and the apostles also hold, as did Moses and all the prophets.
- 17) The words of persecution are these: "But whoever strives against it, his soul will not succeed. The Hebrew word Uphla, which in Latin they call contentio et pertinacia, we call reluctance, as the stubborn go against God's word, and do not let them be told badly, which St. Paul calls Rom. 2, 8, "quarrelsome", as he says: "Those who are quarrelsome and disobey the word of God".

not to the truth, but obey unrighteousness" 2c. With which words he shows us the very ones that Habakkuk means here with the word Uphla. They always find something that they speak against God's word, so that they do not have to believe. A peevish people that neither asks for promises, nor admonitions, nor prophecies.

(18) Now whatever they gain by it, Habakkuk is not silent, saying, "Nothing will succeed for his soul." So also Isaiah [Cap. 7, 9.] drieth unto them, "If ye believe not, ye cannot abide." And Moses speaks in many places that they shall have no happiness where they would not be obedient to God. As then also happened, and always happens. And Christ Himself says [Marc. 16, 16.], "He that believeth not is damned." For how can it be well with him who contends against God, and does not consider God faithful and true? He condemns God, so God condemns him again. And even if he is well for a short time, it is only his great pity and worse condemnation.

(19) Finally, Habakkuk inscribed this scripture on the tablet with a master saying: "For the righteous lives by faith. That is, if someone is to be righteous and live, he must believe God's promise, then nothing else will come of it; again, the wicked dies of his unbelief. So also here, if you want to remain and be preserved, you must believe this scripture on the tablet, that Christ will come with his kingdom, and not be deceived that outwardly the thing looks much different to you, because you will be disturbed. For this is the nature of the divine word, that it holds things up higher and more senselessly than all sense and reason comprehend, and all experience feel. You see and feel the disturbance of your kingdom, therefore you must pass over your feelings by faith, and be sure, even in the midst of the disturbance, that your kingdom will come and be gloriously established.

(20) Here we see how the prophets have preached and urged faith in Christ, as we do in the New Testament, and that Habakkuk is so bold as to condemn all other works and ascribe life to faith alone. For he saith aridly, Let the unbeliever not prosper. Let him now pray and be put to death.

If a believer does not work or labor, his works are already condemned to be worthless and false, and shall not help him, and the believer shall live without the works of his faith

21 St. Paul uses this saying Rom. 1, 17, and quite well. For it is a common saying of all God's words that one must believe them to be spoken at the beginning, middle or end of the world; as the epistle to the Hebrews Cap. 11, 4. ff. counts many examples of faith from the beginning of the world, and yet also applies this saying to all of them at the same time. Habakkuk instructs him to believe the writing on the tablet: Paul [Gal. 2, 16.] instructs him to believe the gospel. Genesis 15:6, in other words, says the same thing, when it says: "Abraham believed God, and it was counted to him for righteousness." What else can be said, because Abraham lived by his faith as a righteous man?

(22) I say this for the sake of the Jewish objection, which some are industrious, want to be wise, and judge Paul as if he had introduced Habakkuk unjustly and by the hair by force, because Habakkuk speaks of his tablet and not of the gospel, although this tablet also speaks of the gospel, but of the future, but Paul does not speak of the tablet, but of the present gospel. But there is still one gospel, which was future and is now to come, just as there is one Christ, yesterday, today and forever, Hebr. 13:8, without him being proclaimed in a different way before and after his future. But there is nothing in this; it is nevertheless one faith and one spirit that believeth on him.

23 But this is even cleverer thing, because they drool. St. Paul has not interpreted Habakkuk correctly. For they pretend that Habakkuk does not speak of faith but of truth, because he says: The righteous lives by his emunah. But emuna means truth. Now truth and faith are not one thing. Here I answer: It is true, in Hebrew the two words Emeth and Emuna are very similar, both come also from one trunk, which is called Amen. Therefore, because Emeth means truth, Emuna should also be called truth, as the Greek and Latin Bible interprets it from the Hebrew. But it is not

right, Paul has interpreted it differently and right, Emuna faith. For let it be said that emunah in Hebrew also means truth (which they will not prove), so the common usage of the Scriptures compels everywhere that emunah means truth, as a pious man is true and faithful, and keeps what he speaks. But emunah is the name of the truth that a man has in his heart, and is connected with the other man's truth and truth. Therefore emunim are called those who trust and believe, or rely and cling to another's truth, Ps. 31:24: "The Lord keepeth the emunim," that is, those who trust and believe him. Now I let it happen.

Whoever wants to be so quarrelsome that he attaches the mind in his heart to another than the faithful and true, and relies on him, call it truth or whatever he wants; Paul and we do not know how to call such courage anything else but faith, and those who have such courage are believers. For by this they also become truthful, that is, righteous, faithful, devout people. So God is called in the Scriptures: Deus Emeth, as Ps. 31, 6. 1) about Deus Emuna, as 5 Mos. 32, 4. For it is both His, both His truth and our faith. But enough of that.

1) In all editions: Ps. 30.

The third chapter.

Cap. 2, 5. But the one who entrusts a proud man, so that he cannot stay, who opens his soul like hell, and is just like death, which cannot be satisfied, but draws to himself all the nations, and gathers to himself all the peoples.

In the first chapter, the prophet mourned over the people of Israel, proclaiming the destruction and lamenting over the destroyer, the king of Babylon. In the second chapter he comforted them again by word and outward signs, with the future of Christ and his kingdom. In this third chapter, he now condemns the king of Babylon and his kingdom with many words and sayings, and all this so that the Jews will not despair, as if their prison would remain forever, but will be comforted, so that their enemy will be destroyed again, and they will be redeemed and become much more glorious. As he will also comfort them in the fourth chapter with the previous miracles of God.

(2) For, as has been said, it is the chief desire of him and of all the other prophets to comfort the people and keep them in faith and hope in the Christ who is to come, so that they will not despair of him because things are going so badly for them, and so that they will not lose hope in him. It seems as if it is lost and nothing will come of it, just as the apostles also comfort us Christians that under the cross we nevertheless hope in firm faith of an eternal life and kingdom in heaven.

3. above [v. 15] he compares the king of Babylon to a fisherman who snatches up everything and eats and devours it. Here he compares him to a drunkard who drinks so much that he spits. And thus he wants to say: Just as the wine at first comes down so smooth and sweet, especially when the drunkard is defiant and wants to be praised for his drinking as a beer hero or wine knight, so the wine can be drunk confidently, and the drunkard wants to chase the prize with drinking. But at last the drunken wine becomes master in the head, and throws the boozer under the bench, that he becomes a sow cook, fpeiet and unflatet therefore, that house and yard stink. There the proud man and fine hero lies as a dumb, unreasonable animal, like a sow, so that there is nothing more human about him than his outward appearance. And that is shameful to see and to hear, so much more, so much more honest the man should be. So wine has deceived him, that is, as it says in Hebrew, it has disgraced him so that he is despised and no one thinks anything of him, so that even a child is disgraced. nevertheless eat his gurdle soups around him. For what should a full man do? He can neither speak nor create, as he is deprived of all reason, senses, language, wit and strength: there he lies as a block. If he were the cruel Hector or Achilles before, then he is also the mockery and song of the children, who point at him with their fingers, laugh and mimic him with mocking words as they wish. So also the Latin sages wrote that a drunken man is neither alive nor dead.

- 4 The king of Babylon is a great and proud drunkard, not one who drinks wine, but, as Habakkuk savs. "he opens his mouth as wide as hell, and cannot be satisfied, like death." and he takes, drinks, and devours all the land and all the people. Well then, the wine is sweet to the taste: for it is pleasant to see so great a land and people thrown under one another, and to become so powerful, that is, to become so full and drunk. But in the end it is shameful when he has to spit them all out again and give them away, so that he is destroyed and retains no kingdom. land, people or city, as happened to the king of Babylon when he was destroyed by the Persians. Then it happened, as Habakkuk writes here, that he had to spit again with all the shame everything he had drunk. For he had to lose all land and people, and he also had to be destroyed. This is what it means, "the wine depresses or disgraces the proud man, so that he cannot remain. For the word "afflicted" is just that of which we said above. Cap. 1, 14, boged or woged, when one is so utterly destroyed or despised that one is immediately certain that he is and counts for nothing. Item, where he says, "that he cannot remain," means that he keeps no house, nor dwelling, as he is driven out of his kingdom.
- (5) We Germans have a proverb that is almost equal to this saying of Habakkuk, because we say: A drunken house spits out the host. If, as Habakkuk does, we were to draw such a line and point to a tyrant who flavs and scrapes the people as some bishops and princes do now we would also say: "Awe, he drinks too much, and gets too full, the drunken house will

not afraid of him, yes, not even the swine, which The king will spit out the host, that is, he will rob and squeeze so hard that he will be despised, and in the end he will have to perish; yes, he will not only be despised, but also hostile, to whom no one will be friendly and everyone will be hostile. But such an empire, which is maintained by fear and violence through hostile tyrants. and not also with love and favor of the subjects, it cannot exist, as all history testifies, and all experiences prove daily.

- (6) And Habakkuk's saying is true, that wine despises and disgraces proud tyrants, when they drink too much and are so full of the goods of the land and the people. For his neighbors do not like his power, because they fear that it will become too great over them. Therefore they put their heads together and sit down against him. Then his power is over. Because he has his own people. land and people against him, that they are hostile to him, they want other lords; then his enemies rely on that. So he is worthless inside and out, and must spit out what he has drunk. Likewise it happened to the king of Babylon. that both the Medes and the Persians set themselves against him as his neighbors, and disturbed him, which gladly saw much of his land and people.
- (7) Now watch how the prophet scolds the king's tyranny with sharp, bitter words. First he calls him "a proud man. For so are tyrants, so proud by force that the common man must become an enemy to them, because they not only oppress and oppress, but also act proudly and arrogantly with the people, and do it with all their might.
- (8) Secondly, he compares it to "the mouth of hell," which is so wide that it swallows up the whole world, and yet it does not close. So too, death, though it strangles all the world, is not satisfied. These words speak powerfully of the insatiable avarice of tyrants. The prophet also shows how 1) a human heart is minded when it desires good and honor, namely, that the more it has, the more it wants to have: if it had the whole world, it would gladly have two: if it had two, it would gladly have two.

have ten. Summa, if death and hell become full, a stingy heart will also have enough, and not before.

(9) Therefore it is not to be done how to satisfy avarice, death, hell, and give so much that they say: Enough; but avarice must be put to death, as well as death and hell. But as no one but Christ kills death and hell, so no one but Christ can kill avarice, like all other sins, unless bodily death takes away the avaricious man, so that he can never practice avarice, as it is said, "You will be full one day when they hit you with shovels. But the miser goes with him nevertheless, and remains with him, like other sin. Otherwise the miser can do no good on earth (as the pagans say) without dying.

V. 6. But what is the matter? All these will make a saying of him, and a legend and a proverb, and will say.

(10) The prophet continues in the similitude of a full, drunken man, how he becomes disgraced, and (as said [§ 3]) that one points fingers at him, laughs and mocks him, when before he was so strong that everyone feared him, but now he is so full that he lies there like a sow; or, when he walks, he staggers and staggers so foolishly that one has to laugh at him. He wants to do a lot and can't stand on his legs. The tyrant's splendor is the same in the end, that they not only lose power and property, and, like the drunkards, can neither stand nor stay anywhere, but that they are also mocked and laughed at with pointed and colorful, mocking words: Where are you now, Squire? Where is your anger? In short, they show him the figs, and as highly as he was feared, so deeply is he now despised, as we fehen in the course of the world. As it is now with the pope and his servants, everyone sings, writes, laughs, mocks, and scorns, who before was not allowed to gape or murmur. Just such mockery and laughter Habakkuk announces here also about the king of Babylon in all countries (since he is cruel now) in the future. But who would have told it to him, he would have thought: It is impossible, and are foolheidings.

Yet it is proclaimed to the Jews for comfort, even though few believed it.

(11) God also makes it especially strange. He says that the tyrants will be laughed at, and yet they are so firmly established and deeply rooted, as Jeremiah says [Cap. 12, 2]; just as Ps. 2, 4 also says [Jer. 12, 13] that God laughs at and mocks the nations, princes and kings who oppose His Christ. Does this mean that they laughed and mocked, when they were so powerful that they crucified Christ and persecuted and killed all his disciples, but they still remained in the land and in their power? Yes, therefore faith belongs to it. These are sermons of faith, which do not declare what they say, but promise in the future, contrary to that which is before the eyes and stands. Christ's gospel has never been stronger in any place than when it was least wanted. For when the hour came, the tyrants perished, and the word remained on the scene. And now also, when the princes and bishops most vehemently resist the gospel, there it must come and go the most. So they will mock and say: Where are they now, who did not want to suffer this? In the grave they lie, the worms devour them, the word of God nevertheless stands and goes in their dominion. So Annas and Caiphas had to let Christ remain in Jerusalem with the word, and have the mockery of it. But where Christ's word is and remains, there it is said: Christ's victory and kingdom remain; he keeps the field with his teaching, and other teachings must remain silent, like mice, as we see in experience.

Woe to him who increases his wealth with the wealth of others. How long shall it last? And only loads a lot of mud on himself.

(12) Here he counts in order some of the mocking words that would go against the Babylonian tyrant in the land. There are four of them; Habakkuk adds the fifth for himself. And that he makes such a mockery, and has his mockery of the mighty king, we must always understand, where his heart stands, namely, to comfort the Jews, so that they do not despair of the future of Christ. For, as has been said, this is the prophet's foremost cause and opinion,

That he would comfort the weak and endure in the disturbance Jerusalem 2c.

The first mocking song that will be said and sung about this impotent, drunken tyrant in all countries is about his avarice, so that he has scorned great goods from all countries. For this is the louse and order of the world. that it first seeks money and goods: after that one builds. after that one seeks pleasure and joy, at last power and honor. We will also see these four pieces here one after the other in the mockery of the drunken tyrant. He has made his possessions great, not by God's blessing and gift, as the kings of Israel and Judah did in their own land, but he has taken them by force from others, that is, he has conquered all the lands and put interest and all kinds of valuations on them, until he has seized all that was in the land. And this not by God's command, but out of avarice and arrogance (though by God's decree), as the tyrants use to do, and all kingdoms do, which arise by strife and violence, without God's command. Therefore such kingdoms are also called "mountains of robbery", Ps. 76, 5.

Fourteenth, "How long shall it last?" That is, he does not act differently, as if it should last forever. Such mockery should not have been sung when the king sat in the kingdom, he would not have suffered it. For tyrants want to be right, and what they gain in this way should not be a foreign good. But now he is gone, they sing it freely, and mock his avarice with all certainty, to his great shame, that he has perished cheaply, as a public land robber, and so long possessed foreign property, which he must now return with shame. And he calls such property much and thick mud, not only because of the property, but because he thereby incurs the hatred, envy and enmity of all people and countries, under which he must be suffocated and crushed, and cannot turn it away or throw it away. For in the mud no one can stand either behind or in front of him, and must stand. So, whoever loses the common prayer and favor, he is badly lost without all comfort.

V. 7. O how suddenly those who bite you will wake up, and those who push you away will awaken, and you must be given to them.

(15) Habakkuk 1) speaks these things for the future, and yet they shall be words of mockery to them that shall see Babylon disturbed, saying, Behold, how soon are they come that have bitten thee. But because it had not happened yet, he comforts the Jews with it, and gives comfort to the king. He describes how it happens when a tyrant is safely asleep and suddenly comes into trouble, and takes a likeness of a sleeping or snoring man, who lies safely there in sleep and does not move; but comes that bites him hard or stings him, as a horn or worm, he wakes up from sleep, is frightened and starts up, as if the country were full of enemies.

W. VI. 3169-3172.

- (16) The same thing happened to the king of Babylon. When he was safe, sitting and drinking, and had good courage, as Daniel writes, the Persians and Medes came suddenly, won Babylon, and killed the king in one night, Daniel 5:30. Then the king rose up and became brave, and, as the text says here, he was pushed away, chased out of the secure camp, and yet could not escape, but had to give himself to them, so that the Persians and Medes divided up his property, land and people. It is a great pity that a man would like to escape, but he cannot escape and must be given to his enemies. This is how he pays for what he has done to others, as follows.
- V. 8 For thou hast robbed many nations; so shall all the remnant of the people rob thee again, for the blood of men, and for the iniquity of the land, and of the city, and of all that dwell therein.
- (17) He accuses the tyrant of robbing other nations and oppressing them by force as the least of it, but for the comfort of the Jews he especially accuses him of destroying the land of Judah and the city of Jerusalem with its people in order to increase his wealth. For when he says, "for the blood of men," he means all the other Gentiles, who were not Jews but were like other men, over whom he shed much blood without cause, only that he might become rich and a great lord. That he might call him an abominable murderer, because of his shameful avarice.

¹⁾ Wittenberg and Erlanger: the Habakuk.

for the sake of it. How still today worldly bishops and princes pay no attention to how much human blood it costs that they only become rich and great lords, how the course of the world and the devil's rule goes.

018 But the iniquity of the land of Judah, and of the city of Jerusalem, he reckoned greater, because God dwelt there, who had his worship, his people, his temple, and his word. Because of this, the king there sinned the most iniquitously, that is, with violence and injustice, against divine and holy things. Therefore he does not call the land, the city and the people by their own names, but speaks of them by common names, as if there were no more land, city or people that the king had corrupted. For what he has done to other godless lands and cities and people is small compared to this land.

19 The histories also write that all sacrilege committed against sacred things is commonly quick and soon smelled. Hence the saying: It is not good to joke with saints, they like to draw. Item: You do not believe the saints, they draw. So it is said of Cn. 1) Pompejo, the most blessed prince of Rome, that he never had any more luck, since he had defiled the temple at Jerusalem. And it had also been Babylon, which [it] should become, 2) since the king had disturbed Jerusalem; soon after that it decreased, that he himself became an unreasonable animal, and no one more so powerful, and his kingdom after his son even fell away, in the third member, as Daniel writes at the 5th chapter.

(20) For God is so firm about His name that He does not allow it to be blasphemed in the idols, since all idols bear God's name and are called God. Those who have mocked the idols or blasphemed them are often punished, as the pagan books testify. Hence also such fear came among the people that they also feared the idols; not that therefore idolatry was right or unpunishable, but that a heart that is so rough and impudent to mock the idol, also mocks the right and wrong idol so much.

- 1) The Wittenbergers, and the Erlangers: "C."
- 2) That is, to have come to the pinnacle of his power.

God, because God's name is there. For they do not do it out of faith, as the Christians do, but out of sacrilege and presumption. So God lets the devil punish and torment them. Just as in our times St. Anthony, St. Ballen, and the like have often plagued the sacrilegious, that is, the devil has done it out of God's decree, so that such blasphemers and sacrilegious people would do the same to the right saints and to God Himself, as they do to the saints whom they consider holy. So I said that this proverb comes from this: The saints like to draw. For what one considers holy, even if it is not holy in itself, it is still holy to him who considers it so. For he takes God's name, which alone is holy, and misuses it, and blasphemes it, and does it wrong. Enough of that.

V. 9 Woe to him who is stingy to the misfortune of his house, that he may set his nest on high, that he may escape disaster.

21 The other mocking song that will be sung is about his solid building. For that is how it is: When one has gained great money and property, land and people, one thinks how it will be preserved and kept. Here avarice has first of all to do, yes, as much or more, than how he gains it; 3) then he drives that one builds firm, strong chambers, castle and cities, so that one is safe from the enemies. For since they did not receive the property from God by faith, but brought it to themselves with avarice, they cannot trust or command God, but seek themselves with great wit, counsel and art how to preserve and defend it. Thus miracle after miracle is written of kings, how they built strong cities, as Judith 1:2-4 Arbaces king of Media built Egbathanis, that the walls were thirty cubits thick, and seventy cubits high, and the towers a hundred cubits high. People listened to this, and I believe that work was done.

22. still one says of this Babylon much greater thing, what an excellent, unbelievable thing it was, that Aristotle says it was

would not be a city, but a whole country, enclosed in the ring walls. For the circular wall had around it sixty thousand paces, as Pliny writes, which makes fifteen German miles. Fifteen miles within the ring wall would make a city five miles long and wide. Thus the walls were fifty shoes thick, and two hundred shoes high, to reckon a shoe almost as long as an elbow, that is, three great fingers long, and there were six hundred council houses in it, and many other things. Therefore Babylon was counted as one of the seven wonders that were in the world. Of course, it is a miracle that people were able to build such a structure.

23) Now the king and the Babylonians defied such a city, and were proud, as certain that it should be impossible to win it, or to disturb the kingdom. Just as Isaiah 1) Cap. 47, 8. tells how Babylon boasts and says: "I am alone, and there is none else. I will never become a widow, or be without children" 2c. And it is no wonder that a human heart relies on such mighty power and good, if it relies on lesser good and defies it. But it was hard for the Jews to believe that they should come again from Babylon, after they had been so captivated by great power, corrupted and disturbed. That is why the prophets Isaiah, Jeremiah and here Habakkuk cry out with all their might against this city, so that they may keep the people with comfort in the faith in the future Christ, For who could believe it now, if such a sermon were preached, that such a mighty kingdom should be so easily destroyed, and the captives loosed? It is so high and far above all reason and sense.

24) But if God did not perform miracles otherwise, He would have proven enough here in this city and in the kingdom how no power nor force helps when He turns away His hand, and no building nor fortress exists. 2)

Where he ceases to protect, as the 127th Psalm, v. 1, says: "Where the Lord does not keep the city, the keeper keeps in vain. In this way he has shown how he is to be feared, even by all the great lords of the earth, and that they should not be proud of their possessions and power. For if Babylon has not remained, where will the Turk, where will our emperor, kings and princes remain, who hardly want to be citizens of Babylon?

25 Again, all those who are persecuted, imprisoned and tormented by tyrants are comforted. For if he was able to deliver the Jews from Babylon, where there were such proud, mighty and wicked tyrants, how should he not also deliver them from many lesser ones? This is why Habakkuk comforts the Jews with a future redemption, mocking the tyrant of Babylon, and sings: "Just as the great good of Babylon, made up of all the nations, has been destroyed, cut in two and brought to nothing, so let the great, strong, precious building be destroyed and torn in two when the hour has come.

(26) Thus sounds the mocking song, "Woe to him who is stingy to the misfortune of his house." that is. how sore it will turn out, how they will mock thee, that thou hast been so cruelly stingy to build thy house, and to make the city of Babylon strong and firm. What is the use? It is nothing, but that thou cause the more mischief to thyself and to thy house. For if thou buildest much. much shall be broken; if thou spendest much, much shall be lost, and thy shame and loss shall be the greater. because thou shalt be destroyed with such a beautiful building; and thou shalt have built in vain, so that all the world shall mock thee, saving. Where is the goodly building? Where is the strong city that would be safe from the whole world? How useful has such food and labor been? How finely it has been preserved! All the world has throbbed and defied it, and it is so shamefully won and destroyed. It would have been less misfortune and disgrace if they had not built so firmly, and had not been so stingy, so hard-working, and had not done so much harm to make themselves strong.

27 Did it not happen the same way in the next uprising? There were castles and houses that had previously wanted to surrender to the Turk; but since the peasants only knocked, they went away.

¹⁾ So correctly in all old editions. In Walch by mistake "Jeremias". This has been reprinted by the Erlangen dona üäs and makes the note: "In the Origg.: Jesaia."

²⁾ In the editions: bestehet. In Latin: wnkturs possit.

the right builder and protector were missing, he was not at home. That's why neither a building nor a hat helped. One does not yet want to recognize it, so blind and hard is the human heart.

28 By saying, "He who is stingy," he shows how the king of Babylon did not build his edifice with proper goods, but stinted the land and the people, that is, he did not let him have the cheap and fair income of the land and the people, but put on them tax money, building money, estimated here and estimated there with various surcharges, as it is customary to do. When lords undertake great buildings, it is over the common man; so that this saying may be painted and written over all such buildings: "Woe to him who is stingy to the misfortune of his house. For it does not end well what is built with unrighteous goods, especially if one also wants to rely on it, and does not have God in mind as the right protector.

29 Thus, when he says, "That he may lay his nest on high, that he may escape the calamity," he indicates that this building was done for a fortress against the enemies. For he felt in his conscience that he did not have much good prayer among the common people, because of his tyranny, avarice, and arrogance, so he had to be afraid, and could trust no one, but worried about accidents everywhere. To prevent and ward off this, he sows and calls on wood and stone, builds and fortifies himself with the same, which shall protect him. But it is a miserable guard and protection, where stone and wood are to guard, since God and men abandon and hate, as the tyranny, even much have known.

(30) He calls the kingdom "a nest," and its fortress "the height," and its security "escaping the accident. For thus speaks the Hebrew language, that it calls dwellings or houses nests, which the birds, especially what are great birds, as the hawk, the sparrowhawk, the eagle, are wont to make high, that they may be secure to hedge, feed, and keep their young. So do the rich and great lords, as Obadiah, v. 4, also says of Esau: "If you make your nest among the stars

there. Why? Were they not strong enough? Certainly, but I will cast you down, saith the LORD. For even if we build and create for a long time, it is no more than a nest that we have on earth, even if it were the world's good, in which we nurture and wait for our young. Next to it comes some animal or accident, and spoils nest and young with each other, or is taken away with young and with all. So it goes with the temporal life and being; it is temporal, and must go as it comes.

V. 10. But the council will be a disgrace to your house.

(31) That is, such building and fortifying is in vain, as it has been said that the harm and shame will only be the greater, because it is a man's counsel and undertaking, without God and His counsel. "Your counsel," he says, as if to say, O you attack it almost wisely, and suggest it 1) well with your building and fortifying. But they are own suggestions, as one says: It is an oak attack; as one wants to say: It is an own attack; as one says: Oak leaves stink; as one wants to say: Own praise stinks; therefore all own counsels are certainly missing. But one's own counsel means that which God does not give, and one's own reasoning and thinking, of which all Scripture says that they are in vain; as 1 Cor. 3:20: "God knows the counsels of men to be vain"; and again 1 Cor. 1:19: "I will reject the wisdom of the prudent." And the whole of Ecclesiastes Solomon rejects such vain 2) suggestions. For man is vain, (that is,) nothing; therefore his counsels are nothing. But the counsel of the Lord stands [Ps. 33, 11].

32 So this attack of the Babylonians was with all shame, for they thought it was an everlasting kingdom. But before they knew it, it lay in ashes. The Romans also thought that their empire would last forever, and they had much advice and counsel about it, but it is all gone. And still today I see no fine carnival play, for the pope, Kai-

^{1) &}quot;it" is missing in the Erlanger.

²⁾ Only the Erlanger has "own" here. Even the Latin brings: Hu

How many times have they failed and are still lacking, so that one can grasp it, as it goes according to the second Psalm, v. 2, 4, 5. How many times they have failed, and still fail, that one can grasp it, as it goes according to the 2nd Psalm, v. 2. 4. 5: "The kings rebel, and princes counsel against Christ. But the Lord in heaven mocks them" 2c. But they do not stop because of this, although they often become lies and disgrace, so that they even go to ruin with sins and disgrace; as also the same Psalm, v. 10, says: "His wrath will soon burn.

V.10. For you have broken too many nations, and have sinned with all your might.

33 Therefore, he says, your strong building will not help. For thou hast done too much, God and man are enemies to thee, because thou hast been so tyrannical, and hast so violently oppressed the people, and taken their goods unto thee. And Habakkuk stirred his conscience with these words, that he might terrify him with the wrath of God. For when he says, "You have crushed too many nations," he shows the greatness of their sins, that he has crushed too many, and the crushing here means that he has crushed their goods and made their food scarce, so that he might be rich and have strong dwellings. Just as it happens to people who are so oppressed with goods and services that they do not want them; their food is also shortened, and it is just as much as if they were damaged and crushed by robbers.

34 And when he says, "And you have sinned with all your might," in Hebrew it means, "And you have sinned with your soul," which means, to sin with all your might, so that one immediately cools his evil temper with people, and it does him good and good to exercise such pride, as if his soul, that is, his life, were in it. In the same way, Ezekiel Cap. 25, 15: "The Philistines have smelled themselves with their souls," that is, from the heart, and to cool their courage. Also Exodus 15:9: "My soul shall be filled," that is, I will cool my temper with them. The king also did this. Where one is aware of his avarice

and treasures, he dealt with them in such a way that he also cooled his temper and exercised all his courage over them, just as we now see our bishops and tyrants dealing with the poor people.

V. 11 For even the stones in the wall will cry out, and the beams on the bars will answer them.

35 How is this done? Is this the strong city and the high nest, where the stones and beams shout and crash against and over their master? If the house itself is repugnant to the owner, what will the enemies do? One would like to hear the words that the stones and beams are the king's own people and subjects, who should stand by him and help him, but he has taken it so with them that they themselves are against him, leave him in his distress, shout about him, and fall to the enemies, and help the same; Just as a house that cracks and bursts startles and frightens the inhabitant, so that he is more afraid of the house inside than outside, and just where he should seek and have protection and safety, he must flee from it the most. Therefore, it is not a good curse to say, "Let an old wall slay you.

(36) But I think that the prophet is reaching into the conscience of the king and his people, and that this is the opinion that his best and strongest building should not only be lost and in vain, but should also be harmful and against himself. For when his enemies fought against him, God gave him such a stupid, despondent courage that not only his building but also the whole world became too narrow for him, and where a beam or pillar cracked on the house, he thought that enemies were falling in.

For God can fight so masterfully that he first takes away heart and courage; as he says of him Ps. 76:13: "He is terrible among the kings of the earth, and takes away the courage of the princes. When the heart and courage are gone, the manhood is gone, and the man becomes cowardly and despondent; he does no good, and is of no use except to be beaten like a block. Even if he had all the walls and ramparts before him, with all kinds of defenses, it would not help.

When he hears the crash of a beam, he is frightened and thinks that it is falling on him with stones. So Habakkuk also wants to say here that the king should become so cowardly in his distress that his own building, on which he relied, should frighten and afflict him, if only a stone on the wall cries, that is, cracks, and the beams answer, that is, that stones and beams crack one after the other, or with each other. All this is taught by experience when a fearful, despondent person is alone in a house, for example, as he is frightened when a piece of wood cracks in the wall, and sometimes thinks he hears or sees what he neither sees nor hears.

38 Is this not a marvelous judgment of God, that this great king, who had conquered all the world, and was a terror to everyone, should turn back? that he should become so despondent when his hour comes, that he is not only uncertain in the land, but even his own building should frighten him with a crash in the lock? That is, of course, to chase one with a skinny bladder and three peas. Where is now the high solid nest? What is the use of big money, which has been wasted by all countries, to build a strong castle? I think that avarice has smelled that such fortresses turn back, and do as much with crashing alone as the enemies do with weapons. This is what happens to him who is stingy and builds with contempt for God, so that such construction does not result in happiness or salvation, but, as he says here, in misfortune and disaster for himself, with great disgrace. That is, wanting to be strong, and not in God.

39 So princes and lords should do, if they wanted to build fortresses 1) that they lay a right good foundation, that is, that they should first ask God for heart and courage, which could preserve the building in time of need, so that a castle would stand firmly on a right foundation. But since courage is not provided, but only wood and stone are erected, it must finally, when the hour comes, go, as the text says here, that a cracking of spars and a crashing of stones frightens them. I mean, we have also experienced this this year at the strong castles, so the peasants disturbed in the uproar.

1) Wittenberger: "sestunge"; Jenaer, Walch and Erlanger: "feste". In Latin: rruinitionek.

Woe to him who builds the city with blood and builds the city with injustice.

40 The third mocking song is about the beautiful building, so that the whole city was adorned and decorated for pleasure. For when he had plenty of money and goods, he first built his house, that is, his castle, solid and exquisite, as we have heard. Then he adorned the city with many beautiful buildings, much of which is written about how the king built Babylon. And among other things, it is said to be a great miracle that he led the great water Euphrates through the city; although the Greeks attribute this to Queen Semiramis, but they have little reason for it. For Daniel writes [Cap. 4, 27] how the king boasted that he had prepared the city of Babylon; item, the great pleasure gardens, 2) which he had built for the gueen on high on vaults above the roofs, of which Josephus writes. How then the kings use to build much useless building:: whom: they have too much money, as those in Egypt with their large tops, towers and graves

(41) Such a beautiful, glorious, delicious building, says Habakkuk, will all become a mockery and a disgrace. Why? Because he does all this with the sweat and blood of the poor, with unrighteous goods, won by means of tribulations and strangulation. Because, as we have heard, he had to win such great lands and people with much bloodshed and injustice, without any hardship. That is why Habakkuk says here that he built the city by or with blood, because the money was acquired by bloodshed, and he wronged the people with it. And Micah the prophet speaks almost the same words against the kings of the Jews, when he says Cap. 3:10: "Ye build Zion with blood, and Jerusalem with iniquity," which seems to have been a common speech among the prophets against the tyrants.

V. 13. Is it not so, that it shall come to pass from the LORD of hosts? What the peoples have labored for you, fire will make the multitude, and at that the people have grown weary, empty places 3) will give enough.

- 2) In the editions: "the great pleasure garden". In Latin: De 6X8traoti8 NSlitiarum Norti8 6to.
- 3) Wittenb.: "stete"; Jenaer: "Siebte"; Walch and Erlanger: "Städte". In Latin. vaeuoruiu loeorum.

For where such great inhumane buildings are built. there must be many people who work on them; which work is of two kinds: one, of those who must give treasure for it, so that it may be built; the other, of those who must indulge in it and work with their own bodies. Both are difficult for the people, and they become lenient about it. So the tyrants of the people need work for their pleasure. But now, build freshly and make it fine, force the people and make them weary; it shall come to pass that we shall sing of thee, saying, Behold, the beautiful, delicious building is prepared only that the fire may consume the more: and in it the people must be weary. it is erected only that the empty, desolate courtyard 1) may become the greater. For thus it is said in Hebrew: Quae populi laboraverunt, in abundantia ignis erunt, et in quo lassati sunt, in abundantia inanitatis erit. For this is also what is said when one speaks mockingly of a great work, that it is undertaken in vain and does not end up where one thinks it will. For nowhere has the papacy accumulated so much good as to be taken away from it, and for this reason alone has it risen so high that it has fallen so low. So one would also scoff, if a lord made many bulwarks and fences around his castle, and yet the work was lost: It is good, let him build, it will be good fireworks out of it; that is so much said: It is a fool, the more he builds, the more he makes others burn.

43 Thus he also mocks the great king's building here. As if to say: O, you are building a beautiful thing; but what a beautiful fire it will be, now that so many people are working on it; and how many fine, unadorned courtyards 2) there will be, now that so many people are working on it, and your plan will turn around and not turn out as you want. If you want it to be an ornament and a decoration of the city, it shall become an unornament and a deformity, so that one finds a desolate burnt place where you are now building pleasure gardens. But this shall not be done by the subjects.

il Wittenberger: "hoffftat"; Jenaer: "Hofestat"; Erlanger: "Hofestadt". In Latin: vaouus 6t vustus illius roi loous.
2) In Latin: vuouu loou.

that there is no rebellion, but "from the LORD of hosts"; he will certainly find people for it, namely the Persians and Medes. And this is indeed a very fine judgment. He smote many people, and weakened and diminished their food, that his building might be great, and full, and strong; and he shall be again so diminished and weakened, that his building shall lie in ashes upon desolate places of fire. And because he hath built it with blood and iniquity, he will not wash it away with water, but burn it out with fire pure, that blood and iniquity be no more found there.

44 But how difficult it was to believe all this, since it was said and not yet seen, that such a mighty thing should be destroyed with fire. Therefore the spirit must be here, which speaks it, and also teaches to believe with the Jews. For the Babylonians would have mocked if they had heard it, and 3) especially because such punishment was to come "from the LORD of hosts," that is, from the Jews' God, whom they despised, as they destroyed his people. Just as it was a mockery to the Jews and Romans that Christ, the crucified God, should disturb them, whom they daily killed his saints; and now it is still a mockery to our Junkers that the God should do something to them, whose word is now preached, because they daily persecute it.

V. 14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

45 The prophets took this saying from Moses, who says, Ex 9:16. This is why I raised you up, that I might show you my power, that my name might be proclaimed in all the earth," that is, you despise me as an incompetent god of a wretched people, who is not highly renowned; well, I will let you see a little, so that I will not be despised and held in low esteem, but all the earth will sing and speak of my power. Item, Deut. 14:21: "As I live, all the earth shall be full of my glory," that is, you tempt me and dishonor me; I will be

But to prove it in you, and to attack you, that the world may be filled with my glory, that is, that they may sing of me, say of me, praise me, honor me, and fear me in all places, when they hear what I have done to you, whom you have so tempted. Isaiah also speaks of the kingdom of Christ, Cap. 11, 9: "The earth is full of the knowledge of the Lord, as the sea is full of water," that is, all the world hears the gospel of Christ abundantly, and learns to know God in it. One must get used to speaking in this way. For they call it "full of honor" when one sings, preaches and says about God everywhere. As if one said of the great Alexander or Julio Caesare: "All the world praises the heroes, and their praise resounds in all places from their great deeds.

46 Habakkuk also rebuked the king of Babylon, saying, "You despise the LORD of hosts, our God, as if he were a mere fly compared to your God, because you do such great things, thinking that your God gives it to you, and that our God must suffer such things in us. But thou shalt see in a little while that our despised God shall also once honor thee and thy God, and deal with thee in such a way that all the world shall sing of it and say, mocking thee and thy God, but praising and extolling our God at all ends, as having done this to thee. All this was done in this way. For when Cyrus king of Persia had destroyed Babylon, he publicly confessed and proclaimed with writings in all the lands that the God from heaven who dwelt in Jerusalem had given him such victory, power and kingdom. Therefore, in thanksgiving, he again built the temple in Jerusalem with his own food and money, as Ezra writes in Cap. 1:2 ff.

47 That is, as the sea is full of water, so shall the world be full of the glory of the LORD of hosts; that is, such glory as is not like a brook full of water, which can be dried up or cut off 1) but like the sea full of water, which no one can dry up or cut off. So this honor and glory

1) Wittenberger: to deter.

of God go so mightily in all lands that no one can keep him silent nor hinder him. All this, as said, is proclaimed to comfort the Jewish people and to keep them in the faith.

V. 15: Woe to you who pour out your neighbor's drink and mix in your anger and make them drunk, so that their shame is seen.

This is the fourth mocking song, about his pride and iniquity. Good makes courage, they say. When tyrants are firmly established, when they have good and honor enough, when they have strong and merry houses, they still do not let them use them, but become proud and wicked, to exercise all kinds of violence and will of courage, they do not want to suffer nor listen, and where their mind is not on it, there is vain raging and choking. Read in Daniel Cap. 3, 1. ff. how this king erected a golden pillar and forced the people to worship it. Item, Cap. 2, 1. ff., how he wanted his dream to be guessed and interpreted by the wise men and scholars of Babylon, you will find out what kind of herb he was. He was a fine, prudent tyrant, who wanted his will to be taken for a king; in addition, he was highly intelligent and clever, who did not want to be rejected with words, nor to be led by the nose, but wanted to go through with the scholars, since they could not tell him the dream, and still meet the interpretation requirements. He probably thought that it would have to be a ruse.

49 Here we have to get used to the Hebrew way of speaking, which is almost rich in speaking with twisted words and similes. Thus we have just heard in the second chapter [Cap. 3, § 3] how the king of Babylon is accused of being a drunkard, who drinks up all the lands. There, "to drink" means as much as to take from others what is theirs, to rob and to snatch to oneself, as Christ also says of the Pharisees Matth. 23, 14, "that they devour widows' houses," and in Job the same custom is also in words. But here, in this and similar places, to drink or to make drunk is as much as to suffer misfortune; and to pour or to give to drink is as much as to punish, to torment, to torture, and to inflict all kinds of plagues. Hence the common word in the Psalter, the cup of the Lord; item, her cup.

is full of sulfur. Revelation 18:6, 7. It is also written about the red harlot: "Pour out to her as she has poured out to you," and measure her with the measure that she has measured you with. So the cup of the Lord is called the punishment, which he pours out and apportions to each one. Read Jer. 25:15, 16, where it says, "All kings and all men drink of the cup of the LORD, that they may drink, and spit, and fall.

He himself was full and drunk with pleasure, that is, he was a wanton tyrant and afflicted many people, and especially oppressed the Jewish people, without any mercy; as Isaiah Cap. 47, 6. Says to Babylon, "When I was wroth with my people, I made my inheritance foul, and delivered them into thine hand: but thou hadst no mercy upon them"; item. Zach. 1, 15: "I am angry with the oreat nations. For I was a little angry, but they help

(50) And that we may understand it fully and clearly. when one is drunk with wine in the flesh, he is a good example of two other drunkennesses. One is when someone becomes drunk with great pleasure. The other is when someone is drunk with great pain. Just as a person who is drunk in the flesh presents himself, so do the other two. A physically drunk person staggers, falls down, spits, talks foolishly, and is insolent, as we see every day. So also, if one is too well, has good and honor, lust and violence enough, he is a guite drunken man, he does not know what to do for courage, he staggers, falls, spits, washes, acts impudently, that is, Even if he does shameful, blasphemous things, which are bad for him and are a disgrace, he does not inquire, there is no fear, shyness or measure, he is covered behind and in front, that is, one can see his unrighteousness and disgrace everywhere: Nor does he pass through, nor pay any attention to him; as we also see now in our tyrants. The king of Babylon was also drunk with delight and pleasure, as is said above in 3. Here it is great prudence who can avoid such a drunken man, as it is said, "Even a cartload of hay should go out of the way of a drunken man. For fools are not to be dealt with.

51 Again, he who is drunk with pain also acts like a drunken man, staggering and going astray, complaining, crying out, and talking so badly that nothing but shame is seen in him. Some blaspheme both God and man, go out with impatience, also expose everything they are, what they know, and is vain foolish, unreasonable being there, like a drunken man.

52] In this way Habakkuk speaks of the king of Babylon, that he was much drunk.

was a wanton tyrant and afflicted many people, and especially oppressed the Jewish people, without any mercy; as Isaiah Cap. 47, 6. Says to Babylon, "When I was wroth with my people, I made my inheritance foul, and delivered them into thine hand: but thou hadst no mercy upon them"; item. Zach. 1, 15: "I am angry with the great nations. For I was a little angry, but they help to mischief": that is, I only wanted to punish, so they even want to destroy my people, and make it too much for me. But God's judgment is such that he who is drunk in the first way must also become drunk in the other way; as this prophet says that the king became drunk with all the people's goods, and made many drunk with grief; therefore they will mock him again, and sing and say in all countries how he also became drunk. Just as Isaiah Cap. 14, 10, says of him: "And you also are slain like us" (say the Gentiles), that is, you have crushed us, I mean, you are hit again and also crushed. Yes, who could hope for such a thing! It is especially high and unbelievable when the tyrants sit in the nest.

(53) Now this is what Habakkuk says here: You have filled your neighbor 1) and made him drunk. And so that no one doubts that he is talking about the other, that is, about the drunkenness of pain, he points to himself and says: "and mix your anger with it". This is said plainly enough, that he drank the people with the cup of his wrath, that is, with wanton tyranny, and made them ashamed, that one saw their shame, that is, he robbed them of all honors, that they became poor, captives, tormented people, of whom one has nothing glorious to say.

The prophet refers to the history of Genesis 9:21: "When Noah was drunk and lying naked, his shame was seen. This means nothing else than shameful suffering and misfortune. For to be subdued, to gain good and honor, is a glorious thing in the sight of the world, but to be subjected to the enemy, to be poor and to be shamed.

To be put to shame is a shameful thing. That is why it is called "seeing the shame" when one is overcome, corrupted and impoverished, and how this king had disgraced the Jews and many countries, and he kept the victory and the honor as a hero.

V. 16. You will also be filled with shame for honor.

This is: You will be made drunk again and made drunk, so that your shame will also be seen. For you also must be overcome, that your power may be destroyed and put to shame. Then thou shalt be filled with shame and filled for glory, that is, instead of the great honor and glory which thou now hast, thou shalt have vain shame, and wedged glory. And all this will be sung of thee with joy, and mocked, and laughed at thee. For everyone is pleased with you, and you deserve it.

So now you also drink so that you stagger.

(56) This is what drunkards do, so that they stagger and have nowhere to stand. Those who are full of pain and suffering do not know where to stay, and if the wide world is too narrow for them, they know neither advice nor help. This is also what he wishes and proclaims to this king, that the Persians and Medes will come and pour out heartache and all misfortune on him, so that he will have to drink and stagger until he can neither stand nor stay anywhere. Psalm 60:5 says: "You make the people see a hard thing, and you water us with staggering wine," that is, with wine that makes us stagger, so that we do not know where to stay. And Isaiah Cap. 51:22, "Behold, I have taken from thine hand the cup of staggering, and the cup of my wrath." Item, therein, v. 17. "Make thee fast, O Jerusalem, which hast drunk of the LORD the cup of his wrath; unto the ground hast thou drained the goblet, and unto the lees." From these and similar sayings it is easy to see what the prophets mean by such words when they say drink the cup, stagger, and what their manner of speaking was.

For you will be surrounded by the cup in the right hand of the Lord.

57 That is, you cannot resist nor escape the cup and the accident. For the Lord has become your gift, he will give it to you to drink, and you must drink it, there is no help for it; who can resist God? If it were man's will and counsel to give thee drink, thou mightest find help and counsel; but now the LORD himself sends thee such, thou must be ready. For the cup shall surround thee round about, that thou shalt not be able to resist it. Now all this is easy to understand from what has been said before.

And must spit shamefully for your glory.

(58) Just as you have violently drunk up much land and people, and have become drunk and angry, so you must shamefully spit it out again and give it back. The Book of Job also speaks in this way, that the wicked must spit out again what they have stolen, which tasted sweet when they drank it and took it. For it is true that to drink wine is sweet and good; but to spit again is bitter and grievous. So robbery and all sin are sweet in fact, but bitter in punishment. Habakkuk therefore says that the king must not only spit again what he has stolen, but must also be disgraced by it, so that it becomes a shameful spitting, in which all the world will mock and laugh at him, because he must lose it again. And this "for his glory" is: As great as your glory is now, because you drink and rob; so great will be your shame when you spit and lose it again.

V. 17 For the iniquity committed in Lebanon shall overtake thee, and the distressed beasts shall terrify thee.

59 This is what is said above in §36 ff. He will have neither heart nor courage, but will be despondent and feel that it is not the wrath of man, but the cup of the Lord. For his conscience will resist him and punish him "for the transgression committed against Lebanon. Then Mount Lebanon will come to Babylon, even if it were far from it; yes, it will come into his chamber and into his heart, and will oppress his conscience and make it cowardly, along with all the animals that it has brought there.

has disturbed itself. How does this happen? The conscience feels this, and thinks that Lebanon is there with all his beasts, and they want to devour him, whom he has offended before. For sin, when repentance comes, brings it with it, and puts, yes, presses into the heart with force all those who are offended. Some interpret here "Lebanon" the temple at Jerusalem 2c.. but I hold, he calls the whole country thus from the mountain Lebanon. Just as the 42nd Psalm, v. 7, calls it from the mountain Hermonim and from the water Jordan. when it says: "I remember you in the land of Jordan and the mountain Hermonim." For Lebanon is also the same mountain Hermon. This is the meaning: You have done great evil in the land of Lebanon, that is, in the land of Judah, and have disturbed the animals in it, that is, the people and the inhabitants; therefore such evil will oppress you and your conscience, and you will have to suffer the same and much more.

For the blood of men, and for iniquity, in the land, and in the city, and committed upon all that dwell therein.

The text has already been interpreted above [§ 17 ff]. For the prophet particularly points out the sin and iniquity he committed not only against Lebanon and the whole country, but most of all in the land of Judah and against the city of Jerusalem.

V.18. What good is the image that his master has made? And the false cast image, on which his master relies, -that he worships dumb idols?

The fifth song of mockery is about his worship. There the prophet of the king mocks very vehemently and with stinging words. For these are vain and very wicked words, when he says: The king has made an image 1) of God, and he is the master of such an image and of God, and yet he worships his own work. How could one be a greater fool? Pfni of God and worship, since the God is an image, and the worshiper is a master of the God he worships. Item, since he says: It is a false image.

that is, a deceit and a lie, so that people are deceived into thinking that they serve God, and rely on such lies and deceit rather than on the real truth. Item, that he worships dumb idols, which cannot speak, but do or make anything.

022 Therefore now he defieth, and saith, Alas, how well then shall thy God leave thee! if the cup of the LORD come upon thee, what shall it do thee? For it is an idol and an image. But still, let him help, call upon him, let us see how he will stand to help thee. Our God, even if he punishes us for a while, will redeem us again; but your God will never help you. I think Habakkuk means by this text, among other images and idols, the most prominent idol in Babylon, which is called Bel. For Isaiah calls the two highest. Bel and Nebo Ilsa. 46:11. To the same Bel he set up the great golden image, since Daniel writes Cap. 3, 1. that it was sixty cubits high and six cubits wide. The people had a great deal of useless gold. That is why the empire was so great and rich, and had seized the goods of all the countries.

Woe to him who says to the wood, "Wake up!" and to the dumb stone, "Get up!

(63) This is the mockery that shall be sung and said in the time of distraction: "Now call upon your wood and stone, which you have made and held to be gods; how wickedly and shamefully they leave you! For though thou call upon them, saying, Help my God, watch over my Bel, stand up my Nebo, save me; he heareth not, because he is wood and stone overlaid with gold.

Should he teach?

That is, how should he like to give good advice? After all, it is a mute stone. It is fitting for a true God to teach and counsel his people with his words.

Behold, he is covered with gold and silver, and there is no spirit in him.

65. a poor, wretched god, who lets himself be grasped and caught in gold, and has no breath nor life in him. Such mockery and

The prophet is comforting the Jewish people that they should be sure of their salvation, as has been said, so that they would not fall into unbelief and become angry at God's work and words, for which they had great cause and movement, because Babylon was so powerful and so firmly established, and they were so completely abandoned and disturbed.

V. 20. But the LORD is in his holy temple, let all the earth be still before his face.

(66) He is not wrought or set in silver or gold, but "is in his temple," that is, in his palace and royal hall, which is heaven, and where he dwells by his word; and yet so mighty and glorious that all the world must fear him, and be still, that he may do with them according to his will; that is, he is almighty, and rules as far as the world [is] This may well be a true God. For though pagans and heretics rage and rage against him with violence and doctrine, he lets it happen for a while; but soon he can let them see a little, that they all perish and come to nothing, and so must be quiet before him when he comes. For this little word, "before him," or "before his face," in Hebrew is thus much as when he comes, or turns his face toward us, as he who is coming, as in [1] John it is written, "Behold, I send my angel before your face," that is, before your future, or when you come. So Habakkuk wants to say: "When our God comes and visits home, then all the world will be quiet. For then everyone will turn away, and pride and boasting and all exaltation will cease.

muth. For he punishes the wicked and helps the pious. Thus he makes it bad and quiet wherever he goes. No other God can do that.

67 Let this be enough of Habakkuk's prophecy. There we see how many words it takes to keep the faith in people, especially when they are weak, and the temptation is strong and powerful, as it was among the Jewish people. How he has punished, pleaded, fought, prophesied, admonished and comforted; in turn, he has crushed Babylon, mocked it, and grieved it with God's judgment and wrath. Yet few have been helped, for faith is not for everyone [2 Thess. 3:2].

(68) Now he adds a prayer, made in the manner of Sanglied, to comfort and strengthen the weak in faith even more, and reads and records many of the ancient miracles of God, which he demonstrated to the people in the past and so often miraculously delivered them, so that they may remember them and not doubt that their God, who delivered them so often and so mightily before, will also now deliver them from Babylon again. For it almost strengthens the heart and the faith when one remembers the previous miracles, as the prophet often confesses in the Psalter, and says [Ps. 119, 52]: "Lord, I remembered your judgments, and was comforted"; item [Ps. 77, 12. 13.]: "I remember your miracles of old, and speak of your doings." So also the pious Judith comforted her citizens, Judith 8, 19. 20., and Matathia his sons, the Maccabees, saying, "Remember how our fathers are redeemed 2c. [Let us now see the same song, the title of which is thus:

The fourth chapter.

Saul by force

Cap. 3:1 This is the prayer of the prophet Habakkuk for the innocent.

1 David in the seventh Psalm, v. 1, also uses such a title, since he presents his innocence to God. But in Hebrew it reads as much as ignorantia et ignorantiae, ignorance, ignorance, ignorance.

The word inconscientia is, if one could speak in Latin, inconscience, when one is not aware of something, or has no conscience, as David does in the aforementioned Psalm. Since Shimei blamed him [2 Sam. 16, 7. ff.], he would have taken the kingdom from

he indicates that [it] is not in his conscience, and calls it ignorantia, which we must German "Unschuld" ("innocence") for lack of a better word. But it is too strong. For this is much more humble and Christian, that one should not boast of innocence before God, but of conscience. For a person may feel no evil in his conscience, but still not be innocent, as Paul says in 1 Corinthians 4:4: "I am conscious of nothing, but in this I am not righteous; but the Lord will judge me." Just as Abimelech was without conscience when he took Sarah, and yet the work was wrong before God, Gen. 20, 3. ff.

2 So Habakkuk also wants to pray for the pious who were led to Babylon together with the wicked, when there were undoubtedly many pious people among them, like Daniel with his companions. These were innocent, that is, they had no conscience and were not aware of any evil deed, but nevertheless had to go with them, because God judged them, as St. Paul says. For God Himself confesses Jer. 25, 29.Z) that they did not deserve such a cup to drink. Now call it innocence, or ignorance, or free conscience, or however anyone wants; if the sense is there, one may have patience with the word. So I think we Germans speak best: "A prayer for the innocent."

V. 2. 2) Lord, I have heard your rumor, and I am afraid.

(3) He begins the prayer with praise and thanksgiving, as a good prayer should do. For he counts therefore many great wonders, which God proved to the fathers, and says: "I have heard many things about you, for our fathers told us, and left them behind in writings, as the 44th Psalm, v. 2, also does, and says: "God, we have heard with our ears, our fathers have told us" 2c. Such your rumor and preaching of yourself makes that

I am afraid, that is, I think highly of thee, and fear thee, and despise thee not, as the wicked do, who hear not of thee, nor know, or hear with unbelief, and let it pass.

For thou makest thy work alive in the midst of the years, and makest it known in the midst of the years. When there is tribulation, you remember mercy.

This is "the rumor" that makes people fear you and think much of you. For it is said of you, as the histories also testify, that you are such a wonderful God who helps in the midst of adversity. You let fall and pick up; you let break when you want to build and kill when you give life [1 Sam. 2, 6. ff.], you do not do like the world, which quickly resists the accident in the beginning, or even gets stuck in it; but you let us drive into the middle of it, and still you pull us out. Thou wilt give us the kingdom of Christ, and wilt drive us into the midst of Babylon, into the hole of service; yet wilt thou not leave us in. Thus doest thou in all thy works; it is thy way; thus singest, and hearest, and sayest of thee, that thou art indeed a God to be feared and honored with high praise in such works.

- 5 The text here is obscure, that is, very Hebrew, therefore many have stumbled in it. To bring the work to life" is nothing else, "than to help in trouble. For he who is in trouble is almost as though he were dead, and when he is helped, it is as though he were alive and born again.
- (6) "In the midst of the years" is just as much as in due time, that God does not come soon when the need arises, as if there were any time to come. Nor does the help remain forever outside, as if all time were over to help, but in the midst of time, that is, he knows well how to take care that he does not help too soon nor too long. For if he were to help too soon, we would not learn to despair of ourselves, and would remain presumptuous; if he were to help too slowly, we would not learn to believe, and would despair of him. But now that he meets the remedy, he also keeps us in the remedy. And in Hebrew it is not said in the midst of the years, as if something were the beginning, and

Here the Jena edition, which is certainly wrong: Jer. 20. This has Walch reprinted and from Walch the Erlangen edition instead of Jer. 25, which is found in the original, the Wittenberg and the Latin edition.

²⁾ In the original, "the title" is not counted as a verse, therefore only here the heading: "The first verse" is found and so on with each following verse. But we have kept the counting of our Bible just like Walch.

something the end, but intra vel inter annos, id est, suo

tempore, that is, under the years or under the time he meets the hour when he should help. Just as I say, The sun is among the stars; not immediately in the middle of the stars, but mingled with other stars also; so also the hour of help is in the middle of the years, that is, among the years or under the time, so that he does not let all the years come to an end and leave forever, until there are no more years.

007 But he saith, Among the years; not among the days. This means that he speaks from the heart of those who are in distress; for them a day is a year long, indeed, all time is long for them. For this reason also, because the year is the longest measure of time, because in one year the world always becomes new and old again through summer and winter, and again and again to another year, 2) that by the years one should understand the length of time. So, "Lord, you help among the years," that is, in the length; if it seems to us a very long time, then you come among the same length. And that he speaks of many years, he does so because he speaks of many miracles and works of God, each of which was done in his time and in his year, so that the years are as many as the works, and he always keeps his work so that he comes under the year's trouble, that is, in the length of the trouble.

8) "To make alive" and "to make known" is almost one thing, without making alive is doing the miracle and the help; "to make known" is that one also feels it and has joy from it. And "when there is tribulation," that is in Hebrew: In turbatione, that is, even in the midst of trouble, when the rope holds hardest, that the trembling and shaking is greatest, then, saith he, remember thou mercy, that thou mayest help. Whoever wants to be saved must learn to know you in this way. To the faithful

V. 3. God came from the midday, and the Holy One from Mount Paran. Sela.

it is comforting, but to the wicked it is unmistakable.

- (9) Here he begins to paint the ancient wonders one after another, as if on a tablet.
- 1) This is how the 'Latin translator gave it: psrxstnnHus anni rovolutions.

or cloth, from piece to piece. The first is: When he led the people out of Egypt through the wilderness ius land Canaan. "Paran" is the mountain range, which from the south meets 2) the land of Canaan. When God entered with the people of Israel, He came straight from the south to the Canaanites and struck them. Now this was as great a miracle that Israel should go out of Egypt through so many nations and deserts, and drive out so many people, as that they should be delivered out of Babylon; nevertheless it happened when the hour came. That God is called "the Holy One" in the Scriptures, one should be used to it. For where he is, there he sanctifies by his spirit. What is also called "Selah" is sufficiently said elsewhere, especially in the 68th Psalm. 3)

4) The heavens were full of His praise, and the earth was full of His glory.

(10) That is, with such work he made it to be said of him in all places, in the lands under heaven. And here again is a Hebrew eclipse, which reads thus: His praise covers the heavens: not above, but below. For the Psalter also calls it covering the heavens when clouds are on it. Now Habakkuk says: "God's praise resounded so thickly under the heavens in all places that if there had been clouds or fog, they would have covered the heavens. Which we call the sky to be full underneath, and is just that Moses says to Pharaoh 2 Mos. 9, 16: "I have raised you up, that I might prove my power in you, that my name might be proclaimed in all the earth." So also the Hebrew way of speaking of heaven is to make many heavens. For to every country, as far as it sees its part of heaven, it is called heaven of the same country; therefore we say in the Lord's Prayer: You are in the heavens, that is, in all the heavens, as far as the world is. So God's praise was in the heavens, which were above the same lands; and in which heaven was his praise, in the same land was also his glory.

²⁾ In the old editions: "vom Mittage werds".

³⁾ Walch, St. Louis ed. vol.V, 694, 8112; vol.IV, 309, 8 19; 1180, 8 20; 1436, 8 31.

⁴⁾ Here in the old editions the heading is: "The third verse. Then the counting of the following verses up to v. 8 agrees with our Bible.

V. 4. Shem's splendor was like light, shining from his hands. There was secretly his power.

011 Hence it came to pass, that the heavens and the earth were full of his praise. For his power, that is, his kingdom, was secret among the people of Israel, for no one saw him; but since he was so marvelous, such works were like light, indicating his presence, and proceeded from him like the shining of the sun in the clouds, and like rays from his hands, that is, from his strength, which he demonstrated. For though the sun is hidden under the clouds, yet by the light it is known where it is; so these shines did not go out from the face of the Lord, he was hidden there, but from his hands, that is, by the works it was known that he was there. Then it was said that heaven and earth were filled with his praise. Such glories the Hebrew tongue calls "horns". 2 Mos. 34, 2'9. ff. Moses had horns, that is. Shine in his face.

V. 5 Pestilence went before him, and plague went out at his feet.

012 This is the shining of one of his hands, when he smote the land of Egypt, that in one night all the firstborn were dead. That was Passover Domini, his walk, such footsteps he made where he stepped, pestilence went out at his feet [Ex. 12:27 ff].

V. 6: He stood and measured the land, and looked, and brake in pieces the nations, so that the mountains of the world were broken in pieces, 1) and the hills of the plain were bowed down, as he walked in the world.

013 Another glory: When he was by the sea of red in the world, he stood between Israel and Egypt, and measured the land, so that the Egyptians could not go further than he had measured for them [Exodus 14:20]. In the morning he looked at them and cut them in two, so that their order was not only cut in two, but also the great princes, who are like mountains in the world, were drowned and crushed in the sea at a single sight, and had to stoop down and fall to the ground.

The proud hills, the great Hansa, the hills of the world will be humbled before him, because he took such a wild walk among them on earth.

V. 7 I saw the tents of the Moors in trouble, and the tents of the Midianites in distress.

(14) This was a piece of his praise under heaven, that such great countries round about feared and were terrified at such a shining. Some do not want to have the huts of the Moors here, but because Chusan stands here, it should be the king of Mesopotamia, Chusan Risathaim, Richt. 3, 8. I leave them aside, it does not rhyme with the order. So one knows well that in Hebrew Chus and Chusan may be one thing, is to do one X. So also Moses sings in his hymn 2 Mos. 15, 14. 15. that all surrounding countries were afraid when they heard such work. That is, he says, "I saw (that is, one of them saw) how the Moors on the Red Sea, Egypt's neighbors, were afraid, in trouble, in pain and in fear; their other neighbors on the other side of the sea, the Midianites, were also like them; they were all afraid of the God of Israel, who thus dealt with Pharaoh.

V. $8.^{2)}$ Wouldest thou not be wroth, O LORD, in the flood, and thy wrath in the waters, and thy anger in the sea? When thou rodeest upon thy horses, and thy chariots were salvation.

This verse may be understood in a yes way and in a no way. But I like the no way best, to speak according to the Hebrew tongue, that the opinion is this: The prophet, after he has told some miracles, makes a joyful noise to God and makes love to him, saying: "I mean that I was merciful and not angry when you rode on your horses in the flood of the sea and its waters and rode on your chariots, that is, on the horses and chariots of Israel. For thou wast there, and ledst them through, that there was salvation and victory. There was no anger or wrath that you could have felt. But whoever likes the words as they are interpreted there, must

2) Here, in the old editions, the superscription is: "The eighth and ninth verse." The verse number of the following verses is then higher by one as in our Bible.

¹⁾ In the old editions: worden. In Latin: äissixarsutur.

pointing the anger and wrath at the Egyptians, whom he smote, that he might save his people. But let no one doubt that the children of Israel had horses and chariots. For they went forth armed, saith Moses, Exodus 13:18, as an army that goeth forth to war.

V. 9. You raised your bow, as you had sworn to the tribes. Sela.

16. by the bow he means the whole battle gear, like Ps. 78, 9. the children of Ephraim, who were to lead the bow. Now God had spoken Gen 49:24 through the archfather Jacob that the bow of Ephraim should be firm 2c. Here Habakkuk swore to the tribes of Israel. And this verse indicates one of the glories that God had in mind, and may be the battle that Joshua did against the Amalekites, Ex. 17, 13, or against King Harad, or against the Midianites and Moabites, Ex. 31, 3. ff, or against King Sihon and Og [Cap. 21, 23. ff], or against all of them. For he wants to say how God awakened and strengthened their bow, so that they were blessed in the conflict.

And divide the streams into the land.

17. this is also a splendor, when he gave water from the rocks, that they flow in the desert divided, that both people and cattle could drink [4 Mos. 20, 2. ff].

V. 10: The mountains saw you, and they were afraid; the waters went down, the deep was heard, the high places lifted up their hands.

018 Then he gathered together in one heap the works of glass, when the children of Israel were passed over Jordan. For then "the mountains were afraid," that is, the great lords of the land of Canaan, or the land that is all mountainous, with the people in it. As Moses also says in Exodus 15:15: "Then the princes of Edom were afraid, and the mighty men of Moab were afraid, and all the inhabitants of Canaan were troubled." At the same time, the Jordan River was also dried up, Jos. 3, 16. Item, "the deep was heard, and the high lifted up their hands," that is, everything that was deep and high was moved and moved away because of fear, neither the deep waters nor the high mountains could help anyone, everything had to give way and give space.

V. 11. The sun and the moon stood in their dwelling place.

19 That is, they stood still against their nature and custom, and served Joshua in battle, Josh. 10:13.

Your arrows went with gleams, and your spears with glances of lightning.

20] This is the story of God striking the nations with a great storm and hail at Azekah, Jos. 10:11; for the Scriptures call the hail and lightning of God arrows and spears, as Ps. 18:15: "He shot his arrows, and terrified them at Mount Sinai." Also one would probably like to call arrows and spears here, as it reads, and understand the battle that Joshua led against the cities of Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, Jos. 10, 28. ff. For they were so easily won over one by one that it must have been said that the arrows and spears of the Israelites were God's, and that he shot and stabbed so mightily with them. But he saith, they gleam and shine. For so do weapons in battle, that they look and shine, which they do not in the sheath. And this is the interpretation I like best.

V. 12. You trample the land in anger, and crush the nations in wrath.

21 This happened when Joshua struck the rest of the kings by the waters of Merom, Jos. 11:7.

V. 13 You went out to help the people, to help your anointed ones.

(22) This happened in the days of Samuel, Saul, and David, when they went to battle, God helped them all the way, as the first and other books of Kings testify.

V. 13 Thou hast broken the head of the house of the wicked, and stripped the foundation even to the neck. Sela.

023 These heads and foundations are the kings of the countries round about, as Edom, Ammon, Syria, Philistim, which David overcame, and cast them under him. For this is called "the head broken", that is, the kingdom taken, that they had no head nor

They no longer had their own kings, but were David's subjects. It is the same thing that he stripped the foundation, that is, the kings and princes, down to the neck, so that the stocking and the body remained, and became David's subject. For a king is the head and foundation of a kingdom; the people and the land are the stockings and the body. So far away he has painted with thanksgiving and told the splendor of divine hands, of which heaven and earth were filled

V. 14. You would curse his scepter with the head of his spots, which come like a weather to scatter me, and rejoice as they devour the wretch in hiding.

with his praise, to comfort the people. Now he begins

to plead against the king of Babylon.

024 That is, to the kingdom of Babylon thou wouldest not be favorable, but unkind, "with the head of its spots," that is, to the city of Babylon, which is the head of all its cities. Other kings and nations have also afflicted us, but they have left us in the land, but the Babylonians come like a storm and scatter us out of the land, and they are not satisfied with us, but they mock us and rejoice in our misfortune, "as if they were eating the wretch secretly," that is, as if there were no judge, and he should remain unsmeared. For this is what he means by "eating secretly," when they think that God does not see it, or does not consider it wrong, so that no cry nor justice will go over it.

V. 15. Your horses walk in the sea, in the mud of great waters.

(25) That is, our traveling band and our army, which before had had a goodly salvation and victory, went everywhere with violence, as if it flew in the air, when thou didst help us; but now thou trustest us, "it walketh in the mire and deep waters," that is, in misery and distress, and canst no more.

V. 16: Because I hear these things, my belly is troubled, my lips tremble with the cry.

26That is, I eat not now, neither drink, that my belly may be merry, but fast, and mourn; neither sing I, as it were.

gives at the merry time, when one eats, drinks and sings, but my lips tremble, for laughter and singing, that I hear such wailing.

Pus goes into my bones.

027 That is, my marrow and legs faint. For these are all Hebrew ways of saying that a merry heart makes the legs fat, a sorrowful or envious heart makes the legs fester, and so much is said: Merry courage is half the body, sorrowful courage also makes the legs weak; as all this experience gives, as follows:

For I am grieved with myself.

That is how I said, my sorrow makes such in my belly, lips and legs.

O that I might rest in the time of trouble, when we go up to the people who dispute with us.

29, That is, I would I were dead, and rested in the grave, because that I should hear the affliction, that we must go out of the land into the land of our enemies, which lead us away with strife. For it will be evil in the land, as follows:

V. 17 For the fig tree shall not flourish, neither shall there be any increase in the vine; the work of the olive tree shall be wanting, and the fields shall yield no food, and sheep shall be plucked out of the folds, and there shall be no oxen in the stalls.

(30) That is, because the people are carried away, the land is desolate, and there is no right cultivation nor cattle breeding, and everything is miserable; as Isaiah chap. 5:5 ff. also says, the land should become cheap, because so few people should remain in it. As Moses also writes in the third book [Cap. 26, 34], that the land should have its Sabbath, when they would be driven out of it. 1)

V. 18. But I will rejoice in the Lord, and be glad in God my salvation.

(31) This is my comfort in all such distress and anguish, that God will yet help us again. For the visions of the prophets are not yet ended, Christ will still come; let us then be glad again.

1.) Thus Walch. In the other editions: been.

V. 19 For the LORD is my strength, and will make my feet like hinds' feet, and will lead me on high, singing on my strings.

The verse is taken from the Psalter, because David also says Ps. 18:34: "The Lord makes my feet like hinds' feet, and leads me on high. All this is said: The Lord is still my God, and all my strength. We shall rejoice in this, that we shall lope and leap like hinds. So light shall our feet become, and shall no more wade and crawl in the mud, but shall wholly rejoice in soaring and flying on high, doing nothing but

to sing joyfully, to play and to do all kinds of joyful work. This is to happen when the Babylonian scepter is cursed and disturbed, but we are redeemed, and Christ will come with his kingdom, amen.

This is Habakuk's prayer and song, made for the comfort of the Jews, but with very broken words, which are unusual for us Germans. But we must get used to the Hebrew poems. For if they should hear our songs, it should sound as strange to them as their songs sound to us. But I hope that the prophet's opinion is correct; praise and thanks be to God forever. Amen.

2. interpretation on the prophet Habakkuk,

according to the Altenburg manuscript. *)

From Luther's lectures from July 18 to August 2, 1525. Printed in 1886.

Translated from Latin.

What the prophet Habakkuk intends

and at what time he prophesied.

The ecclesiastical writers do not agree on the fit. Hence it is that I do not agree with them in this summa or the purpose and the time of this prophecy. Matter. For I do not doubt that Habakkuk was the Jerome and those who followed him think that this prophet and prophesied before the Babylonian prophet prophesied at the time of the Babylonian captivity and that he directed his prophecy against the captivity, and that his prophecy was directed against two remaining tribes that the king of the Chaldeans the king of the Chaldeans, who had miserably afflicted would come. In short, in my opinion, this is how he the people of God. And to confirm this opinion of deals with it: first, he announces the future downfall of theirs, they have I don't know what kind of fiction or the remaining two tribes: the king of the Chaldeans history from Daniel [of the dragon of Babylon, v. 35. will come against them out of God's judgment and 38.] that Habakkuk was raptured by the angel 2c. But disturb everything, and second, that the king himself because this history, which they bring forward, is not must also perish, no matter how many kingdoms he in the Hebrew Canon, nothing certain can be subjugates himself to and seizes dominion over established from it. In any case, I conclude from the everywhere. Because the supremacy stood at that circumstances of the text that the opinion of Jerometime with the Chaldeans 2c. and all those who followed him, is not at all

^{*)} In the Altenburg manuscript this writing has the title: Commentarius D. Martini Lutheri in Prophetam Abacuc, M.D.XXV. 18. Julii. ^Vittembergae At the end: M.V.XXV. 2. ^nZusti. The same is printed for the first time in the Erlangen edition, sxe.]. opp., toin. XXVII, p. 171, in 1886; then "with some improvements" in the Weimar one, vol. XIII, p. 424. We have translated according to the latter.

[The first chapter.]

V. 1 [This is the burden which the prophet] Habakkuk beheld].

"The Prophet." Apparently a hopeful title. For apart from this, almost no other prophet calls himself a prophet.

V. 2. How long shall I cry for iniquity? (vim patiens)?

As if he wanted to say: I do not cease to call, to preach and to reveal their godlessness to the people. I admonish the people against violence and injustice, but I do everything in vain, nothing happens less than that they should listen to me. This seems to me 1) to be the opinion, because Jerome and those who followed him think that this must be referred to the king of the Chaldeans, which does not have my approval. Whoever wants to, may follow Jerome, I do not follow him. For this is absolutely the rule (canonicum), which I also reminded above several times, that God, when he wants to punish the godless people, sends his prophets before the plague, who proclaim the word, reveal the sin and indicate the future wrath of God because of the sins, if perhaps there are some who convert. Moreover, I am also moved by the circumstances of the text that I cannot subscribe to Jerome's opinion, which I will indicate in its place later, where the passages occur.

V. 3. Why do you let me see toil and labor?

The holy scripture often uses these two words, which it also almost always tends to connect. But the Latin interpreter, who delights in an ill-applied abundance of words, has almost everywhere rendered them differently, while in Hebrew the same words are there. So it is also said in the 90th Psalm, v. 10: "Thus it has been toil and labor." The same is said elsewhere [Ps. 55, 10. 11.]:

"Under their tongue is toil and labor." The same words are here; the meaning is, What is it that thou hast sent me to preach? I accomplish nothing, they do not repent, and so I must see only misery and misfortune, since I preach in vain, since they persist so blinded in their sense; "I see nothing but misery and misfortune".

Why do you show me robbery and iniquity around me?

This I understand from the injustice of the people, as I have said, to whom I refer all this, not to the king of the Chaldeans. What now follows from this place, up to the place where he says: "Violence goes over right", is to be erased, since it does not stand in the Hebrew; perhaps it is added by a clever one. 2) Therefore, we read what is written in the Hebrew text (codicibus).

Force prevails over law.

As if he wanted to say: No matter is judged and spoken about according to the laws, no matter is heard, no matter is discussed, but they rule and abuse all laws and courts that are powerful according to their will. Through guarrels and disputes they hold up the court; there is not equal justice for all; even everything is violent and tyrannical, as he adds:

V. 4: Therefore, it is done differently than it should be.

That is, the laws do not take place, there are no people who adhere to the laws, there are none who speak equal law, but the tyrants make laws according to their arbitrariness, and repeal them again.

And cannot win any right thing.

He speaks according to the Hebrew way [Vulg.: "Therefore judgment does not come to an end"], as also in the Psalm is a similar way of speaking, the

2) In the Hallic manuscript, the keyword: Huars rsspieis follows here with the note: These four verses are not here in Hebrew. - In our Vulgate this addition is not.

means, no one carries out what is established by the laws. All this cannot be understood by the king of the Chaldeans. For what do the weapons have to do with the laws? The laws must be silent under arms, as he said: And by force the cause is carried on; the terrible warrior is loved, with the sword they claim their right 2c.

For the wicked overpowers the righteous.

(Instead of praevalet in the Vulgate) the Hebrew verb should more correctly be translated thus: For the wicked overpowers the righteous 2c. For it actually means to surround, to go around, to catch, as it is also in the 22nd Psalm, v. 13: "Great bullocks have surrounded me, fat oxen have surrounded me." Here he gives the reason why wrong judgments go, and the law does not stand right or waver (as is actually read according to the Hebrew); for, he says, the tyrants act with violence, they do not keep to the law, they oppress the righteous, therefore the judgments cannot be other than wrong and abominable. Justice is not pronounced rightly, but the tyrants make their pronouncements as they please. Therefore they err, just as someone on the wrong track is wont to err, as is also to be read according to the Hebrew. Namely, everything that follows is quite appropriately related to our view. It is impossible for this to happen with Jerome's opinion. But this can be seen not only in this passage of Jerome, but everywhere in all prophets, yes, almost in every single chapter of each. Since they (Jerome and his successors) twist them in their own way. I do not know how, it happens that they treat everything fragmentarily and the preceding is in no way connected with the following, and again.

V. 5 Look among the Gentiles, behold and be amazed.

Lucas has quoted this passage in the Acts of the Apostles Cap. 13, 41. according to the Septuagint translation, because he adds many words that are not in the Hebrew. And what is read here: "Look among the

Gentiles," he translated, "Behold, ye despisers." This error could easily be produced in Hebrew by a single letter, and perhaps it happened by a mistake of the scribes that a letter was changed. But because nowadays all Bibles agree, so we also read, "Among the Gentiles." Perhaps it was also badly translated by the seventy interpreters, in whose translation, as they were negligent and careless, there are also many other errors, which must necessarily happen where there is not a careful and attentive interpreter. Next, what we read: Admiramini et obstupescite, is in Hebrew only one word, but twice shredded: "Be astonished, be astonished!" For this is the nature of the Hebrew language, that it often repeats the same expression, either for the sake of emphasis or distributionis, as: rejoicing I will rejoice, rejoicing I will be glad 2c., that is. I will rejoice greatly. And Moses used to repeat distributive (distri-butive), as he says: take the man and the man, that is, the individual men. The same (figure of speech of) distribution is also in this place.

For I will do something in your days 2c.

(Quia opius factum est in diebus vestris etc.).

Here is what 1) moves me, why I think that this prophet prophesied before the time of the Babylonian captivity, because he speaks clearly about the king of the Chaldeans, who will come 2c. And the opinion is: Your sins have the upper hand, my preaching you despise, I produce no fruit among you, therefore look among all the Gentiles around, be amazed! A new thing will happen, the vengeance will not be postponed, the greatest misfortune threatens you. But you do not believe this, since it is now

The Erlanger makes to the words: 8io 68t r "6 inovet the remark: a cost: which we consider rich tig hold. The Weimar offers: UM est nie wovet, by which the editor wants to point to the kuotuln 68t in the Vulgate. Luther cannot possibly conclude from the kuotuw 68t that the prophet prophesied before the Babylonian captivity. Rather, in the Zwickau manuscript, he corrects the Vulgate reading by translating: tzuiu kueiuln OPU8 6t6.

is said. Thus, this saying applies in general to all unbelievers who do not believe until they fall into misfortune: they despise all threats as well as the promises of God. And so the question that could be raised here can be answered: why did Lucas cite this passage about Christ and the grace of Christ, while the prophet from whom he quoted had something quite different in mind, namely the king of the Chaldeans, of whom he threatens that he will come upon them. For how does Christ agree with the Chaldeans? It is to be wondered at how Jerome did not consider this question, who is otherwise in the such discussion of questions extraordinarily tormented, what one can see enough, if nowhere else, but in the epistle of Paul to the Galatians. Now I answer thus: that Christ and the apostles have this way, that they put on certain general sayings, which serve not only for the purpose (propositum) undertaken, but also in many similar things. Such is the saying, One blind man leads another [Luc. 6:39]; likewise [Luc. 14:11], "He that exalteth himself shall be humbled." This saying teaches humility

and Christ referred it to the guests of hope, as the Gospel story teaches. Namely, all the works of God are such that the understanding of the flesh does not believe them at all, does not understand anything about them at all; they are higher than all understanding of reason, but this is to our great misfortune 2c.

V. 6 For behold, I will raise up the Chaldeans, a bitter and quick people.

Thus, the Lord is all in all. Without his will, nothing happens; it is he who awakens both the good and the bad to avenge himself.

Which will draw as far as the country is.

It indicates the immense quantity and power of the Chaldeans.

To occupy apartments that are not his.

This is what he opposes to the false prophets, who distracted the people so that they would

which announced the future destruction. And this they did by scriptures and promises of the Scriptures, which were given by God to this people, namely the Lord would not leave his people, to whom he had promised that he would be in their midst. Likewise, because he had promised them an everlasting kingdom, it would not happen that they would be led away into captivity, 2c., which I have reminded above almost in all other prophets.

V. 7. 1) The one who gives and forces as he wills (Ex ipsa judicium ejus et onus ejus).

That is, you have neglected judgment, you have perverted the law according to your arbitrariness, you have not given equal justice, but have done everything by force. Because you have therefore not wanted to judge rightly, therefore the judge will finally come upon you, who will teach you to judge: from him will proceed justice and compulsion (onus); because you do not follow justice, therefore the judgment and compulsion of the Chaldeans will occur; so that, as it were, it is said mockingly: if you do not want to judge, then he will judge.

V. 8 Their horses are swifter than the horses of the parade; they are also more biting than the wolves of the evening.

I know that I have read this of the wolves in the evening, as translated by our interpreter (lupis vespertinis), in two places in Scripture: in Zephaniah [Cap. 3, 3.] and in this prophet. But it is an ambiguous word, and there is dispute among grammarians as to whether it should be translated: Evening wolves or: wolves of the desert. Jerome has replaced it with evening wolves, namely, for this reason, because the hungry wolves in the evening, having suffered hunger all day, rage more among the herd into which they fall than others, and do not go away, because they are satiated. Who does not see that this is cold? Therefore I will rather accept the other opinion, that I translate: Wolves of the desert, that is, wild and not tamed. For so also the Germans use to say: "That the wild wolves

1) This verse number is missing in Weimar's.

tear!" And Christ calls the wolves "ravening" [Matth. 7, 15.]. So he indicates the heat and the impetuosity of the Chaldeans.

Their riders move along with large piles from afar.

Here is the same word diffundentur == XXXX,¹) - which also Moses [3rd book, 13, 5.] is wont to make frequent use of when describing the leprosy which has spread on the skin of a man.

V. 9: They all come to harm.

The prophet remains with the description of the power and the troops of the Chaldeans, namely they would come so armed and equipped that nobody could escape them. But I translate after the Hebrew thus: All will come to violence against their face, like the east wind. As if he wanted to say: No one can hope to resist the Chaldean, because he comes with violence like the wind; he will exercise violence and steal everything. And he compares him to the east wind. It does not only indicate that the Chaldeans have their residence in the east, but also their power and violence, as that wind is a violent one. Moses calls it everywhere in the Vulgate 2 Mos. 10, 13.] a burning wind, as can be seen in the second book of Moses. For it tends to dry up, just as the south wind tends to be rainy, as the Latin poets also call it Pluvius.

Where they want to go, they will tear through like an east wind; and will gather prisoners like sand.

Just as no one can hold back the wind from rushing through, so the Chaldean will rush in with such great troops and forces that you will not be able to resist, that he will gather all the people together as the wind gathers the sand of the sea. Thus he describes the innumerable and infinite multitude of the captives.

V. 10. They will mock the kings.

That is, not only the Jews, but also any kings he will lead away captive and display them in triumph.

And of the princes they will laugh.

That is, his power will be so great that he will easily overcome all, and he will laugh at those who try to resist him.

All fortresses will be a joke to them.

No city will be so fortified that he should not destroy it with easy effort.

For they will make rubble and yet win.

Jerome writes that Nebuchadnezzar made Tyre a peninsula, which before was a complete island. This has certainly made him great work, required extremely large crews and caused costs. However it may be, it is already quite certain from Ezekiel that he fought very fiercely against Tyre, as can be seen from the 26. 2) chapter of Ezekiel. For it was a very strong and rich city, so that it is also called "the strong" in Joshua [Cap. 19, 29]. And the prophet seems to allude to this here as well.

V. ii. Then they will take a new courage, will continue and sin (Tunc mutabitur spiritus et pertransibit).

This passage is dark [in the Vulgate translation]. I translate the same after the Hebrew thus: Then his heart will rise and go on and sin. This is how it tends to happen in human affairs. The human heart is too weak to make humble use of the good. It cannot be other than unruly, for well-being overpowers even the heart of the wise, as all the histories of all pagans and the exceedingly fine poems of the poets show:

Luxuriant animi rebus plerumque secundis [The hearts are mostly luxuriant in well-being]; likewise: 3)

29.

²⁾ In our template:

³⁾ Virgil, lib. X, v. 501 8y.

¹⁾ In this remark, [proudly step in] is confused with XXX [sjch pread out].

Nescia mens hominum fati sortisque futurae, Et servare modum, rebus sublata secundis.

(The human heart does not know its future fate and destiny, and does not know how to measure up, puffed up by happiness]. The Scripture also indicates this, since it says [Ezek. 28, 2.], "Your heart arises as a heart of GOD." This is seen in the Romans, the Persians, the Medes, and all very powerful empires. The prophet says the same here of the king of the Chaldeans, as if to say: in the progress of all things so great and exceedingly blessed, he will boast of his power, he will be defiant, he will not be able to make use of victory (which the prophet required above all things in the case of the king), but will attribute the attainment of victory to his idol. Therefore he will sin, as he adds here:

Then their victory must be of their God.

This is how the prophet distinguishes the idol of Nebuchadnezzar from the true God. An idol is a conceit of the true God, but nevertheless false, since we want to please him with our intentions and our works. The true God, however, is the one who wants to do us good. He does not demand our goods or our works, as I have abundantly said above in Nahum about idolatry. For all pagans, however godless they are, boast of the name of God and the service of God, but they err 2c. And so our opinion is an idol for us.

V. 12. But you, O LORD, my God, my Holy One, who are from eternity.

Also here the prophet speaks in his special way of speaking, by which he differs from the other prophets. But here he 1) contrasts two Gods, the true and the false God, as if he wanted to say: He attributes the victory to his God, while in the meantime he does not know you, the true God, my God, so that the emphasis and the force lies in the words "his God" and "my God". And so the prophet speaks in the person of the people. For it was to him

so to the meaning: Lord, why do you suffer that the godless enemy tramples on your people, who are far better than he, since he does not acknowledge you as the leader and the author of this victory of his. Are you not my God? Thus the Scriptures use to call God the God of Israel and the Holy One in Israel, as the prophet also calls Him here, that is, the One who is holy and sanctifies Israel. Therefore the opinion is: Of course you give salvation to the godless kings, although you are my God and my holy one, so that we can already see from this that there is neither salvation nor victory, except from heaven. For the LORD hath no pleasure in the strength of rust, nor in the legs of any man 2c. [Ps. 147, 10.) "Neither do grates help" [Ps. 33, 17.].

Let us not die.

Above I said that in all prophets the same thing is to be seen, because all prophets envision that the people will still be saved, that the kingdom of Judah will last until the future Christ, as Jacob had promised, as it is written in the first book of Moses [Cap. 49, 10). But against these sayings of the prophets and against the promises of the eternal kingdom the captivity fought. For who could hope for an eternal kingdom, since all have been led away into captivity into very distant lands, and the tribes are perishing? Here the human reason could not believe GOtte. Therefore the prophets strengthen the people that they may not doubt that they shall be led back and remain unharmed even in the midst of captivity 2c. Therefore, he also says here: In this you are our God and our Holy One, that even though we are afflicted, even though we are led away captive, yet we do not perish, but only for this reason you punish us, that you may show us our sin, not that you may destroy us, as he adds here:

But let them, O Lord, be only a punishment to us, and let them, O our refuge, chasten us only.

He calls the king of the Chaldeans a scourge of God, by which the Lord chastises them. So the scripture also calls in a suffering way (pas-.

¹⁾ In our template: uMes, for which we have assumed aMem.

sive) the kings whose service God has used in disturbing any kingdom, a rod or staff of the Lord. Thus, in Isaiah [Cap. 10, 5], He calls Assyria the rod of His wrath. But they themselves, who thus triumph through God, in that God drives them and works them, think, because they are godless, nothing less than that God works through them, but attribute the victory to their forces, their weapons, not knowing that they are not able to do more than the Lord allows them, but meanwhile crying out [Ps. 137, 7.]: "Clean off, clean off, down to their ground!" Habakkuk says the same thing here, as if to say, "However much the king of the Chaldeans may think that he will destroy us completely, he will not be able to do anything. We are to be restored to our land from which he takes us away, as if we were to be exiles forever. For you have set him only for chastening and judgment; he himself would not be able to do anything by himself. Nor will he be able to hold us back in captivity, because you, our refuge, have set him only for punishment. For other than in you we cannot stand. But all these things are known only by faith. The flesh believeth or knoweth nothing of these things, as he said above [v. 5.], "No man shall believe it, when it shall be told of it. "2c. For in temptation it cannot but despair; it cannot see and perceive life in the midst of death, not glory in disgrace 2c. Only faith can do that.

V. 13. Your eyes are pure.

All this is connected with the foregoing, as if to say, The Chaldean sacrifices to his God, whereas he should sacrifice to thee, since thou givest us over to him to be chastened. Why then, O Lord, do you suffer that that wicked man should so exalt himself that one who is twice worse should prevail against us, who far surpass him in righteousness? We would bear it with greater equanimity if any godly king came against us. Because thine eyes are pure, and because thou canst not suffer evil, "why then lookest thou to the despisers, and holdest thy peace, that the wicked devour him that is more pious than he?" Then follows:

V. 14. 1) And let the people go like fish in the sea.

That is, you deal with Nebuchadnezzar in such a way that you make all other people before him as if they were fish and worms, that is, wandering about without a guide, given up to robbery. For as the fish are devoured, so thou offerest all men to him to be devoured.

V. 15: They do it all with the name.

He now remains in the image of the catch of fish until the end of the chapter. "All", that is, all kings, all peoples, he draws with the Hamen. Thus he makes a comparison between the fishing and the robbing of the king, as if he wanted to say: First of all he catches the most powerful among the people, then, when the kings, princes and nobles of the people are taken away, all the others are caught as the common fish (vulgus piscium) are usually caught.

V. 16. Therefore they sacrifice to their net.

From this it is quite clear what I said just before about the idol, that the prophets call that another God in which someone trusts, as the prophet says in such clear words that the king of the Chaldeans sacrifices to his net, that is, to the army with which he captures all nations, and said above [v. 11.] that he will sacrifice to his God. Therefore someone has that in God's stead in which he trusts, as power, troops, works 2c.

Because through them their part has become so fat and their food so complete (electus).

That is, he does not attribute the attainment of victory to you, but to his army, to his forces. - "Completely", [that means fat and strong, that is, exceedingly powerful and rich kingdoms.

V. 17. For this reason they are still casting their net.

That is, attracted by the loveliness of the prey, he does not stop, but continues to rob and devour, he is insatiable. For the more he catches, the more he desires:

¹⁾ This verse number is missing in Weimar's.

everything he wants to subdue, with these very great kingdoms he is not satisfied. For so great is the ungodliness of the human heart and the urge or desire to obtain something, that it will never be satisfied.

can. It always desires to attain more and greater things, as Alexander was not satisfied with having subjugated the whole world, but still desired another world, and I don't know what else.

The second chapter.

In the previous chapter the prophet described the power and the exceedingly mighty troops of the king of the Chaldeans, and his coming over all nations and against all kingdoms, from which it is clear that we are right in thinking that this prophet was before the Babylonian captivity. In this second chapter he prophesies again against the Chaldeans, namely punishment and vengeance, because they had disturbed everything, especially Jerusalem and the holy land, which finally happened completely after they were led away into captivity. Therefore he lived before the captivity and in the captivity and after the Babylonian captivity. Or, to whom this is more pleasing, he described according to prophetic manner as past or as already present what was still future. But the heart of the prophet or his intention (and this is common to all prophets) is that he keeps the people in faith, that he strengthens them through manifold consolations and the declaration of the will of God regarding the promises that had been made by God, so that the so afflicted people would not fall into disbelief, but give God the honor that he is true: Let it come to pass that they will not perish, let it come to pass that they will remain in the land until the coming of Christ, as the prophecies testified. For the flesh cannot entrust itself to GOtte in the temptation, cannot believe GOtte that he is true and keeps his promises. Namely, the prophet here fights against this doubt of the flesh, and so he finally comes to the main point in this matter, namely, that he strengthens and sustains the weak in faith. For as he describes above the battle of the army of the Chaldeans against the kingdoms and all the

In the same way that he has described the struggle of the nations, here he describes his own struggle and conflict against those who were troubled by the temptation of despair, since they, bowed down by misfortune, could not believe that God would preserve his people and thought that it was all over for them and the whole kingdom because of the imminent miserable captivity, rather, because all had already been led away into captivity. But he begins the consolation with a parable, which is taken from a good and valiant watchman, who carefully observes and keeps off the approaching enemies on the lookout 2c. This seems to me to be the opinion of this chapter, otherwise, if we did not understand it in this way, we would not be able to understand ourselves from this passage, just as Jerome and all other writers have not been able to do so. For what they have brought up about this passage is absolutely nothing, lacks all sound judgment and is inappropriate.

V. 1. Here I stand on my guard and tread on my feasts.

He strengthens himself and raises his heart and mind in confidence against the people, who, frightened by the captivity, trembled and distrusted the promises of God, as if he wanted to say: However much you doubt, however much you may accuse me of lying, you will not convict me of it, but rather I will fearlessly persevere in the faith in the promises that have been made to us by God.

And watch and see what I am told.

Namely from the Lord. That means: The Lord will say something to me. Through this.

instructed, that I may answer you who reproach me, as he says here:

And what I should answer the one who scolds me.

In this word the short epitome and the purpose of this whole chapter is shown. For he fights, as I have said, against the plots of the unbelievers, who thought that it had now happened to the kingdom, after the city had been set on fire, the kingdom disturbed, and they led away into captivity, and therefore they accused the prophets of lying, who promised that the kingdom would remain unharmed 2c. -Namely, he opposes these poisonous blasphemies, saying that he will stand as a faithful guardian, that he will see how the Lord is preserved, and that he will hear the Lord's counsel.

V. 2. Write the face and draw it on a blackboard.

This is a prophetic way, which is taken from the fifth book of Moses [Cap. 27, 4. 8.), where a command is given by smoothed and whitewashed stones, on which the renewed law (Deuteronomy) should be written clearly and distinctly. Moreover, God always confirmed the words of the prophets with hasty signs, or He always added a sign to the visions. Thus, when Isaiah foretold the destruction of Egypt, he confirmed his sermon by a sign, namely that he went forth naked and barefoot, Isa. 20:2. And thus he explained by a similar deed or sign the thing that he threatened Egypt with. So in the New Testament, baptism is given to us as a sign that the whole of the old Adam is to be put to death. For we are baptized into the death of Christ, as Paul says Rom. 6, 3. So there are many such signs; in Isaiah Cap. 8, 1. of the great letter, [v. 2.) of the witnesses 2c. Such is anch this sign in Habakkuk. He preaches that the vision of it, that the kingdom should be preserved, is certain and reliable. Therefore, he is commanded to write clearly and appropriately, so that it may be read by all without any stay. By this sign nothing else is indicated, than

what I hear, by this revelation of the Lord I will be that what he promises will certainly come to pass. But he calls the vision in general a prophecy of Christ and the kingdom of Christ, which was already prophesied before in all prophets. And so he does not speak of the vision which he saw at that time, but of the vision of the prophets, that is, of the prophecy which is spoken of the future Christ, that he should present it on the tablet and present it most clearly and, as it were, point to it with his finger. That the word "vision" is to be taken in such a general way is clear from Daniel Cap. 9, 23: "Take heed therefore that thou understand the vision" 2c. Likewise, v. 24: "And the visions and the prophecies shall be sealed, and the holy of holies shall be anointed." In this passage he calls the vision the prophecy of the preservation of the Jewish people, which had already been prophesied, and of the future of Christ 2c., for besides Gabriel Daniel saw nothing else 2c.

That it could be read by anyone who walks by.

That is, make the writing exceedingly clear and distinct, so that the reader may not be hindered by the writing that is not clearly written, but that someone may be able to read it even as he passes by. Now he adds the face or the word:

V. 3: The prophecy will be fulfilled in its time.

Everything in this passage is poorly translated [in the Vulgate) from the Hebrew. [Instead of: Quia visus adhuc procul, et apparebit in finem) I translate thus: for the vision still takes place at the appointed time, or still more clearly: "in its time." That is, this vision, foretold by the prophets, has its certain and predetermined time; it will not deceive us, it will undoubtedly come to pass in its time what is foretold. Then follows:

And will finally come free to day and not remain outside.

For our [Latin] interpreter has translated badly [et apparebit). But it is

. 1) In our original: NicUaelom instead of: Oadriolsm, as should be read according to Dan. 9, 21.

the same word which the evangelist Lucas uses to translate by παροησιάζειν [Apost.

26, 26.]. So it is also in the 12th Psalm, v. 6.: 1) "I will make a pod, that one may teach with confidence." Likewise elsewhere in the Psalm: He will speak defiantly to his enemies. The evangelist John expresses this figure of speech almost everywhere like this [Joh. 16, 29.]: "Behold, now thou speakest freely" 2c. It is therefore the opinion of the prophet: One must await the end until that comes to pass which is promised by Christ. He had to use these excellent words and signs to strengthen the people, who were already despairing in the so great misfortune, which became more severe day by day.

But whether it consumes, wait for it.

With a great fullness of speech and power he comforts, so that what he had expressed shortly before in a negative way, he expresses here in an affirmative way, and answers, as it were, with an objection to those who could have objected to him: You promise us a Savior, you promise us an inviolate kingdom, but when will that finally come? The matter is always postponed. We see nothing less before us than that we and the kingdom will remain unharmed, since the kingdom will be devastated and we will be led away captive 2c. To these the prophet replies, "Wait," he says, "even if the face is distorted and does not come immediately; even if we do not see salvation coming immediately, we will see it at last; it will surely come and will not delay. Thus the prophet stands firm in his office and comforts the weak in faith, who were oppressed by the temptation of despair when the calamity became so heavy. And not only that, but he also chides his blasphemers, whom he in turn bites with accusations and accuses them of impiety, as he adds here:

V. 4. See who is stiff-necked.

This is also poorly translated sim Latin: Ecce, qui incredulus est I but over-

1) In the text (according to the Vulgate) correctly: in psalmo 11. The Weimarsche has in the margin: Ps. 10, 5. which, according to the Hebrew, almost agrees with the passage that follows.

like this: But behold, where there is stubbornness, his soul will have no rest in it. That is, whoever resists or defends himself against this prophecy and, as it were, will not listen with clogged ears, whoever will stubbornly defend himself, he will find no rest for himself, he will not delight in this vision, he will gain no fruit from it 2c. Here the prophet acts, as I said, against the blasphemers, as if he wanted to say: Beware, you who neither move the public Scripture (pictura) nor the Word, since if someone resists this promise out of stubbornness, he will be in a bad situation; he will not have a part in this vision, he will not obtain fruit from it, which is promised to come at the time when it will be fulfilled. This is it, that he says: His soul shall have no rest in the same, that is, in the promise. This is what Christ says in other words in the gospel parable of the invited guests who refused to come, saying [Luc. 14:24]: "None of the men who are invited will taste my supper" 2c. The author of the Epistle to the Hebrews has drawn on this passage in the 10th 2) chapter, v. 38. and translated it thus: "But whosoever shall depart, with him shall my soul have no pleasure." In this he followed the Septuagint translation, which translated it this way, but the Hebrew text (Hebraism) has it quite differently. For they have referred it to the soul of God, which does not fit. But although the author of the letter to the Hebrews has erred in the words, he has nevertheless quite appropriately and aptly obtained the right opinion of the prophet 2c.

For the righteous lives by his faith.

This passage has been magnificently treated by the apostle Paul in his letter to the Romans and in his letter to the Hebrews, as it is also worthy. As a conclusion and summa, the prophet added it to this opinion: The godly wait for the Lord, therefore they live, therefore they are preserved, therefore they receive what is promised, namely through faith, because they have received God.

give the glory that he is true, because they endure the hand of the Lord. And so the prophet does not look at this promise alone, but at all the others that deal with the preaching of the gospel or the revelation of grace. Therefore it is as if he wanted to say: I cannot get it into your hearts; you have the public Scripture (picturam) and the Word. If ye believe, ye shall live: for the just man liveth by faith, waiting on the Lord, he liveth: if ye believe not, ye shall not live. 2c. But this seems to be quite impossible according to the flesh, which cannot help but look at the present misfortune, at the present evil. Hence it is that it forgets the promises. For what seems to be less acceptable to the flesh than to see the most miserable captivity, to see the desolation of the kingdom, to see the inhabitants carried away, and yet to believe that the kingdom shall be preserved, that the people shall be unharmed in their land 2c. as the prophecies read. Thus, the prophecies seemed to be completely opposite, about which we have dealt above quite abundantly in the preface to Jonah and other prophets, where we read the passage from Jeremiah Cap. 32, 8, about the buying of the field. God's works and words are so wonderful that they are neither understood nor understood by the flesh.

can be believed, as the prophet also said above. Only faith knows and understands and believes this. So we also believe that we are to be restored to body and spirit, through Christ and with Christ, which is quite impossible for human nature to believe, which has not been born again through the Holy Spirit 2c.

And this is the first and most important part of this prophet, in which he promises that Christ will come and that the promises made to the fathers will be fulfilled. Now follows the second part, in which he describes the destruction of the kingdom of the Chaldeans, however exceedingly powerful, rich and famous it was. And thus he prophesied two things impossible in the sight of the flesh: the one, that those who had been carried away into captivity, whose land had been laid waste by conflagration and robbery, should be brought back again and restored to their former kingdom 2c.; the other, that he who was so exceedingly mighty a king, who had subdued all kingdoms to himself, with whom was the dominion of the world, - I say, that he should be punished again, that his kingdoms should be laid waste and snatched away from him 2c. Namely, this is how he destroys all the reasons of the flesh, so that we may cling to the word of God with closed eyes, and give glory to God that he is true.

[The third chapter.] *)

Cap. 2, 5. But wine deceives the proud man.

According to the Hebrew it is said: As wine makes someone bad or reprehensible, so will it be with the proud man. That is to say, as wine makes men become lavish, ungodly and impudent, as gluttons do who get drunk on wine, so will my Nebuchadnezzar, king of the Chaldeans, be with his own.

who are already drunk with wine, that is, have overloaded themselves with exceedingly great goods and have filled their dens to the top; but what will happen to them is what is commonly said in the common saying: "A drunken house spits out the host again," as he recites here:

That he cannot stay.

[Instead of: Et non decorabitur] it should be much more correct name: therefore it will not

There is no new superscription in Latin here. We have placed it because we follow the division of our Bible, but also because Luther preceded us in the previous interpretation.

remain or non ornabitur. That is, they will not remain in their palaces, in this abundance of all things. With them the supremacy will no longer remain, but will be taken away from them, they will become lowly on earth 2c.

Who unlocks his soul like hell.

He gives the reason for the preceding and interprets the exceedingly great drunkenness of the king of the Chaldeans, namely his immense avarice and insatiable greed, as if to say: he could not get enough, he robbed, he robbed as long as he could, never could he rid himself of this greed. "His soul," that is, he has a mind (affectum) like hell, which cannot be satisfied, as it is said in the Proverbs of Solomon [Cap. 30, 16.]. A similar passage is also in Isaiah [Cap. 5, 14.].

. But gather to himself all the heathen.

That is. The possessions of all peoples, the wealth and the very best kingdoms of the world. But this power of his will pass away, he will not be able to endure, since an all too great power falls by its own mass, as he said, and as one is in the habit of saying: No act of violence is long-lasting, as he soon adds here:

V. 6. But what is the point? All these will make a saying of him.

That is, they will seize a joke word or a mocking speech 1) or a proverb with which they will mock him, they will throw up proverbs against him and will quite brazenly and publicly poke fun at him, sparing nothing. Thus the prophet describes the very miserable and lamentable disturbance of the kingdom of the Chaldeans, as Ovid 2) says of destroyed Troy: Now the seed stands where Troy was, and must be cut off with the sickle 2c. Now he adds one of the proverbs:

Woe to him who increases his wealth with the wealth of others.

That means: Badly won, badly lost. That which comes quickly, quickly passes away. "It will be to you as the grass is to the dog."

And only loads a lot of mud on itself.

In Hebrew it is only One word, which our [Latin] interpreter translated by two [namely lutum densum], but it means "mud". He punishes the king's avarice. Since he does not cease to gather together many kingdoms, they will at last be a burden and ruin to him. For he compares them to mud and says that he will be weighed down by it. This is what he said in a fine and wise way: He whom many fear must necessarily fear many. Therefore, "to bring much mud upon oneself" is to rule in such a way that one must fear. Thus it happens, as Ennius said: They may hate, if they only fear. 3) The prophet indicates that all the kingdoms will revolt against the king, since he has obtained dominion by force.

V. 7. O how suddenly shall they awake that bite thee.

He explains by a simile taken from a sleeping tyrant, who is fearful by nature, how heavy the mud will be. As if he wanted to say: You are now safe. Since things are still going well, you have confidence that you will remain in your kingdom and in your tyranny. But soon, since you do not think of it, those will rise against you who will bite you, namely those whom you now think are on your side. You will become a robber, they will rob you as you robbed them and made them tributary to you by force.

\vee . 8.4) For the sake of men's blood, and for the sake of iniquity in the land and in the city.

The prophet indicates in this the chief sin, namely, that he led away captive the people of God and laid waste Jerusalem, the city of God, in which was the word of God. For

- 3) In our original: nistuunt, but in the other relations and also elsewhere (e.g. St. Louis edition, vol. V, 871, 8177; vol. VIII, 1631) mstuant
 - 4) This verse number is missing in Weimar's.

¹⁾ Marginal gloss cm original: The Hebrew word actually means a riddle, as is clear from the book of Judges [Cap. 14, 12.z: "Put your riddle before us," they say to Samson.

²⁾ In the Zwickau manuscript: VIrZilius.

He emphatically calls Jerusalem "the city", as if it was the only city on the whole earth where the word of God is. The king of the Chaldeans fought against this, and this was his first sin, which the prophet puts on him here. All this is said to comfort Judah, which the prophet wanted to strengthen so that it would not despair, but would believe that the kingdom would remain unharmed until Christ came. But, as I have said, he prophesied something incredible to both the Jews and the Chaldeans: salvation and the preservation of the kingdom to the former, and destruction and ruin to the latter, as indeed it came to pass. For Cyrus king of the Persians disturbed the whole kingdom of the Chaldeans 2c.

V. 9 Woe to him who is stingy to the detriment of his house.

He points to another sin, namely, the great avarice of the king and the princes, by which they made all the nations weak and helpless, by burdening them beyond measure, by imposing intolerable burdens on the subjects, so that they might build themselves very strong and beautiful castles in which they could dwell safely. 2c. He says of this avarice that it will bring misfortune to the house, as if he wanted to say: This avarice will finally be harmful and evil for your house.

V. 10 But your counsel will be to the shame of your house.

That is, all this will be to the shame of your house, all that you have feared will pass over your head.

And you have sinned with all your might (Et peccavit anima tua).

By the term anima [soul] the whole devotion is indicated, that is, the ardent and complete desire. Thus Moses says of Pharaoh [2 Mos. 15, 9.]: Et implebitur anima mea etc., that is, "I will cool my weary on them." The same way of speaking is here: With thy soul thou hast sinned, that is, out of pure wickedness thou hast sinned, "that thou shouldest cool thy little weal." And that this is the right opinion is proved by what follows:

V. 11. For even the stones in the wall will cry out.

A tyrant has so little courage that he is not safe anywhere. He does not trust anyone even among his own; he is also afraid of a flying leaf. He says exactly the same thing here, as if he wanted to say: You will fear so much for yourself that, when the lowering buildings crack, you will think that a misfortune is threatening you. Because he alludes to it, since he says of the screaming of the walls. For it will soon be remembered that all these buildings and riches were obtained by evil artifice, namely from the sweat of the poor, and so they will accuse your conscience that you have ungodly brought about your riches by violence and robbery. 2c. For this is what such men do when their conscience makes them guilty, that they think their sin is manifest to all creatures, as it is commonly said, "The world is too narrow for him." Likewise, "Methinks the walls look upon me." Thus the prophet spoke in a poetic manner. For poets are wont to describe thus: The happy seeds and the laughing meadows 2c.

Woe to him who builds the city with blood.

He describes the third sin, in which he declares the king and his kinsmen guilty not only of avarice, namely, that they collected and extorted taxes by force, but also that they accomplished many things by blood, that is, that they killed many innocent people, whose possessions and goods they then seized. They had oppressed many innocent people, against whom they had exercised unjust justice and had pronounced unjust judgments, so that they, by condemning many, might take property, as he says here: "You judge the city with injustice," that is, with unjust judgment.

V. 13. What the nations have worked for you must burn with fire.

That means, for this your godlessness you will receive this reward: You will suffer this punishment from God, namely that Babylon and your whole kingdom will be set on fire, and thus everything will perish by conflagration.

will. Meanwhile, the inhabitants will struggle miserably to extinguish the flame, but will be unable to do so; they will be deceived in their efforts. Therefore, they will be tormented in two ways: that their goods and everything they have will be set on fire, then that they will be lacking in their great effort and endeavor, wanting to preserve theirs while they are unable to do so.

V. 14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters that cover the sea.

A similar passage is in Isaiah [Cap. 11, 9.], where he describes the glory that shall be revealed through the gospel, namely, that it shall come to pass that throughout all the world, where the gospel is preached, there shall be abundant remission of sins 2c. But here the prophet does not speak of the revelation of grace, but, as other prophets are wont to speak, of the knowledge of the Lord's vengeance on the wicked, which he visited home, as [Num. 14:21]: "As truly as I live, so shall all the earth be filled with the glory of the Lord." And as the Lord says to Pharaoh in the second book of Moses [Cap. 9, 16.]: "Therefore have I raised thee up, that my power may appear in thee, and that my name may be declared in all lands." The prophet says the same thing here, as if to say: Just as the Lord was glorified by killing the godless Pharaoh and others against whom he proceeded with punishment, so he will cause, after Babylon is destroyed, all nations to glorify him, to give thanks to him, and to ascribe to him the attainment of victory.

V. 15 Woe to you who pour out your neighbor's drink and mix in your anger and make him drunk so that you see his shame.

The fables of the Jews, which they bring up about this passage, are null and void: the king of the Chaldeans gave Hezekiah a potion to make a covenant with him, and I do not know what else, as the Jews are extraordinary artists in making their things great. But it is a figure of speech that is common in Scripture. For by

the cup and the drink the Scripture denotes wrath and vengeance, as it is said in the Psalm [Ps. 11, 6. Vulg.]: "A weather (spiritus procellarum) is the theil of their cup." Very frequently Jeremiah and Isaiah used this idiom. "To drink the cup" therefore means to suffer misfortune and punishment; but "to give to drink" to inflict punishment, to afflict someone. He therefore speaks of the excessive cruelty and tyranny of the king, namely, that he had exercised excessive tyranny against those whom he had conquered in war, had afflicted them more than the Lord wanted them afflicted, as he said above in the first chapter, v. 12: "Let them be to us, O Lord, only a punishment; let them, O our guardian, only chasten us. "2c. The HErr was intent only on chastening, not that he would destroy, but the king was intent on disturbing. And this is what he calls here: "to mix in the wrath".

That you see his shame.

This image is taken from a drunkard who lies bare, exposed to the eyes of all, like Noah. It is therefore the opinion: All wealth, all power, all goods you have taken from them, so that nothing else is left to them but shame and the highest poverty 2c.

V. 16: You also drink so that you stagger (et circumcidere).

For so it is to be read according to the Hebrew, and the opinion is, I will make thee drunken again, that thou shalt lie bare and shameful, so that as a drunken man all the heathen shall utterly cut thee down, that is, that, being thus afflicted and cast down, they shall plunder thee again, and rob thee of all that is thine.

For you will be surrounded by the cup in the right hand of the Lord.

That means your misfortune will be very great.

And must spit shamefully for your glory.

'Instead of vomitus ignominiae] in Hebrew is only One word, which our 'Latin' interpreter translated by two. But I confess that I do not know what the Hebrew

word actually means. Therefore, for the time being, I follow the interpretation of our interpreter, that it means: a shameful spitting, a shameful and not a respectable one. Therefore the opinion is: Just as someone who spits shows that he has drunk too much or eaten too much, so all will bear witness of you that you are already deprived of all your glory, all goods and all honor, while you were both exceedingly rich and exceedingly glorious until now, namely, you had eaten so much. 2c.

V. 17 For the iniquity committed in Lebanon shall overtake thee.

He says that the most prominent cause of the disturbance of the kingdom of the Chaldeans was that they had set themselves against Judah, the people of God, and raged terribly against Jerusalem, against the city of God, where the Word of God reigned. For this is how Satan uses his powers most where he sees the Word of God reigning. But he calls Judea "Lebanon" according to the way of the Scriptures, because in distant lands Judea was called after the name of famous mountains or rivers, as can be seen from the Psalm [Ps. 42, 7.]: "I remember you in the land by the Jordan. "2c. -

And the disturbed animals will frighten you.

That is, you laid waste the land, you carried away all the cattle. According to your will you have exercised tyranny against the people you have conquered. The same will happen to you 2c.

V. 18. What then will help the image that his Master has formed?

So far we have seen prophetic threats against the kingdom of the Chaldeans. At last he adds here a kind of mockery, imitating in it Moses, who similarly mocked the idolatrous children of Israel, who had departed from the true God and the service of the true God, saying [Deut. 32:37.], "Where are now thy gods?" 2c. According to this example, the prophet here also mocks the king and the kingdom of the Chaldeans, as if to say: Behold, I have given you the

You will be disturbed, you will lose the kingdom, yours will be taken away captive, because all your sins deserve this. But now may your gods help you, whom you worship and adore as true gods. Call upon them, now may they deliver thee from this ruin 2c. But how will they be able to help you, since they are mute images, stones that cannot speak? With great emphasis he calls their idols "dumb idols" and stones that cannot speak, as if he wanted to say: Now finally you realize that your idols are not true gods, since they, where your affairs are extremely desperate, cannot help you where they should help the most. So the Jews also mocked the other nations, as it is written in the Psalm [Ps. 115:3-6]: "Their idols are silver and gold, made by the hands of men. They have mouths and do not speak; they have eyes and do not see; they have ears and do not hear. "2c. [V. 3.:] "But our GOD is in heaven, He can create whatever He wills." Thus the prophet also adds a comparison here; for he compares the true GOtt with the idols of the heathen.

V. 20. The Lord is in his holy temple. Let all the earth be silent before him.

That is, our God lives in such a way that even all the world trembles and is silent before him. That is, it falls silent, it does not even dare to murmur before him, as it also says in Isaiah [Cap. 41, I.]: "Let the islands be silent before me" 2c. This is indeed a short word, but, short as it is, it nevertheless comprehends very great things in itself. For it embraces both testaments, the old and the new. The face of the Lord in Scripture means the knowledge or future of the Lord when He is made known and revealed to us. Therefore, before the revelation of the Gospel, God is known throughout the world, but much more is He known after the revelation of the Gospel. Gospel. And before this knowledge of God, every man lays down his hope (ponit cristam), so that no one has anything to boast of except the Lord 2c. This is what the prophet calls here: that all the world is silent before the face of the Lord.

The fourth chapter.

distortion, not only from the interpreters, but also from the commentators. For almost every single interpreter has invented such a different opinion that to this day everyone is uncertain from their writings what the prophet had in mind in this prayer of his. For as hitherto, so even to this day, the writers of Scripture disagree [about the interpretation of the text] in both languages, Greek and Hebrew. Jerome has often been quite ugly, not only in his opinion and in his evaluation of the prophet's intention, but also in his grammar, so much so that sometimes even someone who understands Hebrew only to some extent can recognize Jerome's error with complete certainty. wonder very much why the dear God has allowed such excellent and excellently learned men to have erred in such a childish way. Then they treat the Proverbs as if they were individual chunks interpreting one passage from the king of the Persians and I do not know from whom else, another passage from the Passion of Christ. I leave all their opinions aside, and set out to expound, as much as I can, the right opinion of the prophet.

Cap. 3:1 This is the prayer of the prophet Habakkuk terrified. for the innocent.

The title clearly testifies that it is rather a prayer and not a song. For he confesses and praises GOD and asks for deliverance from captivity. And this is the short epitome. Just as Mofes also prays, not sings, but, bowing down before GOD, confesses his misfortune, and asks to be saved 2c. But he adds here in the title: pro ignorantiis, in the same way as the seventh Psalm has it in its title. It is therefore, ignorantia [ignorance] nothing else than innocentia [innocence], as can be seen from Job [Cap. 9, 21.] where he says: "If I am pious, then my soul must not take it" (hoc.

In this prayer, the prophet has had to suffer great ipsum ignorabit anima mea), that is, even if I were pious, I would have to behave before God as if I did not know at all, as if it did not concern me. And this is what the whole seventh Psalm has in mind when it says [v. 4]:. "O Lord, my God, I have done these things, and there is iniquity in my hands," 2c., as if to say, "A guilt is laid upon me of which I am not at all aware. They accuse me of impiety, while I am innocent in this matter 2c. Therefore, the prophet prays for the unconscious things (ignorantiis), that is, for himself and the rest of the godly who are innocently imprisoned, that the Lord may bring them back, since their conscience is not aware of the sin for which the others deserved imprisonment. And so he laments that the guilty and the innocent are equally afflicted, as is wont to happen in wars. So also Jeremiah was led away into captivity with many other godly people. This seems to me to be the opinion, and I do not understand it otherwise. For in this way the prayer is also most consistent with the previous prophecy, and although I alone am the master here. I do not believe that I am mistaken.

V. 2. Lord, I have heard your rumor that I am

In prayer, the prophet does what others do, as can be seen in the Scriptures, where they begin with a short summary of the matter in a few verses, but then digress to the works and miracles of God, to praise and thanksgiving. Thus in the book of Judges Cap. 5, 2. f. Deborah and Barak do the same after the victory, where they introduce the main thing in a few words, but then immediately digress to the story of the expulsion of the children of Israel from Egypt, of the miraculous works of God, as can be seen there. The same happens in the 18th Psalm. For first

The prophet David speaks of his cause, of his tribulation, and soon turns to the history of the expulsion from Egypt. saying [v. 8]: "The earth quaked and was moved, and the foundations of the mountains were stirred" 2c. Similarly, in the 68th Psalm, when he wants to tell how Christ will rise and go to heaven, of the grace that will be revealed through the gospel, he goes far and tells the earlier stories by which he makes his way, as, of the miracles performed by the hand of the Lord to the Israelites, when he brought them out of Egypt, when he duked before them, when he led them, when he gave them food from heaven 2c. For this is the way of the Hebrew language, that they [the prophets] praise this history of the bringing out of Egypt as the head of all the other histories, and frequently mention it, and go on very far, and add to it the other histories. The prophet Habakkuk does quite the same thing here: since he asks for salvation, he first inserts this miraculous work of God and has woven it for himself, as it were, as a kind of curtain on which he lists the various deeds and miracles of God, just as if someone were to present a painted panel depicting Christ's suffering and, as it were, set it before his eyes. And through all these miracles of God he strengthens himself 2c. It is therefore the opinion, "O Lord, I have heard thy rumor," that is, of all thy miracles, of the works of thy goodness which thou hast done to thy people, by which thou hast shown thine extraordinary goodness. So it is also said in the Psalm [Ps. 44, 2.]: "God, we have heard with our ears, our fathers have told it to us" 2c.

That I am horrified.

That is, when I was frightened by the greatness of these miracles of yours, a great awe seized me, because I became aware of your great goodness and majesty. Thus, spiritual people are struck with terror and awe when they hear such wonderful works of God and examples of divine goodness, since they consider the matter a little further by thinking about it. Others, however, who only read about it, are not moved by this reverence and fear.

O Lord, you make your work come alive in the midst of the years.

The word illud, which the Latin interpreter added, is superfluous, because the Hebrew way of speaking is very often that the relative is prefixed, as it is said in the 1st Psalm, v. 4: Like chaff, which the wind scatters 2c. In my opinion, however, it is as if he wanted to say: Lord, do what you are used to doing. But you used to do so, that you made your work alive with the years and made it known, and were mindful of your mercy in wrath. But all interpreters have struggled extraordinarily with what the prophet calls the middle of the years. With large agreement they want that this is spoken of the donkey and the ox, in whose middle the Christ child in the manger lay, as the fable is used to be told. Who does not see how inconsistent this opinion is, and does not hold true in this place? I translate first after the Hebrew thus: Lord, make your work alive within the years, as if he wanted to say: Your work, which I ask now, do not postpone within the years. Help us, deliver us from captivity, since the time of captivity seems too long to us. Therefore, O Lord, make your work endure, make it live, fulfill what the other prophets have promised. For to us the delay seems too long 2c. Thus he uses very fervent words, as those are wont to use such words who suffer evil, who are in the greatest danger. And when they already think that it is all over for them, when there is despair everywhere and no hope to escape, then the Lord is there and helps them. And so the Lord is there "in the midst of the years," that is, a helper in the midst of great troubles [Ps. 46:2, 138:7], and at the right time, as it is said in the Psalm [Ps. 9:10, Vulg.]. So also Job says [Cap. 11, 17. Vulg.]: "And when thou thinkest thou art gone, thou shalt arise as the morning star." All this is perfectly illustrated by the exodus of the children of Israel from Egypt through the sea, when Pharaoh harassed them and pursued them with his whole army, but they escaped safely through the sea, thinking that it was all over for them.

happened. In the desert the rock gave them water, the food came from heaven 2c. The same is what is added:

And let it be known in the midst of the years.

This means: Lord, show yourself at last; there are many years, the captivity is hard for us, finally break the delay and the lukewarm duration, cut off the long duration or the delay, show yourself that you are our God, deliver us, "dear Lord, strike three" 2c.

When there is tribulation, remember mercy.

According to the Hebrew, I translate thus: in perturbatione recorderis misericordiae [instead of: cum iratus fueris, misericordiae recordaberis in the Vulgate]. He speaks of perturbation (perturbatione), not with which God is perturbed, but by which we are perturbed. Bernhard treats this passage well, but what he brings up is not said in the right place, it does not serve the purpose of what is being discussed here. But the Hebrew word which we have translated here by perturbatio is also in the 4th Psalm, v. 5, where it says, "If ye be angry, sin not," that is, do not be agitated, do not be so impatient that ye sin, that ye give place to wrath 2c. It is therefore the opinion of the prophet: O Lord, may you remember mercy in our trouble or in our affliction, so that we may not be overcome by trouble, as he says in Psalm [Ps. 85:9], "Oh, that I should hear the words of God the Lord" 2c., "lest the saints fall into foolishness," that is, lest they finally grumble against God, overcome by the longsuffering of temptation. Thus the Lord is there in His place and in His time, as the apostle says in the Epistle to the Corinthians [1 Cor. 10:13]: "God is faithful, who does not let us be tempted beyond our ability, but makes the temptation come to an end so that we can bear it."

V. 3. God came from the midday.

As I said above that this was the way of the prophets and other saints in Scripture, that when they prayed, they immediately prayed in the first verses present their cause and then digress into a long prayer of praise to God, which they take from all the miracles and works of God, the prophet does guite the same here. For now he presents, as it were, a curtain on which all this is woven, which he preaches about God, as I have said. Therefore, one must imagine here nothing but person poetry, and the words which [in the Vulgate] are in the future tense are to be read in the indicative prasentis. Then it will be more easily understood, not unlike someone pointing his finger at the history of the Passion of Christ painted on the wall, if he told everything in the right order. This is also how the prophet is to be understood here, since he comes to the narration of the miracles of God. First of all, he also remembers the Exodus from Egypt, as the main piece of all the miracles of God known to the people of Israel. Egypt lies in the southern direction, therefore he says: the Lord came from the south.

And the saint from the mountain Paran.

"Paran" is the proper name of the desert, which was near the tribe of Judah, where the Israelites stayed for a long time 2c., as the sacred history [4 Mos. 13, 1.] says. It is called in the Scriptures [4 Mos. 32, 8.] also with another name KadesBarnea.

Heaven was full of his praise.

Many psalms are full of it. [Ps. 148, 13: "His praise goes forth as far as the heavens and the earth." Likewise [Ps. 8, 1. Vulg.]: "For thy glory is higher than the heavens." The prophet says the same thing here, as if to say: "Throughout the world his name, his honor and glory were praised by the wonderful work of bringing out of Egypt the people whom he had chosen for himself. And that this is the right conception is indicated by what follows:

And to his glory the earth was full.

Thus Rahab says, Jos. 2, 9. ff.: "I know that the Lord has given you the land, for a terror has fallen upon us before you, and all the inhabitants of the land have become cowards before your future. For we have heard.

as the LORD dried up the waters of the Red Sea before you, when ye came forth out of Egypt" 2c. "For the LORD your GOD is one GOD, both in heaven above and on earth beneath."

∨. 4. Shem's splendor was a light.

What our [Latin] interpreter has translated by splendor, one would translate more correctly by radius, "the shines", that is, his rays spread far. And it is the opinion: His manifestation and revelation, the price of his power is so spread and revealed that it is known far and wide; in short, everywhere in the world one praises his deeds.

Shines went from his hands (Cornua in inanibus ejus).

Cornua [horns] he takes here figuratively also for rays or for shine. For this is how the Scripture speaks of the face of Moses [Ex 34:29, Vulg]: "The face of Moses was horned," that is, it cast forth rays that shone like straight horns. Then, according to the Hebrew, it is to be read thus: Cornua de manu ejus, that is, according to the winnowing of the rays of light, the miracles spread from his hand.

There secretly was his power.

Namely, in this light, in this letting see, in this preaching and this glory of his miracles was his power, as if he said thus: He did not make known these his miracles, he did not let these his rays shine in other peoples, but in the midday and in Paran.

V. 5. Pestilence went before him.

Here a new section begins. For he presents a whole new painting, as he will enumerate many in turn, and that in great and prophetic abundance, as we shall see in turn. And here he presents a real painting, in which he describes, as in the others that follow, what he called the light and splendor of the Lord, namely his exceedingly glorious works and miracles, which were publicly made known to the Gentiles, especially to those who lived around.

But the Hebrew word means both death and pestilence. I translate it here "pestilence". It means the plague with which the Lord struck the Egyptians, so that in one night all the firstborn died, both of men and cattle. Then what follows:

And plague went out wherever he stepped.

[Instead of: Egredietur diabolus ante pedes ejus in the Vulgate] I translate thus: Et exivit febris ad pedes ejus. For the Hebrew word does not mean the devil, as those think, but a pestilential fever. For such fevers are wont to be very injurious. And the same opinion is repeated. For not only do the prophets repeat the same thing, but all Scripture has this usage.

V. 6. He stood and measured the land.

Another picture, which also Moses describes in the second book Cap. 14, 19. f., and it happened, that after the children of Israel had gone out of Egypt, Pharaoh followed with an exceedingly well-equipped crew, with chariots and horsemen, in order to destroy the people of God, and then, as God thus preserved His people, the angel placed himself between both armies, so that the Egyptians could not advance that night or injure Israel. For so it is clearly written in Moses: "The angel of the LORD came between the army of Egypt and the army of Israel" 2c. This is what the prophet calls here, that the land is measured. Then, as he adds:

He looked and cut down the heathen,

Did he use almost the same words as Moses in the second book of Moses, Cap. 14. For Moses says the same thing in the same words [Cap. 14, 24. f.].. "And, behold, the LORD looked upon the host of Egypt, out of the pillar of fire and cloud, and made a terror in their host, and thrust the wheels from their chariots, overthrowing them with impetuosity." This is how GOD fights by His sight alone, namely when He instills horror and fear in the hearts of those He wants to destroy. With such an easy effort, those who are best equipped are overcome and fall, and they flee, and cannot withstand, namely, when they are the opponents.

The Egyptians also said [Ex. 14:25], "Let us flee from Israel; the Lord is fighting for them against the Egyptians."

That the mountains of the world were shattered.

In figurative speech he calls "the mountains of the world" the princes and great ones with whom is the supremacy, as also Moses speaks in the fifth book [Cap. 33, 15.]:] "According to the desire of the sovereignty of the world." And this separation and the stooping of the high ones happened.

As he walked in the world.

For this is how I translate according to the Hebrew. For the Hebrew word means both eternity and the world, as it is said in the Psalm [Ps. 24:7], "Lift up the doors of the world," where we read [in the Vulgate], the eternal [aeternal] doors. The Lord has Therefore he divided the flocks and bowed down the high ones of the world, because he himself walked in the world, that is, had contact with his people, walked

among them as their duke and victor, as he had

V. 7. I saw the huts of the Moors in trouble.

promised.

In our Latin translation, the darkness of the words is so great that one would rather say it is an incantation than a prayer; in fact, nothing else can be inferred from this passage. But it is again another part of the painting, another radiance (radius) of the Lord. Therefore, because our interpreter translated very badly. I give it after the Hebrew thus: "I saw the Moors' tents in trouble, and the Midianites' tents sorrowful.' For what our interpreter has translated by iniquitas is in Hebrew the word p.y, of which we have said above several times that labor means, in German, "toil," as appears from Ps. 90:10: "If it has been delicious, it has been toil and labor." And it is the opinion: The Mohren, the Midianites and all the other peoples became restless and were seized with a great fear when they heard of the coming of this people,

which the Lord had so wonderfully and with such a strong hand and great signs led out of Egypt and had delivered out of the hand of Pharaoh, because it had been led wonderfully through the Red Sea, but Pharaoh had been drowned in the meantime with his whole army 2c. The Moors and the Midianites are neighboring peoples, especially those who are called Egyptian Arabs, who live on the western shore of the Red Sea, because there is the crossing to Egypt, as the maps show.

sAnd the Midianite tents grievedZ

"Tents", because they did not build with such great expense, as we do in Germany or in other areas, but lived in tents, just as our Turks today also laugh at the foolishness of the Germans, that they hew so precious, as if oh they would always stay here. But they have taken this from their ancestors, namely from the Arabs, from whom they originated. - Curtains (cortinae), 2) that is, tents made of curtains.

V. 8. Would you not be angry, O Lord, in the flood?

This whole verse can be understood either in a negative or in an affirmative way. But the prophet shows his heart movement in it. Here he stops in his heart movement and admires that great work of which he had said above. Therefore, if we want to understand it in a negative way, this will be the opinion that he is talking about the grace and goodness of God by which he has preserved his people, and even let them escape the flood 3). If it is taken in an affirmative way, he is talking about the anger and indignation of the LORD with which he resisted Pharaoh and drowned him in the sea with his whole army. But it seems to me that the Hebrew way of speaking has to be understood more in a negative way, as it is said in the Psalm [Ps. 95, 11.]: "I swore in my wrath: They shall not come to

²⁾ The word eortiune is highlighted as a keyword in our original, but it will be the explanatory word to peil, which is here in the Vulgate.

In our original lumeu. This is not a misprint, because the Erlanger also reads this way. We have assumed lumen.

¹⁾ However, the expression: eollium aeteruoruna is found here, but the citation is from Gen. 49, 26.

come to my rest." And so, through the negation, he expresses the affirmation in this way: Thou wast angry with the adversaries, thou didst destroy them; but us thou didst save. As if he wanted to say: Are then the signs of the wrath, that he leads us through the waters? Not at all. For with such great grace he preserves us when all the nations are raging. He leads us safely through the flood in a wonderful way. And that I approve of this opinion, I am moved by the fact that the prophet here describes the salvation of the chariots. For the Israelites came out of Egypt equipped with trucks and other chariots, as can be seen in the fourth book of Moses [Cap. 7, 3]. Thus, prophet makes abundantly known exceedingly great movement of heart by mentioning the benefits of God and strengthens himself as if to say: These are strong horsemen and swift chariots in which God drives.

V. 9. You drew out the bow.

This is another part of the painting. understands in this picture the killing of 1) Sihon, the king of the Amorites, and Og, the king of Bashan, which is described in detail in history (Num. 24, 24, ff.) and the Psalms [Ps. 135, 10. f. 136, 17. ff.]. For after they had passed through the sea, they were attacked by these kings, who overcame them through the Lord. But the word "bow" must be taken quite simply, as it reads, for warfare and armor, so that it is not necessary to invent a spiritual bow, as some have done. For the prophet used this word in quite the same way in the 78th Psalm, v. 9: "The children of Ephraim, who held the bow, fell at the time of the battle." That is, the tribe of Ephraim was brave, it led the wars, it had to do the war service 2c. Therefore the meaning is: The LORD drew forth his bow, that is, he performed his war service in his people, he made them strong by his power, that they might be subject to all enemies, as he had also promised victory, and that he would be the enemy of their enemies [Ex. 23:22, 27]. Here again follows

Sela.

Which is also added above [v. 3]. But what is meant by this word has been disputed among all ecclesiastical writers, both Greek and Hebrew, from the beginning of the early church to the present day. The seventy interpreters have translated it by διάψαλμα, that is, a pause or cessation. I hold entirely with those who say that it is a kind of supplement for a gap or an empty space in the verse, just as our Latin and Greek poets often insert filler words in verses out of necessity, in order to make the number of verse feet full. Otherwise they could be omitted, since they add nothing to the sense 2c.

You divide the streams into the land (in terra).

Now he describes the passage through the Jordan.

V. 10 [The mountains saw you, and they were afraid].

But here are all person poems, as they are also in the Psalm [Ps. 65, 13.]: "The hills are merry all around." Likewise elsewhere [Ps. 114, 4.]: "The mountains skipped like lambs, the hills like young sheep." I think it is a synecdoche that by "the mountains" the people are meant who live on the mountains, as if he wanted to say: You can divide the rivers, and this the people saw. That is why they bear sorrow, they have suffered birth pains (for this is the meaning of the Hebrew word), that is, according to the manner of those who give birth, they have grieved, "they were afraid". They were dismayed and terrified, they despaired of their strength, namely, seeing that you were so mighty with your people that they could walk in the waters also. (See the beginning of the fifth chapter in Joshua.)

The depth could be heard.

He sat together in a summa, as if to say: both the depth and the height serve them.

V. 11. Sun and moon stood still.

Here he summarizes two works. The first one, when the sun and the moon stood still,

¹⁾ Instead of 066Ä8i0Q6m we have assumed 0661810116111 The Zwickau manuscript offers: uki O66i8ii8 68t sHo.

until the Israelites had avenged themselves on their enemies. See Joshua Cap. 10, 12. f. The other work:

Your arrows passed with brilliance.

The same is described in Joshua Cap. 10, where the Lord, when the five kings were killed, sent a great hail on those who fled [Jos. 10, 11.], as history says. This thunderstorm he describes here. "Arrows" he calls the lightnings, which are the arrows of the LORD, as it is also said in the Psalm [Ps. 144, 6.], "Let lightning flash, and scatter them; shoot thy beams, and terrify them."

V. 12. You trampled the land in anger.

According to the Hebrew I translate thus: In anger you walk in the land, in fury you crush the nations. (In the country namely in Canaan. That is, in a great majesty of anger you walk, because many adversaries of your people are there, whom you destroy all. Here he groups all the other peoples of Canaan, who have set themselves against Israel, the people of God, into one, as can be seen in Joshua.

V. 13. You went out to help your people.

So far he has described all the histories that happened after the Exodus from Egypt, before they took possession of the land that was promised to the fathers. Now he adds the histories, in which he shows what works the Lord had done, since the Neichruhig was, after they, since the hostile Gentiles were completely defeated, remained at home. But he describes the histories that happened under the kings, and especially under Saul and David, when they had taken the land and dwelt in it. Therefore he describes them going forth. "The anointed of the LORD" he calls the king, both Saul and David. For so the Scripture also calls Saul, though he was ungodly. For he also often fought very happily, and that for the sake of the people, to whom the Lord had promised that he would be with them and fight for them, as the promises say 2c.

You crush the head in the house of the wicked.

The Hebrew reading connects this generally with the preceding. But I, if I could only dare, would like to connect it with the following. But which of both views is to be regarded as the better one. I leave undecided. For it may be understood in two ways: first, that he speaks in the singular instead of the plural, as he also called "the anointed of the Lord" the kings. And so the opinion, which I do not approve, is that he speaks of different kings, namely, of the king of Moab, of the Ammonites, of the kings of Syria 2c., of all of which he says that they were broken up, namely, by the kings of Judah and Israel. But I would like to understand it of the king of the Assyrians, that he has broken him of the house of the wicked, that is, deprived him of the kingdom 2c. But if someone does not approve of this opinion, I will not object. But "to strip the foundations" and "to shatter the head" means to shatter the kingdom and to deprive it of the king, whom the Scripture calls "the head", to leave the great multitude without king and leader- and this is also called "stripping" by the Scripture, as Moses says about the stripping of the head.

Up to the neck.

This image is extremely hard and alone in this prophet. But he adds a twofold image by which he wants to designate the princes, since he says about the uncovering of the foundations, calling the princes "foundations"; then that he calls them "heads" 2c.

V. 14. You wanted to curse the scepter of the head with its spots (Maledixisti sceptris ejus cum capite oppidorum ejus).

This actually goes against the king of the Chaldeans. For here he again presents a new painting. However, he combines it with the king of the Assyrians (for so, I believe, the previous passage about the king of the Assyrians must be understood), since he adds: ejus, as if he still speaks of a king of the Assyrians. It is therefore the opinion: The kingdom of the Chaldeans is not yet destroyed, like the other kingdoms.

and kings, but now his destruction is imminent. The sentence is pronounced; you have cursed his scepter, now execute it, O Lord, let that come to pass which you have threatened. Let the king of the Persians come and avenge our reproach, for you have cursed his scepter with the head of the cities, that is, Babylon.

That come like a weather to scatter me.

In Hebrew there is only one expression where we read: venientibus ut turbo, just as if he said: the tempestantibus. For this is how the Hebrew language uses such dainty words. But the opinion is: Until now our kings have suffered many things, we have been miserably plagued by other hostile kings and nations, but still you. O king of the Chaldeans, have been our fiercest enemy. For thou hast assailed us like the weather, and afflicted us miserably, and led us into captivity, and not only that: we serve thee for a mockery, thou despisest us, thou art so hopeful of the victory thou hast gained, that thou rejoicest even when an ungodly man oppresses a poor man secretly, that is, with impunity, where there is no judge to avenge the wrong. And this is what the prophet means when he says: "And rejoice as if they were eating the wretch in secret."

V. 15. Your horses walk in the sea (Conculcasti in mariequis tuis).

That is, before, we were victorious over our enemies everywhere through GOD, as many as they were, as He also said above [v. 8J: "Since you rode on your horses, and your chariots kept the victory." But now we are overwhelmed with tribulation, now you have trampled us in the sea, that is, in tribulation.

In the mud of large water.

It is the same expression in the 69th Psalm, v. 2. f.: "The water comes up to my soul. I sink in the deep mud where there is no bottom; I am in deep water, and the flood wants to drown me." With all this he indicates exceedingly great tribulation. It is also quite the opinion of this passage how he further explains this trampling, since in what follows he tells how the Chaldean disturbed them

V. 16. Because I hear these things, my belly is troubled.

As if he wanted to say: You plagued us extraordinarily, you oppressed us, we crawled, as it were, in the mud of great waters. When I heard this, my stomach was saddened and my lips trembled, that is, the boasting and scoffing of your horsemen and men of war, who trampled and ravaged us, caused me great heartache.

Pus goes into my bones.

This is also a way of speaking peculiar to this prophet, and it is the opinion: "My bones became weak with fear, with shame, when I had to hear all this. And "I am afflicted with myself", that means, only with me, what concerned me, I was afflicted, as we say in German: "Ich saß und fraß sich darum.

O that I might rest in the time of trouble, when we go up to the people who fight against us.

That is, our people were led away into captivity; those who disputed us (latrocinabantur), who made us prisoners in the war, kept the upper hand against us. For this is what the Hebrew word actually means. 1) The Lord had allowed them to have the upper hand against us; no prayer helped, as also Isaiah says [Cap. 64, 7.]: "No one arises to hold you" 2c. But now peace will return for us, we will return unharmed to our kingdom, we will be snatched out of the captivity with which you now oppress us, and you now have the curse. That is why, when you oppressed us like this, I could not rest.

V. 17 For the fig tree shall not flourish, neither shall there be any increase in the vine.

That is, everything was devastated, so great was your rage against us, so great your tyranny.

 Here the Weimar edition has erroneously a colon, because this remark refers to the word tatroeiriÄi-i, which here stands for war services thun, as also otherwise the word latrunoulus in the Vulgate stands for man of war.

The work on the oil tree fehlet (opus olivae).

That is, the oil tree bore no fruit, however well it was worked. 1)

And sheep are torn from the hurdles.

That is, the Chaldeans robbed everything so that nothing remained in our land.

V. 18. But I will rejoice in the Lord.

That is, I will give thanks to the Lord because of our salvation. For it will one day come to pass that the king of the Persians will be subject to you; you will no longer be able to exercise your tyranny over us. Destruction is in store for you, but we shall be returned to Jerusalem unharmed, and therefore the time will one day come when I can again be joyful and praise God. The same is what the prophet David says in the Psalm [Ps. 42, 12.]: "Why do you grieve, my soul, and are so troubled within me? Wait upon GOD, for I shall yet thank Him that He is my help and my GOD."

V. 19. He will make my feet like the feet of a deer.

This is taken from the Psalm, for the same words are also in Psalm ^Ps. 18, 34.], "He maketh my feet like hinds," 2c., that is, he will give me a happy outcome to my affairs, he will be gracious, he will lend.

that I may have my course safely, both in the ministry of the word, and in that the kingdom is inviolate, as he adds here:

And will guide me on high.

That is, the kingdom will still flourish. Because he includes here the kingdom after the return, as if he wanted to say: It will happen that I will be led back again from this mud into the glory, in which you trample us now.

That I sing on my strings.

This word is very frequent in the titles of the Psalms, which one translates by the Greek, that is, a triumph song. And so the opinion is: I will still ride high, I will still be placed high again, with victory songs on my strings. In the German translation of the Psalms, I have translated this word like this: "hoch zu singen". That means, such a psalm should be sung with a high and bright sounding voice; we usually call this voice the discant. Hence, the opinion is: On high I will sing with rejoicing and with gladness. Now I am afflicted, now I am oppressed, but in a little while it will come to pass that I shall also glory again, that I shall be glad, namely since we are brought back from captivity. This is a short summa of all the preceding, in which he indicates all the fruit of the redemption from captivity.

End.

August 2, 1525.

¹⁾ This explanation refers to Luther's view that he opu8 oüvus refers to the work that the oil tree does, that is, bears fruit.

3. interpretation on the prophet Habakkuk,

according to the Zwickau manuscript. *)

From Luther's lectures from July 18 to August 2, 1525. Printed in 1886.

Translated from Latin.

About Habakkuk.

First, the question arises about the short epitome of this prophet. Some think that this prophet worked at the time of the Babylonian captivity, when the two tribes were led away by Nebuchadnezzar, and so he directed his prophecy against the king of the Chaldeans 2c. This they have from Daniel, but this story does not have sufficient standing since it is not in the Hebrew Canon 2c. The matter must be considered simply according to the circumstances. I consider that he was just before the Babylonian captivity.

That is, that he prophesies to the remaining two tribes about the future kingdom of the Chaldeans. Therefore, the prophet now has to deal with announcing the future destruction of the two tribes, and after that: the kingdom of the Chaldeans will not only destroy the two tribes, but also a large part of the earth, because of their sins. Note the history of Hezekiah. He was a godly king, but he turned away 2c. - Therefore he threatens the sinners with destruction, both in the people of God and among the other nations.

[The first chapter.]

V. 1-3. This is the burden that the prophet | Jerome 2) says. First the sins are punished by the Habakkuk saw 2c.

"The Prophet", 1) this is a proud title which no other prophet has attached to himself. [Instead of: Vociferabor ad te vim patiens] it should be: "I call to you about iniquity", so that it is a speech of the prophet, which is directed against the people, as if he wanted to say: As much as I call and admonish from vices and wrong, nothing happens. See what

prophets, whether there are some who repent and want to turn away from evil.

How long shall I cry unto thee for iniquity; and thou wilt not help? Why do you let me see toil and labor? Why dost thou show me robbery and iniquity round about me?

2) In the Weimar: Iliei-ornE, in the Erlangen both have "Jer. 23, 33." in the margin. But it will be (according to both the Altenburg and the Hall manuscript) loro, that is, to read Jerome, who claims that this is directed against the Chaldeans.

Instead of ki-yxlikMs in our original, the Vulgate reads kroxtiktu.

^{*}This writing is from the Zwickau manuscript No. 6, which contains the immediate college transcripts of Luther's lectures on Habakkuk, Zephaniah, Haggai and large pieces on Zechariah. Stephan Roth also transcribed these. "The hand of Roth," says the Weimar edition, "is extremely difficult to read here." "In this Collegienhefte, too, the sentences are torn off and incomplete." First this writing is printed in the Erlangen edition, 6X6". opx., tom. XXVII, p. 117 and then, with many improvements, in the Weimar edition, vol. XIII, p. 396. According to the latter we have translated.

You let me look at the disturbance and violence around me 2c. Labor et dolor ["toil and labor"). "Toil" [is] xxx, the other word [xxx] means "misfortune, that I must see misery and distress". They are such great ills, no faith. I preach, they do not get better. Trouble and sorrow and misfortune I see. "You show me", himself) "must be there that I see." He (Jerome) 1) understands the hostile disturbance and violence. But in very many places this is also attributed to tyrants and leaders of the commonwealth, who devour possessions and bodies, and devastate the land more than wars or enemies. We understand it from the iniquity of the people among whom the prophet sojourns. - Coram me, "around me", as far as I can see.

Force prevails over law.

The text, which is inserted here, must be deleted. Some Klügling or cheeky man has added it. 2) So it must stand like this: Why do you hear me speak, "and show me violence and iniquity? 3) There is violence over right". He seems to indicate that those disturbances and iniquities were in the people 2c. In war the laws are silent. Those who fight take pleasure in disputes and cause them. As if to say: No matter will be dealt with rightly, nothing will be heard 2c. Those instigators of strife 2c. Contention has the upper hand; if there is any matter, those who are quarrelsome and love strife are victorious 2c. Everything is tyrannical and violent to disturb the people of Israel; no right 2c.

V. 4 (Damm gehet es gar anders, denn recht (propter hoc lacerata est lex).)

The Hebrew does not say *lacerata* lex. In the first book of Moses [Cap. 45, 26.) it says: uasi de gravi somno excitatus s "he thought much differently"). It means (^2) a movement

and a hesitation or a wavering. The law has no progress, it has no success in its administration, it is changeable, it has a waxy nose, it is bent everywhere, the law wavers, vacillates, it does not stand firm in its judgment. Not the law, but the violence of tyrants is to be seen, therefore "no right cause can win. In the sixteenth (?) Psalm [Ps. 17, 2. Vulg. (?)) is such a Hebrew expression. And no right thing comes to victory,' that is, what the law prescribes does not happen, (it) "comes to nothing." It is said of the people, not of the war, where the right is not in books, but in the weapons 2c.

For the wicked overrules the righteous, therefore 4) wrong judgments go.

Tortuosum [judicium], that is, unjustly rendered judgments. In this is the reason why the law is in disarray and does not gain a right thing; because the wicked surrounds (circumvenit) it. "Surrounded like a crown" means the word in the Psalm [Ps. 22, 13]: "Great ferns have surrounded me" (coronaverunt). This is how it is among the people; the wicked have such the upper hand that they surround the righteous with deceit. Therefore it cannot happen otherwise than that wrong or crooked or abominable judgments are passed, as the ways are apart from the right road or path. It is said more clearly in the book of Judges in the song [Cap. 5, 10.]: "You who walk in the way" 2c. In the people there is absolutely no severity against sin and no care for sin, against which the prophet has often and sufficiently preached. This is followed by the threat.

v. 5. Look among the Gentiles, behold and be amazed 2c.

Instead of obstupescite [et admiramini] it should rather read admiramini. Lucas (Apost. 13, 41.) refers to this passage. Following the Septuagint, he cites the text. He adds many words that are not in the Hebrew. Instead of "among the Gentiles" very many have: the despisers. Behold among the Gentiles, look and marvel or wonder. [In Hebrew

4) Instead of non in our original, the Vulgate reads xroxtnrsL.

¹⁾ Inserted by us.

²⁾ From the Hall manuscript we see that before the last keyword four verses were inserted, which are not in Hebrew.

^{3) &}quot;Violence and sacrilege" put by us instead of: ste. Similarly, immediately following: "violence over law" instead of: sto.

is instead of admiramini et obstupescite] 1) only One word sackmiramini, but set twice). This language puts words twice, [as], veniens veniens. At times, however, it repeats for the sake of emphasis: Astonish yourselves, astonish yourselves! Sometimes this doubling has the meaning of distribution: "here and there". Virgam virgam, virum virum, that is, any rod [, any single man) 2c.

For I will do something in your days which you will not believe when it is said.

Behold, you have sinned against the Lord, you have despised, therefore see your punishment. Among the the land is. Gentiles you will see it 2c. Marvel at the new thing, for a great thing shall come to pass. "In your times", in a little while it will happen, this punishment of yours will no longer be postponed. But you do not believe that it will happen 2c., although it is announced to you now. So do we all. This judgment is general for all unbelievers, because great things are proclaimed to them and they do not believe. The prophet speaks of the destruction by the king of the Chaldeans, Paul (Apost. 13, 37, ff.) of the resurrection of Christ. Paul makes a general statement, not a specific or particular one, as the prophet does here. Christ and the apostles often use general sayings and apply them to the case at hand, as that passage [Luc. 6, 39]: "One blind man leads another" 2c. Likewise [Luc. 14, 11.], "He that exalteth himself shall be abased." Such is this saying, which we ought and may use in great things which are said to come to pass 2c. So it happened in the resurrection' of Christ, as here in the disturbance of the king of the Chaldeans: no, it will not happen 2c. They did not want to believe, since it was necessary to believe. What then is this great work? 2c.

B. 6. For behold, I will raise up the Chaldeans.

The text is clear. Consequently, the prophet worked before the time or around the time of the ver-.

1) Inserted by us according to the Altenburg manuscript.

The destruction or captivity of Judah and Benjamin. This saying must be applied to all the great works of God, which the flesh does not recognize; when it is proclaimed, it ridicules such. Thus Lot said in Sodom 2c. The works of God are higher than all understanding of the flesh. Through its guilt the understanding of the flesh is deceived; even if it is proclaimed, it does not believe. This unbelief will finally turn out to our misfortune, but He continues to do what He has decided. Here you see that it is the Lord who works all things in all. Here he says that he will infuse his spirit into the king of the Chaldeans 2c.

A bitter and quick people who will move as far as the land is

It indicates the size and quantity of the army. As far as the land stretches, there pours out the army of the Chaldeans.

To occupy apartments that are not his.

He opposes this to those who in his people silently raised the objection against his prophecy: God has given us this land. He will defend us, we will stay. No, he says, rather these people will not only take your land, but also other lands 2c.

V. 7. and will be cruel and terrible.

This is a terrible and terrifying people.

That there gebeut und zwinget, wie es will (Ex ipsa²) judicium ejus et onus ejus procedet).

He wants to say: You have neglected the right, you have turned the law where you wanted, you have not wanted to judge right in peace, now finally the judge will come who will avenge 2c. He is terrifying, he will come and teach you, and therefore the judgment will come (which he exercises, not which he suffers). It has not been administered by you, therefore another must administer it; you do not judge, therefore you will be judged. What is not done by you will be handled by him 2c.

2) In our original ipso. But in the Vulgate Mus goes before, therefore ipsu is to be read.

V. 8 Their horses are swifter than the horses of the parades; they are also more biting than the wolves of the evening. Their horsemen move with great piles (et diffundentur). The face of those who will resist him. He will do violence with the great army, completely he will come to violence or to violence against the face of them, like 3) an east wind. Chaldea lies to the east of the

[In the Vulgate it says: Leviores pardis equi ejus et velociores lupis vespertinis [their steeds are lighterfooted than the parades and faster than the wolves in the evening. It is ["wolves in the evening"] an ambiguous word. They are wilder than the wolves in the morning [, Jerome says, because they have suffered hunger all day]. 1) "Let it sound as well as [it] can," I like better: the wolves of the desert, as we say, "That the wild wolves tear you!" To make the thing great, we add this epithet, because this wild beast rages more than another. It can be outwitted at times 2c. "For the pardes." This animal is unknown to us: we believe Scripture that its course is exceedingly swift. Here is an exaggerated speech. [Wolves] of the wilderness, or wolves in the forest. Et diffundentui sund they will spread out]. Since Moses [3 Mos. 13] 5? says of the leprosy that spread on the skin 2c., he uses the same word. 2)

They move along from afar.

And it is true because the kingdom of the Chaldeans is far away. Nevertheless he will be there quickly 2c. ["Like the eagles."] The eagle flies very fast, especially to the aase 2c., to the food 2c. Like an eagle to the food.

V. 9: They all come to harm.

relation

The text is dark, but the meaning is clear. He sticks to the description of that great work, which nobody believes when it is said about it, namely the disturbance by the king of the Chaldeans 2c. Entirely or "all together": he himself, the king, will come with all power to rob against their face, like the east wind. He wants to say: there is nothing that anyone can hope to resist; he will come with force to the attack.

Wherever they want to go, they will tear through like an east wind; and will gather captives like sand. 5)

Like the wind that no one can hold back, that army breaks through. Like sand on the sea is an exaggerated speech. He will come with exceedingly great force like a wind, sund will gather captives "like sand", 6) that is, innumerable and infinitely many. He wants to say: Not only the Jews will he take captive, but also any kings, and that so easily that it seems to be a game to him, because of the extraordinary quantity of the army.

V. 10 They will mock the kings, and the princes they will laugh at.

The kings will be a mockery to him, so great will be the might of his army, so certain will he be of victory, trusting in his multitude and his power.

All fortresses will be a joke to them.

No city will be so fortified that he should not laugh at it. "All fortresses," that is, any city, however fortified. There are some who think that (like

- 3) Here we have added similis.
- 4) Instead of portut we have assumed portunt.
- 5) Instead of this keyword placed by us, the Weimar one has already here the verse number "10." with the keyword: Lt ix>86. The Erlangen one has only Lt as keyword, which can be correct (complete: 6t eonAroMbit), but has made it wrong by the marginal note: "v. 10." This still belongs to v. 9.
- 6) In the original: uro, what the Erlangen correctly so ergäbt has urssuuml The Weimar offers ursuu. Also at the just preceding place arsrmm will have to be read.

Added by us according to the Altenburg manuscript. - The Weimar edition has a question mark at the end of this sentence.
 Compare our note to the corresponding passage in the previous

violence with the great army, completely he will come to violence or to violence against the face of them, like 3) an east wind. Chaldea lies to the east of the Jews, that is, not only from that region of the world, but also with violence. Thus it is said in Moses [2 Mos. 10, 13. Vulg.]: "The LORD sent a burning wind" 2c. In Hebrew it says: a wind from the east. It is dry, just as the others, especially the south wind, bring rain. 4)

Jerome) that the king 1) Nebuchadnezzar made Tyre a peninsula, which was an island before. It takes a lot of effort to make an island a mainland. Jeremiah says [Jer. 43, 10. ff.]: You have seen my servant Nebucadnezzar, "I will give him Egypt for a reward" 2c. because he fought so valiantly against Tyre [Ezekiel Cap. 26]. Elsewhere it is called "the firm 2) city" [Jos. 19, 29.), likewise elsewhere Zur (Sur). He took it with great difficulty. He [the prophet) seems to allude to this city because it was fortified; but its fortification was nothing 2c. The army "is too great and mighty".

V. 11 [Then they will take a new courage, will go on and sin].

Instead of corruet it should read "and sin". The text [in Latin] is dark. He wants to say: as it is wont to happen in human affairs. The human heart is much too incapable to keep itself in: Well-being could keep itself. It follows elevation of the heart; in Daniel: hopefulness. In prosperity the heart is hopeful, in adversity it is downcast. In such great prosperity it cannot be other than that its heart also rises up against God. See Daniel [Cap. 4, 27.]: "The great Babylon, which I have subdued." This "I" cannot stand GOD. - Mutabitur 2c., his heart will rise up. In the book of Judges. 3) He will continue and not believe that heaven can resist him. He will attribute this victory to his idol, this his strength or victory is of his God, that is, he will assume that this victory came from his God. He distinguishes this from the true God. To have another God means to trust in our own presumption. An idol is nothing but a conceit of [the true] God, but still a false one. He errs by attributing this to his God 2c. The true GOtt seeks what is ours, not what is His. They have devised services of God, of which they have

thought that they pleased God, but they were mistaken. The root of all idolatry is our delusion of God. They attribute it to their powers, as our princes do.

V. 12. But you, Lord, my God.

This prophet has his own way of speaking. He opposes these two gods, the false one and the true one. He wants to say: He will attribute his victory to his God, but you, my God, who are holy 2c., is it not you who also gives victory to the wicked? He allows everything for the sake of sins. Now he fights with GOtte: Why do you allow the exceedingly ungodly king to destroy your people?

My Holy One, who you are from eternity.

As if to say: Rather, it is you who have always, from eternity, been my GOD and my Holy One. The Holy One in Israel is called God in the Scriptures because He is holy and makes His people holy. The Psalm says [Ps. 33, 17.]: "Neither do horses help" 2c. You who also give victory to godless kings, it is you who gave the godless king this victory, which he nevertheless attributes to another God 2c. For this you are our God 2c.

Let us not die.

The prophets look to the people after this captivity, envisioning the future kingdom of Christ. Therefore, this captivity seems to be against the promises. Therefore, the prophets struggle to preserve the people so that they will not despair that the kingdom of Christ will come. They would return because in this tribe the Messiah would be born 2c. In this you are our God, that we do not die. Though we may be caught and led away, though we may suffer, we shall not perish.

But let it be only a punishment for us, O Lord.

That is, thou hast set the enemy) to judge us, to chasten us, 1 Cor. 11:32.:] 1) "When we are judged." That is, chasten-

4) In the Weimar, "1 Cor. 11:13."

10

¹⁾ Instead of r[Aimius we have assumed r[Mm.

²⁾ Instead of ilnmuuita we have assumed rnuuita.

³⁾ Here the Erlanger has the remark: Lrratum pro 2. 33-35. which cannot be correct. May

² Kings 18, 35, also Isa. 14, 13. In the Altenburg manuscript Ezek. 28, 2.

The king of the Chaldeans is laid upon our backs as "Lust" in it "habest". 2) "An arch rascal, [a] knave does a scourge, which he himself does not recognize. this; what do you delight in it?" He is twice as angry Isaiah says [Cap. 10, 7.], "Though his heart think not so." Note [the similitude] of the saw 2c. [Isa. 10, 15.] "Purely off, purely off" ^say Ps. 137, 7.], eradicate this kingdom. No, says GOD, but for chastening and scourging I have set it. "I will chasten thee with measures, not that I make an end of thee" [Jer. 46, 28.]. He indicates that the people of Judah should be brought back for this reason, so that Christ might be born out of them according to the body, even though he is not concerned with measure and chastening, but with destruction.

And let them, O our refuge, chastise us only.

He wants the people to wait for the promise to come to pass 2c. Posuisti and fundasti [thou hast established and founded], that is, thou hast made him strong to chasten us, not to our destruction: "there belongs" faith "to", the flesh does not understand it. The flesh immediately imagines death, and as an eternal disturbance "took hold of [it]". 1) Faith says: It is only a temporal chastisement, the Lord is preserved in the midst of death.

V.13. Your eyes are pure, so that you cannot see evil, and you cannot see misery. Why then do you look to the despisers? 2c.

He wants to say: He sacrifices his victory to his god, although you give it. Why do you do this? He is guided by a great movement of heart for the people; he looks at the lowliness of the people of God and the arrogance of the exceedingly wicked king. Why do you suffer that this godless one? 2c. Why do you not take another, a godly one? This is what the weak consciences think: This one is two times worse than we; if a pious man punished me, I would put up with it. You have pure eyes, so that you cannot take pleasure in wickedness. And yet you act in such a way that it seems as if you take pleasure in this work of the godless king, as if you

1) In the original: "nam mans an, greiff".

as I am. "Why do you then look to the despisers?" Thou canst not see the wicked, and yet thou doest it here, and actest as if thou hadst pleasure in seeing them 2c. For Nebuchadnezzar is ungodly, who serves idols 2c. They do not see that it is a chastening of God upon them.

V. 14: And let the people go like fish in the sea.

So it is better because of the ambiguity sals in the Vulgate: Et facies homines quasi pisces maris]. Thus dealest thou with the king Nebuchadnezzar, that thou makest all nations before him as fishes 2c., that is, as wanderers, having no king, but being swallowed up like fishes and worms, which only wander about to be caught. A great multitude without a head is only a multitude exposed to slaughter. Thus before this king all nations, especially the Jews, are given up to robbery 2c.

V. 15: Pulling all things with their hams, and falling with their nets, and gathering with their gam.

"All", that is, the kings, the peoples. "With the Hamen" the great fish are pulled out, the common fish (vulgus) "with nets". "With the Hamen he draws all," that is, first he catches the first, the kings and the mighty among the people 2c., afterward the rest of the common people of the fish are caught with yarn and nets. "Is this a pious GOtt", is this the work of GOtt? 2c.

They rejoice and find joy.

That godless king will rejoice in his victory.

V. 16. Therefore they sacrifice to their net and burn incense to their yarn. 3)

The prophet is inflamed by this idolatry of the king Nebucadnezzar. He attributes inactivity to GOtte, the devil to the

- 2) In our template: "have lust".
- 3) Here, the Weimar edition has neither a new keyword, nor a new verse number, nor any distinction. The verse number "16th" is only placed before the last paragraph in this chapter, where "17th" should he

Victory.-"Therefore", 1) because of these victories. That in which someone trusts, the prophets call another God, therefore he says: "his net". He says from the trust our works. He [the king] thinks that the victory came through his net, not through the Lord. He has great lands as his portion, but he attributes everything to his net.

Because through them their part has become so fat and their food so complete.

"Food", that is, riches, treasures, kingdoms and all that he devours, is since and strong. He speaks of the robbery and disturbance of the kingdoms that Nebuchadnezzar devoured.

1) Instead of tioo, according to the Vulgate, I^oxterSÄ should have been placed here as the keyword. Immediately following it should be suMvuk siius instead of suZSuuru snani.

V. 17. For this reason they are still casting their net.

Lured by the loveliness of the spoil, that he has taken so many nations, he does not desist. Isaiah says [Cap. 10:7], "His heart thinketh not of it." He says that this belly is not to be satiated: the more he takes, the more he desires 2c. By all these things it is inflamed; so much is lacking that it would be satiated, "would gladly devour it altogether" 2c. The whole world was not enough for Alexander, the young man of Pella, he was sorry 2c. "Isn't it the devil" that the human heart is so insatiable? As our self-love grows 2c. So also the lust for power grows, the more the power grows. So this king always continues to rob, attributing his victory to the idol 2c.

The second chapter.

In the foregoing we have seen that the coming of the Chaldeans over all peoples and Gentiles is clearly described. So the prophet worked before the captivity. Here the punishment on the Chaldeans is described. Therefore he lived before the captivity, and until he saw it, as did Jeremiah. Who does not want this, may say that he writes after the way of the prophecy, what will happen afterwards. The prophet's attitude and purpose is to keep the people in faith, so that they will not despair of the kingdom and the prophecies of the promised Christ. The flesh saw something else. The prophet fights against this weakness in the people in the whole prophecy in order to preserve and strengthen the weak in faith. He presents a likeness of a guard and watcher and keeper, he imagines a kind of fight against the faith of the weak. Think of the prophet, how he serves in his prophetic office, who upholds the people, and those who believe that it has happened to the kingdom of Judah, that God is going away from his promises.

against these. Against these he says: "Do not doubt! Stand, stand! Be strong in faith, all that is promised will come to pass, you will see the kingdom 2c. "I stand and sit upon my breast of defense." 2)

V. 1. Here I stand on my guard, and tread upon my stronghold, and watch and see.

In the manner of a guardian and watchman against those who reproach me. He encourages himself, he raises his heart and mind against the trembling people, as if he wanted to say: "I will stand in defense. I will do it like a faithful guardian, who remains undaunted at his post, stands where one must stand 2c.

What shall be said to me, and what shall I answer him that reproacheth me.

"What is said to me", namely by the Lord. As if he wanted to say: You think it has happened for the kingdom, and our prophecy is void 2c. In the word "rebuke

2) "Weir breast" - breast weir.

lies the whole meaning of this chapter. He fights against the tongues of the weak, not against weapons: "How fine" we are led by the prophets, "how beautifully we have started" 2c. Against these poisonous tongues the prophet stands up: "Even if you were useless", I will still carry out the office of a true prophet, and comfort those whom you want to destroy 2c. I will hear from the Lord what I shall answer you blasphemers and failures.

But the Lord answered and said unto me, Write the vision, and set it on a tablet, that whosoever passeth by may read it.

Now he says what the Lord said 2c. This is a prophetic and divine way, taken from the fifth book of Moses [Cap. 27, 4. 8.] and also used in other prophets, namely that some sign was connected with the word, as it appears from it: Jeremiah [Cap. 27, 2. shows this] with the wooden yoke, by which he indicated the Babylonian captivity, which he preached by the wood and by the word. Isaiah preached that Egypt should be deprived; he went naked, and confirmed the word which he preached by a similar doing [Isa. 20:2]. Thus our baptism indicates that we are to be put to death according to the flesh, but made alive according to the Spirit. Thus Isaiah writes, Cap. 8, 1. f., he seals, he takes witnesses; afterwards he prophesies against two kings. So here; he preaches a certain vision of the future of Christ, he adds a sign by which he indicates that what he says will soon be fulfilled. By "vision" understand not merely that of Habakkuk, but of all the prophets, as in Daniel [Cap. 9, 24. Vulg.]: "That the vision might be fulfilled." He does not speak of that which was then, but of the prophecy which is said of the Christ to come, as here. Write with clear and distinct letters, that they may see clearly that by which they are reminded, and be sure that that which is foretold shall come to pass. Orally you say like the others: The kingdom of Christ will come. That [face] write, show it with the finger 2c. Write it clearly, in a clear way 2c.; with strong strokes (körte): The kingdom will come from Judah.

not be taken away, Christ will come 2c. Behold! this vision shall be fulfilled. This saith the LORD unto me, that I may answer it unto you that reproach me.

That it can read who walks by.

That is, write so clearly that it is not necessary to stand for a long time, so that it can be read in passing, that the reader can walk a little, or 2c.; so that the reader is not delayed, he wants it to be written clearly with large letters. This is the sign, now the word will follow:

V.3 The prophecy will be fulfilled in its time. 1)

At the appointed or certain time, procul "shall not be there". 2) He wants to say that this prophecy proclaimed in the prophets still has its time and is not finished; it is certain, not one article is changed. Actually it is said: Since the prophecy still has its time, that is, it is not absent, it will come in its time, as it is predicted by all the prophets.

And will finally come free to day.

Lucas translates this word by $\pi\alpha\rho^{\Lambda}\eta\sigma$ iάζξ,tV (Apost. 18, 26. 26, 26.)]: "preach freely". Ps. 12, 6.: "teach confidently." He will speak confidently, publicly, and freely, "freshly, freely, confidently." [Et parebit is as much as:] And will be free in the day. 3) Completely free it will appear in its time. One must await the end of these things until his word comes. All [he says] therefore, lest the people despair of the promises. The tribulation is great, therefore he must also use great words.

- 1) Vulgate: tzuiavisus aübue prooul, which Luther has corrected by these words: (juouiam ackbue visio in tsuapus. In our original, these words should have been preceded by the verse number "3."; however, they are added to the preceding, separated from it only by a comma.
- 2) This is given in the Weimarschen so: ... in tsuaM8, stauts tempere vel eerto proeul sal nicht do sein.
- 3) Here the Erlangen edition shows a gap. The Weimar edition has inserted here as an addition: Lirit impetibibs, but we know nothing to do with it. The first following reads in the Weimarsche: bberrime stabil eoram. lempore, reads 2c.; against it in the Erlanger: liberrime stabil suo tempere. Oportet 2c. Here we have followed the Erlanger.

And do not stay outside.

[God] "will not leave us sitting." He describes with very rich words that the promise will be certain.

But if she be consumed (moram fecerit), wait for her; she will surely come and not be forgiven.

So that they do not say: "It becomes too long, träufe" into another country, it warps from day to day. After all, may it warp, harre, it will not miss. [Instead of illum it would be better to use cam ["ihrer"], so that the change of the genus does not give rise to questions. "Remember not sorrow." It is preached quite clearly in words what his wanted; the painting is quite clear 2c. He now chides his reproachful and his blasphemers, so that he may do justice to his office in every respect, so that he may punish in whatever way he can, as if to say: Beware, you who will not be moved, neither by image nor by word, which after all I have from God.

V. 4. [Behold, he who is stiff-necked will have no rest in his heart.] 1)

He who does not believe, but remains in blasphemy against me, his soul will not be right in it (in ea), so that ea must be referred to the prophecy, that is, such a blasphemer's soul will have no pleasure in this prophecy, that is, he will have no part in this vision, he will have no pleasure in it', as it is said in Jeremiah [Jer. 17, 6.]: "And will not see the comfort to come." In the Evangelio [Luc. 14, 24J it is said, "Of the men none that are bidden shall taste my supper." So here: will not be right, will not be satisfied, that is, will not be at ease, will have no pleasure in this prophecy, will have no pleasure, "will not enjoy theirs." Incredulus, actually: he who resists and defends himself against prophecy, as the ungodly and blasphemers. But those who defend themselves, even though they are convicted by the truth, and who, with their ears closed

1) Vulgate: De"", HUI inartzäulus 68t, non erit reckn anima ejus in kSlvetixso.

and eyes will not see and hear, because they deprive themselves of so great a grace, in whose hearts there will be no delight in that [prophecy] 2c. In the Epistle to the Hebrews the author, who followed the Septuagint, rendered this passage thus [Heb. 10, 38. Vulg.]: ["Whoever will withdraw, in him my soul will have no pleasure"; Subtrahere, that is,] 2) retrahere, that is, with hands and feet they resist 2c. See to it that we are not also children of deviation, but of faith. The threat is against the blasphemers, against those who reproach and accuse.

For the righteous lives by his faith.

This passage is very well treated in the Epistle to the Hebrews. In a summary, he concludes that the godly must await the promised kingdom. If you believe, you will live. This saying demands faith not only in the prophecy, but also in the gospel that is to be preached 2c. I cannot put it into your hearts; I have done my duty. If you believe, you will live; if not, you will die 2c. 3)

We have heard the first part of this second chapter, in which there is a revealed prophecy of Christ. Although the words are short, he interprets them very richly. For the prophets sometimes hardly touch the subjects.

The other part, as it describes the destruction of the kingdom of the Chaldeans, also as it was exceedingly powerful and strong 2c. He therefore directs our hearts upward [to the one] who can accomplish through himself what he promises. At this point a new chapter should begin.

V. 5. [But wine deceives the proud man].

But the proud man Nebucadnezzar will be like a drunkard and a glutton, who by other people's work

Thus set by us according to the Hall manuscript. Our text offers only: retrnkere 2c. The Vulgate reads: tzui 86 8udtrax6rit 2c.

³⁾ What follows here in smaller type is a second relation from v. 5 to 1U, which another hand than the scribe of the manuscript has added on two (probably accidentally) blank pages. The Erlangen one assumes Rörer as the scribe. The Weimar one considers this insert to be the original, whereas what follows in the manuscript from the earlier scribe is an adaptation. Therefore, it places the latter in the notes: "In the text," it says, "we naturally give the original." We cannot share the various assumptions of the Weimarsche (Einl. p. XV s.), because otherwise it would be over with the assertion (Einl. p. XV) that our writing is "a direct college notebook.

overloaded with food and drink. "A drunken house spits at the host, so it will do to him." - [Instead of: et non] decorabitur would be better: you will not stay, or he will not stay. He describes that figurative (metaphoricam) drunkenness. - "Which unlocketh his soul like hell," that is, his covetousness. "Hell"; of the same it is said in Scripture [Proverbs 30:16] that it is insatiable. Likewise in Isaiah [Cap. 5, 14. is a similar passagej. It cannot be filled by what has been stolen from others, just as death has a maw that cannot be filled. He takes all peoples' possessions and wealth. But no violence is of long duration; he will not remain.

V. 6. But what is it? All of them will make a saying of him.

Against that drunken king they will raise proverbs and riddles. He will make a proverb out of the whole kingdom, as Virgil did of the regions where Troy was.

Woe to him 1) who increases his wealth with the wealth of others! How long will it last?

What comes quickly, passes quickly, evil gained, evil lost.

And only loads a lot of mud on itself.

Lutum densum is "mud". An excellent saying! This piling up has brought them nothing at all, except that it has collected mud. Thus he saws: "Whom many fear, many must necessarily fear. That is to say, to heap mud upon himself, since he [gathers] kingdoms. 2) [The tyrant's speech is They may hate, if they only fear. That kingdom will not endure, the displeasure of the nations will soon rise up against you and destroy your kingdom. It will be the same for our peasants. GOD has begun to chastise them, but they do not accept it, therefore 2c.

V. 7. 3) O How Suddenly those who bite you will wake up, and those who push you away will awaken.

He presents a likeness of a sleeping tyrant. But a tyrant is fearful by nature. They are easily put in fear, even by a flea. So you sleep safely, but you do not know that you will be awakened so suddenly, suddenly, thinking that it is peace.

V. 8. for you have robbed many nations.

This mud will oppress you; this kingdom will not last longer than the third generation. As powerful as it is, it will perish quickly. Reason does not believe this. - [Jerusalem] he calls "the city" because in it alone was the worship of God.

The other sin is avarice, by which he has sucked all the nations dry, by which he has burdened the people with "all too great" tributes.

V. 9 Woe to him who is stingy to the misfortune of his house, that he may lay his nest on high, that he may escape disaster!

You did this for the sake of saving yourself from misfortune. This is characteristic of tyrants, that they look for hiding places that give them protection, but

V. 10: You have sinned with all your might (peccator anima

"The soul" (anima) denotes the disposition by which we are filled, as Moses [2nd Book, Cap. 15, 9.] says of Pharaoh, "I will draw out my sword, and cool my courage upon them."

V. 11. For even the stones in the wall will cry out.

Nothing seems certain to a tyrant. When he hears a crash of stones, he thinks that danger threatens him. Thus, those who were not frightened before by so many preachers are frightened by this evil conscience in their sleeping chambers. For in their evil conscience it seems to them that the walls threaten them, so even everything frightens them. In such a way also the poets have a person poetry: The field laughs 2c. Thus he lets the stones speak here, which are to accuse his conscience.

And the bars on the locked will answer them.

As if he wanted to say: In your sleeping chamber you will hear the crashing of the beams, and this will frighten you, and you will think: Behold, that find admittedly sins, injustice. In other circumstances, they think that everything is safe.

Woe to the one who builds the city with blood and builds the city with injustice!

This is the third sin, where cruelty is connected with murder. 5) That is, "with injustice".

$\mbox{\ensuremath{\mathsf{V}}}\mbox{\ensuremath{\mathsf{.}}}$ 13. What the nations have worked for you must burn with fire.

The sense is that which Augustine teaches from Jeremiah [Cap. 51, 58.] 6) The last sin is this:

\vee . 15: Woe to you who pour out your neighbor's drink and mix in your anger.

He speaks of the king of the Babylonians. - "That you may see his shame." The cup and drinking means wrath and vengeance. The cup that makes them drunk. In Jeremiah [Cap. 25, 15, we read that he shall take the cup and give it to the Gentiles 2c. Drinking is nothing else than suffering misfortune. It therefore indicates the exceeding cruelty and rage of the kingdom. Woe to you who have given your neighbor the cup in which you have mixed your wrath. Zechariah 7) [says Cap. 1, 15.]: "I am very angry with the proud Gentiles" 2c. Thou hast made all too drunken, that their nakedness was seen. The simile is taken from drunkards, like Noah, who lay shamefully there.

V. 16. So now you also drink, so that you stagger.

As if he wanted to say: I must make you drunk again, so that you stand there, so that all nations see your nakedness.

And must spit shamefully.

Vomitus ignominiae, that is, a shameful spitting; as one who spits shows that he has taken too much, so 2c.

- 4) Instead of provsrvirira (Sprüchwort), the Altenburg manuscript reads vsoCătzriin (Sundes), although the Hall manuscript offers: Xlwä provsrdirim.
 - 5) Already here the Weimarsche has the verse number "13".
- 6s In our template: Ssntsntia sst, UaDvnt Xnxnsstzinass ot Hisrosn/musf. Since this sentence seems to us to be very doubtful, we have, supported from the following relation [Col. iS79s, angenvmmm: ... <411 am kadst XnAnstinns sx Hisrsmin.
 - 7) In the original: "Xx", which is XKxasvs.

¹⁾ Instead of tillt in our template, read "i.

²⁾ The Erlanger offers here: ,;iNuN "st ... Intnrn a "ns", äniir r "xno." The
^Weimar one: Ilwä "st engraving" Intnin ä "n8Uin, tr" s "s Intnrn ctsnsurn,
"tu.in rsxna soonxr "xa^

³⁾ This verse number is missing in Weimar's.

[The third chapter.]

Cap. 2, 5. But wine deceives the proud man.

It should be a new chapter. So it is to be read: But how the wine deceives. A proud man is like the wine that deceives, cheats or makes easily contemptible. He wants to say in this way: The wine makes the man reprehensible and bad. So it must be translated: As wine makes someone contemptible, as there are the drunkards, the gluttons; as it happens to those who have such a demeanor before too much wine that they are also mocked by the children, because they load themselves up with too much wine, so it will be with my proud man, that is, with the king of the Chaldeans. They are drunk with wine, that is, they have filled themselves with other people's goods, with other people's work; "it will go with them" according to the proverb, "A full house spits out the host." Because you have filled yourself too much, therefore you will not be adorned, you will not remain powerful. This expression is ambiguous, XXX means to dwell or to make beautiful palaces. Therefore, it is applied to the beautiful. In the Song of Moses [2 Mos. 15, 2.] it is said: I will adorn (ornabo), that is, I will make Him an adorned temple and a beautiful tabernacle. In this way it may be taken here also. -"The man," that is, the king with the people will not remain in their palaces, but will be spit out. 1) They are drunk. This he interprets: For they have filled themselves after the manner of a drunken man.

Who locks out his soul like hell.

He describes that drunkenness in figurative speech. It is insatiable. They rob what belongs to all peoples. "The soul," that is, its desire, like hell, which is said in Scripture to be insatiable, as it is said in the Proverbs of Solomon (Cap. 30, 16] and in Isaiah, Cap. 5, 14. Death

 Here the Erlanger has: sruovsntur; the Weimarsche: 6voin6ntur. We have followed the latter reading. does not say: It is enough. He has an insatiable maw that could not be satiated. He has seized the possessions of all peoples, their riches, their possessions. "That is to say, he has drunk his fill of wine." But he will not remain, because no violence lasts forever. He lays out how he will not stay, how the house will spit him out.

V. 6. But what is the point? All these will make a saying of him.

He wants to say: They will seize a saying, a proverb, which refers to this king, a Räthsel. "Räthseln," propono, in the Psalm. In the book of Judges (Cap. 14, 12.fj, where Samson said, I set before you a riddle. The tongue puts forward a question. One will speak against the king, who is drunk with the goods of all nations, and exceedingly boldly they will speak out. In one word the prophet has taken away the whole kingdom, saying that they will sing of it in proverbs. And the regions where Troy was, - so that [poet] makes a proverb out of the whole kingdom. As if 2) the destruction had already happened; this will be the proverb:

Woe to him who increases his wealth with the wealth of others!

Badly won, badly lost. What arises quickly, passes quickly. The foreign property, "how well it is received by him," as the grass is received by the dog! The other part of the proverb:

How long will it last? And only loads a lot of mud on itself.

Densum lutum, "mud," void things. A figure of speech of the Hebrews. You do not cease to heap up "mud" against yourself, that is, the hatred and displeasure of all the nations you afflict. An excellent proverb. What has he achieved by this piling up?

2) Weimarsche: quuru; Erlanger: quarr". We have followed the latter reading.

brought? Nothing but that he has brought mud upon himself. He whom many fear must fear many. So take that again for it, that the peoples and cities hate you, as those 1) said: They may hate, if they only fear. A rule, which is attained by friendship, is stronger than that, which is brought about by force. All nations will be forced to serve you, but when the opportunity presents itself, they will immediately rise up against you and destroy you. Thus, God threatens the princes through the peasants. They will not be moved, they will not acknowledge the benevolence of God who has punished them, but will provoke Him to be even more angry. God will cause an uproar in a short time 2c. All these words of the prophet we can apply to our times. "How will it come to pass?"

V. 7. O how suddenly those who bite you will wake up, and those who push you away will awaken! 2c.

He presents the likeness of a sleeping tyrant who is fearful by nature, who is afraid of the crash of a board or fire. So it threatens you. Thou sleepest securely now, and knowest not that suddenly some one cometh 2c., namely, the kings of the Persians and Medes; suddenly, as thou thinkest it not, as thou sayest, It is peace and safety. They shall awake, whom thou thinkest to be asleep, and hold it with thee. These will come and bite you, as, the king of the Persians.

You have to give it to them.

To rob. As you have robbed them, so they will rob you.

V. 8. for you have robbed many Gentiles 2c.

This is the mud that will press you down. This will happen because of your main sin, which is:

For the sake of the blood of the people, and for the sake of iniquity in the land and in the city.

The prophet makes the Babylonian captivity the main sin by which he took Judah and Jerusalem. The prophet does this for the comfort of the weak people.

The Lord has not forgotten you, but will punish this sin of the king. The Lord has not forgotten you, but will punish this sin of the king. You are the first whom the Lord will avenge; you should be sure that this kingdom will not last. This was unbelievable, as it is unbelievable today. The kingdom that was so flourishing was nothing, so quickly it perished. See the book of Daniel at the end [Cap. 12, 10.]; they did not believe what was prophesied, yet some believed. The prophet here emphatically calls Jerusalem "the city", as if only this One city was in the whole world, where the worship and the word of God was. So far he has spoken of the first sin, now the second follows.

V. 9 Woe to him who is stingy to the detriment of his house.

The first sin was the suppression of the word of GOD, which is the highest sin of all; the other is avarice, which made all the nations weak and sucked them dry. For the prophet indicates that the king and princes of the Chaldeans were exceedingly stingy, since they burdened the people with excessive tributes in order to fortify the cities in which they could remain secure against all enemies, but they did nothing. - "To the misfortune of his house," that is, this stinginess will finally be to the detriment of the house.

That he may lay his nest on high, that he may escape the accident.

You wanted to make this city so high that you would live exceedingly high and be safe against all nations, and for this you used unjust extortion. - "Accident." See how God looks at hearts. You build beautiful nests for yourself, that you may be safe. The tyrants do not trust anyone. Now they seek very safe oerters, that they may be safe against all accident. This did not take place 2c.

V. 10 But your counsel will be a disgrace to your house.

The counsel will turn against your head, against all the people and the princes of the Chaldeans. Since you have oppressed many nations, you have sinned with all your might (pec-.

¹⁾ Erlanger: 6aliAii1a (Lust. 6al. 30).

cator anima tua). 1) "The soul" denotes such a sense as when someone sins with all his heart, therefore because the soul is full of selfishness 2). Moses says of the king Pharaoh [2 Mos. 15, 9. Vulg.]: "I will draw out my sword, and my soul shall be satisfied", "I will cool my little mill". "All thy little weary [thou] hast cooled" in sinning. You have sinned from no other cause than pure wickedness. The following saying proves that this is the opinion.

V. 11. For even the stones in the wall will cry out.

The prophets "have just seen" the heart movements. Nothing is certain to a tyrant. A rustling leaf frightens them. He flees from "a crash" in the bedchamber. When we are alone in the sleeping chamber, when the buildings are lowered, there is a noise and a crash. When those who are careful hear the cracking of a beam, they are immediately frightened and think that there is a large number of enemies. And this happens because they have an evil conscience, because it occurs to them: this is brought about by the sweat of the poor. That which they did not want to glorify so many preachers before, causes a crash afterwards. We say: "The world is too narrow for him", since stones and walls seem to speak, since everything seems hostile. On the other hand: a field or a meadow laughs, it seems to address us with its loveliness, the beautifully embroidered curtains (aulaea) wish you happiness. These are personal poems. So here is a poetic speech that makes the stones and the beams talk, because they accuse your conscience that the wall was built with injustice.

And the bars on the locked will answer them.

Augustine calls the wood Suscudes, by which one rod is joined to another, that one rod is joined to another, that one rod is joined to another, that one rod is joined to another, that one rod is joined to another, that one rod is joined to another, and that one rod is joined to another.

- I) In the Erlanger is here still in the text: "German: du bist ein bub in der haut", in the Weimarschen it is missing. Perhaps it is only a marginal gloss.
- 2) Here the Erlanger; kRilistei, the Weimarsche offers: "?Ui1i8tu6i s?p'. .We have assumed IMilantinK.
- 3) So set by us. The Erlanger has: $\mbox{"knZit enim} \dots \mbox{the Weimar one:} \mbox{"kngit a kregen".}$

holds. That is, in your camp you will hear the crashing of the buildings, whether they be of wood or stone. And this will frighten you, you will think: This has been acquired unjustly. The third sin:

Woe to him who builds the city with blood!

That is, by murder. This is a still more terrible robbery, that he not only extorted taxes in a miserly way, but also "with blood", that is, that you killed many, made widows and orphans, and shed blood. The prophet speaks against the whole empire, that such people were in it, who accused the innocent, so that they could build beautiful palaces by robbing them of their possessions. This is what tyrants do everywhere, including ours, and they do not pay attention to how great a sin it is.

And wrecks the city with injustice.

Through unjust judgments, by which you have extorted many things.

V. 13. [Is it not so, that it shall come to pass from the LORD of hosts? That which the nations have wrought for thee must be burned with fire; and that which the people are weary of must be lost]. 4)

The Lord will repay you for this injustice you have done to other peoples and to your own. What? That your nations will labor in much [fire], in shame and famine. I believe that it will be the same as Jeremiah 5) [Cap.

- 4) Vulgate: Nnm^uiä non üuee 8unt u Domino oxoreitnum? Dukorukunt onim p'opnii in mnlto iM6, 6t Mnt68 in VN6NNM, 6t äoüeient. Our original is in such a state here, which looks like nothing less than an "edit" < Compare the note Col. 1551). The Erlangen offers: Nun 1u88uskuntj. äeüoient M6ÜU8 per 2c. The Weimar one: nun 1n88nkunt, üeüeienb me1iu8. Dro 2c. These words cannot be accommodated as they stand. Nonne iu88ndunt is not a keyword, and üeüoient is found in the Vulgate, so cannot be said to be the better reading. We put it to ourselves that nenne is the explanatory word to numHni.], and 1n88nünnt is an explanation of 12)P., or perhaps an improvement to Zeüeient. From the text we leave these words away, after we have given this explanation here.
- 5) Here the Erlanger again has Diero^n^mn] instead of Hi6r6^mia8l.

50, 32. and 51, 58.] says: I, the Lord, will set Babylon on fire, your nations will work, but in vain. One punishment is that the kingdom, set on fire, will perish; the other is that they will quench it in vain. All this is said for the comfort of the weak, that they may know that the Lord is with them and will deliver them from this kingdom.

∨. 14. for the earth will become full. 1)

A whimsical threat.

From the knowledge of the glory of the Lord.

You have a similar saying Isa. 11, 9: "For the land is full of the knowledge of the Lord." This is what Isaiah says about the time of Christ, that there will be such a rich knowledge that it seems to be more than a flood of sin. Wherever the gospel may be, the land of the knowledge of God will be full. Here he adds "the glory". And it seems that the prophet does not speak of the time of Christ, but of the destruction of Babylon, as also Gen. 14:21: "As I live, saith the Lord, so shall all the earth be filled with the glory of the Lord." This must be understood to mean that he will kill all who murmur, and that he will display his glory abundantly. Ex 9:16 says, "That my name may be proclaimed in all the earth." Just as after Pharaoh was slain God was glorified and exalted in the heart, so after Babylon is destroyed I will cause all nations to give me glory and say that it was by the hand of the Lord that it was destroyed.

The last sin:

V. 15: Woe to you who pour out your neighbor's drink and mix in your anger.

For he speaks of the king of the Babylonians.

And make drunk that you see his shame.

This is quite a poetic picture. The Jewish fables are nothing. Lyra says the

Babylonian king had made Hezekiah drunk. 2) The Jews have the gift of making their glory great more than the Greeks. The cup and the drink denote wrath and vengeance. [Likewise] fire, snow, hail in the Psalms. As if to say, "He will pour you out." Thou hast drunk the cup of the LORD to the bottom, says Isa. 51, 17. "Take this cup of wine full of wrath from my hand, and pour out of it to all the nations," [says the LORD to] Jeremiah, Cap. 25, 15. Therefore there "to drink" is nothing else than to suffer wrath; ["to pour" is] "to give a good distemper; I have earned that, doggedly." There they say, "He drinks it." Therefore, the prophet indicates the excessive severity and cruelty of this kingdom. Understand it from the general drinking of all nations, and from the particular one of the people of Judah. "Woe to you," that is, you have given him the cup of suffering. Christ also speaks in this way. So you mixed your wrath into this cup. I was only a little angry; those added more, as it says in Isaiah [Cap. 54, 7. 8. Zech. 1, 15. The king thought that God's chastening was a destruction. The prophet does not say: You have poured on your neighbor, but: Thou hast added thy fury (furorem, not fel [gall]). That is, you have done more than I commanded. I wanted all the nations to drink from the Babylonian cup, and so you made them drunk. You have not only poured, you have plagued, but you have made too much of it.

That you see his shame.

This likeness is taken from a drunkard who lies exposed to his shame. Thus thou hast made thy people drunk, that nothing of honor and goods is left. "Thou hast taken [it] away altogether." Thou hast made them full of shame, and without glory, that thou alone mightest be.

¹⁾ The following interpretation of v. 14. has been inserted by the Weimar edition into the preceding inset (but with square brackets).

According to the Latin: Lad^lonena ro^in in6kriÄ886 ^MeNiuna can be both the king of Babylon and Hezekiah the one who makes drunk. We have assumed the latter because it is called a nonsensical Jewish fable through which the Jews seek glory.

V. 16: You also drink so that you stagger. (et consopire).

I will comfort you who suffer from the king; "he will drink again". - Consopire. One does not see what [in Hebrew] has such a meaning. [It should read:] circumcidere. I will make thee drunk again, that thou shalt lie there uncovered, that all the Gentiles may circumcise thee, as they that shall be circumcised are uncovered.

[For you will be surrounded by the cup in the right hand of the LORD.]

"The cup in your right hand." I will not only pour the cup into you, but a great calamity will befall you, which will surround you. The cup is not just a man's cup, but God's cup, which you will not be able to resist.

[You must spit shamefully for your glory.]

I do not know what the word [, which in Latin is rendered by VOmitus, in Hebrew] means. [Therefore I follow the reading of the Latin interpreter,] 1) that it means a shameful spitting. Just as one who spits shows that he has taken too much, so you will show your misery by your exposure. 2) This is so that it may be seen that he is referring this to the land of Judah, to which the Babylonian 3) was exceedingly hostile because he hated the word of God.

V. 17 For the iniquity committed in Lebanon shall overtake thee.

Iniquitas Libani, the outrage, not that Lebanon committed, but that he suffered. That is, the wrong you committed against Lebanon will be amply repaid to you. The land of Judah is called by familiar names in distant places, as in Psalm [42:7], "In the land of Jordan and Hermonim," 2c. Thus here "the iniquity of Lebanon," that is, which thou didst commit in the land of Lebanon.

- 1) Supplemented by us according to the Altenburg manuscript.
- 2) Perhaps already here the 17th verse is to be put as a keyword.
- In our template (certainly wrong):
 whole prophecy goes against the Babylonians.

that is, which is around Lebanon. It is too forced to say that it was because of the altar that was made of the trees of Lebanon. Disturbance will come upon you who have disturbed everything. Hitherto he has prophesied what he will punish the Chaldeans for the sake of his people. Now follows a kind of mockery.

V. 18. What then will help the image that his Master has formed?

The last section of the second chapter is still left. Up to now we have heard the prophecy, which expresses threats against the kingdom of the Chaldeans, because of its various shameful deeds, by which it has deserved [punishment. At the end he adds a mockery in which he almost imitated Moses, Deut. 32, 37. where he enumerated the misfortunes that would befall the Jews 2c. "Where are now thy gods?" [v. 38. .ff "Let them arise and help you." After this example, the prophet mocks the king of the Chaldeans, as if to say, All these evils will come upon you. If then thou hast a God, call upon him; let him arise and protect thee, in whom thou shalt put thy trust.

And the cast image,

Which you have worked perfectly, let it help you.

The wrong picture.

The one who made it relies on it, that is, the king, the kingdom, the Chaldeans made themselves an idol in which they trusted. Now that the calamity is coming, they may trust. It is a mockery, "dumb idols." Thus the Jews used to mock the other nations, Ps. 115, 3. f.: 4) "Our God is in heaven", "the idols of the Gentiles" 2c.

V. 19 [Woe to him who says to the wood, Awake! and to the dumb stone, Arise].

"Woe," namely, to the king and the kingdom. "To the wood", to the God who is made of wood

4) In text: Malm. 113. In the Erlanger and in the Weimarsche in the margin: Ps. 114, 4.

is made. As the Jews say to their idol, Arise, you who sleep, so say also to him, and see if he arises. Your idol is a dumb stone. With force and emphasis it is spoken that he calls their God so. Here he makes a comparison. Call upon him to give counsel, that thou mayest escape and advise thy things. Behold that he is dumb wood. In trouble they will leave thee when they should help thee most.

[And is no breath in him.]

Omnis spiritus means according to the Hebrew: There is absolutely no breath in him, that is, there is no life in him at all, he is a dead stone.

V. 20. (But the Lord is in His holy temple?

But our Lord is in heaven, he dwells in his palace. He compares the true

God with the God of the king of the Chaldeans. He lives in such a way that the whole earth is forced to be silent before him, that is, it must fall silent before him, cease its boasting and put its finger on its mouth. Isaiah says (Cap. 41, 11, when the Lord speaks, they are silent. This short word comprehends the Old and the New Testament. This God is known before the preaching of the gospel. The face of the Lord ("before him" - a facie ejus) indicates his knowledge or future. Through the gospel the face of the Lord is revealed and known as he himself is present, and before this knowledge of the presence all the world will cast off pride; then all boasting of idols will cease. 1)

1) Instead of: tki 6688akuut seulptilia jaetautia in our original we have assumed: idi co88udit Voulptilium Metantia. The Hallic manuscript offers: 60ram eo 66886t ornuis aÜ6na ückuoia^

The fourth chapter. *)

Cap. 3:1 This is the prayer of the prophet Habakkuk for the innocent.

The prophet has suffered much here in this prayer (after his death he is made a martyr) by the interpreters, [namely by] the interpreters [of the text) in both languages, Hebrew and Greek. I will go about it [and do] as much as I am able. The title rather clearly testifies that it is a prayer, and not a song. Thus you have the prayer of Moses, where he does not sing, but calls and laments, confessing his misery. So here, where the prophet confesses and praises GOD, and asks for deliverance from captivity, Pro ignorantiis I take here in the same way as the 7th Psalm, v. 1. has it, "The innocence of David," that is, a guilt is laid upon me of which I (David) am not aware; where it is nothing else than innocentia. Thus Job says [Cap. 9, 21.]: "If I am pious, then my innocence may not be called innocent.

Soul not accept." 2) I thought to behave as if I did not know it 2c. that this was not there, that I was aware of it (conscientiam) 2c. So here: a prayer for the others who are innocently imprisoned (captis), that the Lord would lead them back. They must suffer the captivity, [it] "must hold out the guilty and the innocent," the godly and the godless. Isaiah also exclaims (Is. 64, 7.]: "No one rises to hold you." 3)

³⁾ Instead of iZuoruvit in our original, the Vulgate reads: iZuorudit. - In the next line of the Weimar edition, instead of cooüăootiam, read 60N8ci6ntiÄM, as Luther's own interpretation (ineouseieutiu) and the Hall manuscript testify. - In the line that follows, instead of uxtius, read: euptis according to the Hall manuscript.

³⁾ We do not want to leave it unmentioned that the Erlangen edition here (torri. XXVII, p. 147) brings only seven wrong readings in seven lines, namely: sio instead of si; köre instead of tuero; lAuoruvit instead of i*noradit; quaru instead of quasi; eonUckentiam instead of eonseivntiana; axtiu8 instead of 6ux>ti8; ulmo instead of iwmo.

S) In the original: Ke^uitrir Oaxut tertium.

V. 2. Lord, I have heard your rumor that I am terrified.

^.uckituin tuum, that is, your rumor, your word, and I am put in fear. He does what others are wont to do, as, in the Bible of Judges Cap. 5, 2. ff. in the Song of Deborah. First he presents the short epitome and then he digresses. He presents the general things that have been shown to the people, 1) and then other special things. Thus in the 18th Psalm, v.2: "I love you dearly, O Lord" 2c., so that he confirms the following. Thus in the Psalm [Ps. 68], "Let God arise, that His enemies may be scattered." So [he begins] here with the execution from Egypt. For this is the ordinance of all the prophets and of the [Hebrew] language, so to repeat all histories from of old. Thus, if one wants to praise a martyr, one must mention the suffering of Christ. Thus he praises the salvation from Egypt, how the enemy [was put to shame], 2) in a great digression and paints it, as it were, on a curtain. He enumerates various incidents and presents them in general. This means: I have heard your rumor of all the miracles and works that you have done from the beginning to this people, which you had led away captive. The spirit is terrified by the presence of the divine majesty, it is terrified at the proclamation of these things. But cold people think nothing at these things, feel nothing. - Illud must be eradicated. - It is a Hebrew way of speaking, like Ps. 1, 4: Like the chaff which the wind

[O Lord, you make your work come alive in the midst of the years, and let it be known in the midst of the years].

Notum facies, make it known. As if he wanted to say: Do what you are used to do 2c. Do it soon. Remember thy mercy in our highest tribulation. - "The middle of the years," within the years, that is, Thy work, which I now ask.

Do as you used to do before, within the years, do not postpone it. Thus Hezekiah says [Is. 38, 10. Vulg.]: "In the middle of my days [I must go to the gates of hell", and in the Psalm it says, Ps. 55, 24.:] 3) "The wicked will not bring their life to the half" (non dimidiabunt 2c. As if to say, I have barely begun to live. So we sing: 4) "In the midst of life we are embraced with death." Thus, in the midst of the years, God comes to the rescue when everything stands in despair 2c. "When the rope holds hardest, it breaks in two." This is how GOtt comes to the rescue in the tribulation. Thus it is said to Job [11, 17. Vulg.], "When thou shalt think thou art gone, 5) thou shalt arise as the morning star." Everywhere the help of God will come in the midst of temptation and affliction-[Vulg.] "Make your work alive." He uses glowing words; he means the Babylonian captivity: as thou hast always delivered us before, so make thy people stand and live. Show thyself in the midst of the years, since now thou seemest to be hidden. Within or between the years. "Dear, come, strike in the midst, break in two the years." Break off the long duration, cut away the delay, "come away, break off," and reveal yourself to be our God.

sWhen tribulation is there, remember mercy].

[Instead of: cum iratus fueris, misericordiae recordaberis in the Vulgate, I translate according to the Hebrew thus:] In perturbatione recorderis misericordiae. [This is spoken] not of the perturbation of God, by which He is perturbed, but by which we are perturbed. [The Hebrew word is also] in the fourth Psalm, "If ye be angry, sin not." So elsewhere [Gen. 45:24], "Quarrel not in the way." The Hebrew word denotes our restlessness and impatience. In the Psalm it says [Ps. 85, 9/: "Oh that I should hear that GOD the LORD speaketh," 2c., "that they might.

¹⁾ Instead of oxkisberMa] we have assumed sxtiibita with the Hall manuscript; likewise spooialia instead of 8p66i6 in the Erlanger, and spsoialius in the Weimarsche.

²⁾ Inserted by us to give meaning.

Here our template has no distinguishing mark, not even a comma.

⁴⁾ St. Louis Hymnal, No. 416.

⁵⁾ Instead of 86puituin in our original, the Vulgate will read coLsurnptum. This improvement has been made by the Erlanger.

Do not fall into folly," that is, so that they will not become impatient. He does not let them be tempted beyond their ability [1 Cor. 10:13]. When the temptation is "most fierce, he plumbs in, not letting 1) it last too long." This is the epitome and the object of what follows. Now he digresses according to the way 2c. The Holy Spirit teaches to pray like this by the example of the prophets.

V. 3. God came from the midday, and the Holy One from Mount Paran.

Now he puts forward the embroidered curtain: he represents person poems. The verba which [in the Vulgate] are in the future tense are to be taken as presentia. GOtt comes from the midday) "that is the GOtt" 2c., that is, from Egypt, near which is the mountain Paran, and KadesBarnea 2c. "Paran", beauty, is the name of the desert that is near the tribe of Judah, which is also called Kades Barnea.

glory the earth was full. 13)

Operit ser covered. The prophet paints, he does not merely narrate. Confessio (it should be called instead of Zloria. Thus it is said in the Psalm [Ps. 148, 13.], "His praise (confessio ejus) goes as far as heaven and earth." [His praise] covers [the heavens], not above but below, 4) that is, under the heavens the power and presence of GOD was praised. That is, everywhere under the heavens the praise of GOD was spread. "And of his praise the earth was full." He is talking about the exodus from Egypt. All people spoke of the power of God.

1) In the original: "let".

∨. 4. His brilliance was like light.

"Radiance," that is rays. It means the shining light or the rays. It means they will be spread far and wide, that s, its manifestation, the glorious manifestation of its presence spreads its goodness everywhere, that is, it will be spread under the sky.

Glances went from his hands (Cornua in manibus ejus).

Cornua stands for rays or shine, like the face of Moses, which 5) shone by means of the rays of his hand. That is, his virtues and miracles shone, and the same shines (COMUA), that is, rays, spread out under heaven and over the whole earth.

There secretly was his power.

"There", namely in this glory. That means: His power had its dwelling in Paran 2c. As if he wanted to say: He ITo His praise the heavens were full, and to His did not make this power known among other peoples, but there was his power 2c.

V. 5. Pestilence went before him.

Here is a new section, a new content, a new painting and field. Now follows what these miracles are, of which he has just said. He wants to show these rays, how the sky is covered, he says, of which things 2c. Which are the wonders will follow. He is detailed in the enumeration of the miraculous works until he comes to the Babylonian captivity. - "Before him went pestilence." Here we must place the beginning of the painting of this prophecy, in which he describes what rays he had wished to indicate, since he spoke [of them] above, namely, the exceedingly glorious works and wonders by which he wished to make a name for himself on earth. First: Before him went destruction, the pestilence. For he smote the Egyptians before the Hebrews went forth. This was the first plague with which he struck Egypt. He passes briefly from one work to another. Since he went out from the midday, death went before him, that is, first he struck the Egyptians.

5) Instead of Huig, we have assumed.

²⁾ Instead of alto in our original, the Vulgate reads unstro. This also has the Hallic manuscript.

³⁾ Vulgate: Operuit eoetos Atorin sjus, 6t tauäis "jus pl6nn 68t t6rra.

⁴⁾ Our template offers here: Op6rit in 8up6rüci6 Arnnn non 8up6rn6xa. We have not been able to find a suitable sense for these words, and therefore have substituted what Luther says in his own interpretation. See Col. 1499. If instead of Arann is put: t6rra6, the sense is the same. [His praise covers the surface of the earth, not what is stretched over it.

And plague (diabolus) went out wherever he stepped.

This belongs to the previous saying (Versum), it is a repetition of the previous sentence. And there went out an evil spirit, or rather pestilence, at his feet. For the word means pestilence, or a pestilential fever which suddenly kills. It is therefore a repetition, as it were, of the previous saying: And the fever went out at his feet, that is, when he went out, he killed all the firstborn of the Egyptians; in one night he killed them.

V. 6. He stood and measured the land.

Aspexit, that is, he looked. This happened when Pharaoh's army followed the children of Israel to the sea. There the angel stood in the fire, measuring (Ex. 14:19 ff.), and stood in the midst of the two nations, so that they could not come together all that night, that is, he separated one nation from the other at the Red Sea, because the angel stood between them. This miracle "he meant", that is, he separated one nation from another, one land from another.

He looked and cut down the heathen.

These are almost the words of Moses [2 Mos. 14, 24]: "When the morning awakening came, the Lord looked at the Egyptian army" 2c. This is God's way of fighting, that He fights by His sight alone. He does not have swords, although he uses thunder and lightning. Sometimes, however, this is his main work, that he takes the courage. Then all forces are gone, the fearful one flees. This is how God fights, even if they are equipped with armor. Thus Moses says that he fought: "The LORD looked upon the host of Egypt," that is, the Egyptians felt in their hearts the presence of GOD, therefore they said [2 Mos. 14, 25.], "Let us flee from Israel, 1) for the LORD fights for them." - "He cut in pieces," that is, he made them flee without order, abandoning their post.

1) In our template: ludere Israel instead of: luZiaraus Israeleru.

That the mountains of the world were shattered and the hills in the world had to bend down.

Here he spoke of figurative mountains and hills, which poetically denote the princes who are the mountains in the world. Thus Moses says in the fifth book [Cap. 33, 15.], and elsewhere, in the first book, Cap. 49, 26, "According to the desire of the sovereignty of the world." The kingdom of Israel shall flourish above all wishing, that is, as the hills of the world are wont to wish' that a kingdom might be full of wealth, power, and happiness, so shall the kingdom of Israel be.-"And stooped down." Not only are the princes struck down and crushed, but they also fled with their faces bowed down, "their heads bowed down." All this is described, as it were, in the manner of a painting, but accurately.

As he walked in the world.

[Instead of ab itineribus aeternitatis ejus in the Vulgate is to be translated according to the Hebrew:] From his walking in the world, [or,] since he walked in the world, for signifies both world and eternal. "The everlasting doors" it is said in the Psalm [Ps. 24, 7. in the Vulgate]. One must look at the circumstances; I take it here for world. Not with weapons has been fought here, but by the going of GOD, and I read: Since GOtt walked among them, as He was in the midst of them at the Exodus [from Egypt]. In the Psalm [Ps. 68, 25.] it says, "As you, my GOtt, walk among them." In the fifth book of Moses [Cap. 33, 27.] it is said. He has arms on top in the world, 2) that is, He consorts with men, and by no carnal power did He conquer the Egyptians, but "He walked in the world," and thereby the princes of the world are crushed and bowed down.

\lor . 7 I saw the huts of the Moors in trouble, and the tents of the Midianites in distress.

The Moors and the Midianites, peoples neighboring them, became agitated and trembled at the arrival of the Hebrews and the splendor of GOD. - "The tents." "With the

words one invokes the devil." 1) It is another work, another part of the painting. When they came out of the sea and sang to the Lord and made it known to the whole world, the Midianites and other peoples were troubled. At that time, as we read in the Song of Moses, they were hardened because of the great work, because the splendor of the divine work was shining. The Moors and the Midianites are neighboring peoples. They passed through the Midianites. The Arabs are adjacent to the Moors, they are a part of the Moors. On the western shore it [the Red Sea] has the Egyptian Arabs; between the Red Sea and Egypt are the Arabs 2c. He says of two peoples. XXX actually means "trouble" (dolorem). [Ps. 90, 10.:] "If it has been delicious, it has been toil and labor." I have often said [XXX and XXX is] "toil and labor." I read the text this way: I have seen the huts of the Moors in toil, that is, I have seen this country and the inhabitants of the Moor country in the common painting as afflicted people, in fear in their huts. These peoples are generally shepherds and country people, they live in huts, especially the Arabs. The Turks ridicule our nonsense of erecting such magnificent buildings. "Huts." as if we would not live here forever. This has the Scripture. Here the Scripture calls the dwellings "huts," as is said of Abraham [Gen. 12:8, 13:18, 18:1].

And the Midianite tents grieved.

XXXXX 2) is cortinae [curtains], that is, tents, because they were without wood and stones; "huts" were. The part stands for the whole, that is, tents made of curtains. We have heard that this was done in the histories of the Exodus of the children of Israel.

v. 8. Would you not be angry, O Lord, in the flood?

He describes the rays of divine light with dark words. This verse can

can be understood both in a negative and in an affirmative way. The prophet shows his heart movement in the painting of this work; at the passage through the Red Sea, he said, all the nations were dismayed, shattered and terrified. Here, he stands still in the movement of his heart and wonders. Both were the truth: If you take it in a negative way, he is talking about the grace that happened to the Hebrews in the Red Sea, through which he saved his people. If taken affirmatively, he speaks of the wrath and vengeance in which he drowned the Egyptians in the Red Sea. This way of speaking is mostly a negative one, as in the Psalm [Ps. 95, 11.]: "They shall not enter into my rest." [Ps. 89, 36.:] "I have sworn: I will not lie to David." "So stünd's fein" in a negative way, and the following 4) piece confirms [this view]. By negation he expresses affirmation. "Wouldn't you be angry?" Certainly you were angry, but at our enemies, for us; us you loved and saved, "is this anger?" Are the signs of wrath that he leads through the sea? so that by negation he expresses an affirmation the stronger. To whom the affirmation is better 2c. The opinion is therefore: Since he looked at all the peoples of the earth, "Behold" how angry he becomes with us? no, how fiercely he loves us, that he leads us through waters and the sea, saves us! He expresses the mercy of God through the negative question. As if he wanted to say: No, but the highest mercy he has shown us there. Why? "Because you rode on your horses," that is, with vour horses and chariots, that is, with your army you were there; moreover, it is seen that they also had external weapons, horses and chariots. Of all this that is touched is said to be of God. He speaks of the army. As he walked in the midst of them, so he also rode in chariots and rode on horses. So we read 4 Mos. 7, 3,

¹⁾ According to the Altenburg manuscript, these words are to be understood in this way: In the Latin translation these words are so dark that one would like to think it is a magic formula.

²⁾ In our template: RaZas.

³⁾ In our variant: duravit David; si Eutior. But Ps. 89, 36. will be meant, where the Vulgate reads: duravi, si David uaeutiar.

⁴⁾ Instead of our original, we have assumed sacinaus according to the Hall manuscript. Similarly, aouürmat instead of inürmat in the Erlanger and atürrnat in the Weimarschen. This is also the reason for our addition.

that the princes of the tribes offered six chariots, namely they used the chariots more than the horses; they had therefore chariots. He speaks here with words that are taken from warfare, as Moses also indicates [Ex 13:18] that the people of Israel were prepared. The prophet is in great emotion and comforts. Here you see the warfare, the horses, the chariots, where God is the leader. Therefore, there is salvation and victory. "I mean, be angry!"

V. 9. You drew out the bow.

This is another part of the painting. You see the part of the painting where Og, the king of Bashan, and the Amorite king is killed 2c. With short words the prophets speak great. Things. "The bow." This one expression refers to all warfare in general. The children of Ephraim alone wielded the bow (Ps. 77:9), and this denotes the whole armor and warfare, that is, they waged the wars, they were the wielders of the dominion, 1) the warfare was with that tribe. "At the time of the battle" [Ps. 78, 9.), that is, he did not believe GOtte, but trusted in his forces. This did GOtte against Sihon and Og, against whom he drew forth the bow, that is, his war service. Therefore, the LORD transferred dominion to Judah from Ephraim. In the blessing of Jacob it says [Gen. 49, 24.], "Yet his bow remains strong." He wants to say: the dominion of Ephraim has many enemies, but it will prevail. Here he indicates the whole war service, as in the first book of Moshi. Therefore, the simple meaning must remain, "bow," that is, warfare. This happened when the king Sihon was killed 2c. Then he carried out the war service of his people, and waged war through them 2c. And this he did, "as he had sworn to the tribes," as he had sworn to his people [Ex. 23, 22.]: "I will be the enemy of your 2) enemies." This he had often promised [Deut. 3, 2.]: I will give Og 3) into your hand, and you shall strike him, as [Sihon] the king of the Amorites.

- Instead of r[Mni in our template, from which we could not extract a suitable sense, we adopted rsAnum.
 - 2) Instead of nieis in our original, read tuis.
 - 3) In our template "Leo" instead of O.].

Sela.

"I don't know much about it", what it means. Alan has disputated about it from the beginning of the Church; still today one has nothing certain about it. The Septuagint translates it by diapsalma, that is, pause. I think that those have taken it more actually (I keep it 4) with these) who think that it is a kind of complement for a gap (hiatus); as the poets, because they make a verse, "put them in" or ot "in". This the right poets reprove, since thus alone the verse measure is filled, but the sense does not require it. So, I think, is "sela" with the Hebrews.

V. 9. 10. You divided the rivers into the land. The mountains saw you, and they were afraid.

He speaks of the division of the Jordan, that is, your work in dividing the Jordan. The prophet sees the Lord dividing the river, the Jordan. Here he describes the passage through the Jordan, which happened after the killing of these two kings. You know these personal poems. [Ps. 114, 4.:) "The mountains leaped like lambs." [Ps. 65, 13.:) "The hills are merry round about." He introduces it as if the mountains had heart movements like men, therefore because the mountain dwellers bore sorrow; or that the mountains leaped, bore sorrow, because the whole heart movement is sorrowful. 5) The mountains or the princes of the Cananites, or this mountainous land, that is, the people in this land, but I do not want to take away their opinion from arid ones. I would rather take it figuratively: that which contains [namely the mountains], for that which is contained therein [the mountain dwellers). Since GOD divided the waters 2c. The prophet speaks as men are wont to do. Behold, the LORD can divide rivers, break seas, "that is the" 2c. Such a great thing happened only once, and this great thing was seen by the mountains, that is, by the inhabitants of the mountains or by the peoples who inhabit the mountains; they "were afraid. This allpressure is very frequent: "take care of, ses) will him

- 4) Instead of statio" in the Weimar one, we have assumed ssntio according to the Altenburg manuscript.
 - 5) The preceding is obviously incomplete.
 - 6) Instead of "they" in our template, we put "themselves".

bang and is sorry for him", in Hebrew: Suffering birth pains. They were in anguish of conscience because the LORD broke through the rivers, because [the people] could pass through the waters. Who will be able to argue against those who have the sea and the waters as a way, the rivers passable? The river Jordan ran, but the upper part stood like a wall, the lower part flowed into the dead sea. This is quite a real poem. Now he summarizes it in a summa:

The depth let itself be heard, the height lifted the hands.

By what? Partly by bearing sorrow or weeping for the people in the land, partly by sharing in the joy for the Hebrews. 2) Abyssus et altitudo, that is, both the depth and the height take part in them]. The hands tend to be lifted up by both sorrowful and joyful people.

V. 11. Sun and moon stood still.

He summarizes two works. Famous is the one that happened after the crossing of the Jordan, when Joshua fought against the king of Zebus 3) and commanded the sun to stand still. This history is in Joshua [Cap. 10, 12. f.]. It stood still in the time of Joshua.

Your arrows passed with brilliance.

This is the other story. When Joshua had defeated five or three (SiC!) kings at Makkedah, some fled into a cave. As they fled, the Lord sent hail and thunderstorms from heaven. He hurled lightnings which killed kings and people. Elsewhere the Scripture calls lightnings "arrows" [Ps. 144, 6.]: "Let them flash and scatter them", because the lightnings are God's arrows. Your arrows went shining, or they go. That is, your lightnings run with

great splendor. "Your spears with glances of lightning." Read the history in the book of Joshua, chapters 10 and 11.

V. 12. You trampled the land in anger.

[According to the Hebrew it says:] In displeasure you walk in the land, in anger you thresh the Gentiles, namely Canaan. He comprehendeth all the nations of Canaan. Since Joshua had killed the five kings. Now follows the last king, Jabin [Jos. 11, 11, who wanted to devour Israel. He describes this battle here. Behold how he walks in a great majesty of wrath in the land where Joshua and the judges are army commanders. "You crush," for in this last battle many have been slain. So far you have seen all the histories that happened in the exodus of Israel until they came to a peaceful dominion in the land of Canaan. Then the land was quiet and was divided to the twelve tribes. Now follows what works the Lord did while the kingdom was quiet.

V. 13 You went out to help your people, to help your anointed.

"Thou wentest forth," that is, out of the land, with thy people and thine anointed, that is, the king that was set up against the hostile nations, that thou mightest bring victory to thine own. Here he has taken before him the histories that happened under the kings, especially under David and Saul. He speaks of the wars that were waged under the kings of Judah and Israel. "The anointed," that is the anointed, the singular for the plural, that is, the kings. It describes the glorious victories given to them under the kings, the wars they waged going out of the land. First the ones they fought going in, now the ones they fought going out of their tents. You see that the Philistines were defeated under Saul, and other kings, namely those of Syria, the Amorites under David. "There is David, there is Saul painted." At that time the LORD gave victory to Saul, who was godless, for the sake of the people; everywhere he saw. The prophet had this passage in mind.

¹⁾ In the original: rnnrs ruNrnm.

²⁾ Here, the present text is quite badly in order for us; we have corrected and supplemented it according to the Altenburg and Hall manuscripts, and instead of snplinais read: sndHirüu.

³⁾ In our original: oontru Hesekos. Instead of Hesedos (maybe: Hievus?) either 4edus or Hierosot^rnarurn is to be read.

You crush the head in the house of the wicked.

Percussisti caput, that is, you smite the head. This is to be understood either of Assyria destroyed), or he has put "head" for heads, and is speaking of the neighboring kings destroyed. This seems to call for the distinction in Hebrew that is now had, but I would prefer to understand it of the Assyrian. The Hebrew text generally connects this piece with the preceding; I would like to connect it with the following, but I dare not. Both views can exist, that he here, after the victory is given among the kings, to speak at the beginning of the attack and the disturbance against the king of the Chaldeans. The other view is that he speaks of the neighboring kings who were destroyed, of the Moabites, the Ammonites, the kings of Syria. "Thou destroyest," [thou] namely, the kings of Judah and Israel. This sense would exist according to the distinction in the Hebrew. Gladly I would like it to be understood by the king of Assyria: "You break the head" 2c.

Up to the neck.

This is a harsh image, but powerful and significant. 2) Habakkuk sums up a double image that is not repeated together like this elsewhere. One is of the princes, that they are mountains and foundations; the other, that they are the heads. The common people are the body. That is, the whole kingdom of the adversaries you have taken away, so that the house remains without foundation, and the body a trunk without a head. - "To strip away" means to destroy the whole building so that the kingdom is open; it means that the kingdom is laid waste. To take away the head and leave the body as a trunk is to leave the people without a head. It is a, picture that the prophet himself devised. The "uncovering" is often used of the balding of the head and of the captivity of the body.

enemy, where it denotes the taking away of the kingdom and the priesthood. So Moses says in his song Deut. 32, 42 ["over the uncovered head of the enemy"], that means to take away the head, that the body remains, that means: The head will be taken away from you, and the common people will remain scattered. The Jews are like an unsteady and scattered body. This is said either of the king of the Assyrians, whose kingdom was destroyed, or the singular is set for the plural: that the kings of Judah and Israel have broken in pieces many heads, that is, many kings, and taken away their kingdoms.

V. 14: You wanted to curse the scepter of the head with its spots. 3)

"His scepters," that is, of the Assyrian kingdom, with the head of its warriors, that is, with the Babylonian kingdom. This the Hebrews distinguish from the preceding. But here stands the relative which cannot be separated from the preceding, as if here something new begins. Nevertheless ejus follows. This he has now actually seen against the king of the Asfyrians. This is a part of the rays of the divine light, to have destroyed so many nations and kings. And he summarizes with the kingdom [of the Assyrians that of the Babylonians^, 1) "With the head of its spots." This is said of the land of the Chaldeans, to whom the kingdom of the Assyrians had already passed. The prophet wants to say: This kingdom of the Chaldeans is not yet destroyed, like the other kings. Here it is still a threat, because he prays for the redemption of the people and for the destruction of the king of the Chaldeans. The kingdom has come to be under the curse. "You have cursed" by threatening [his scepter] through the prophets, which is a part of the empire of the Assyrians, that is Babylon. This is what he prophesies after praying, because he is sure that he will be answered, for the curses that Jeremiah has put together-

²⁾ Here we have left the two words: "yuiäarn est:" untranslated.

³⁾ Vulgate: Muleäixisti sesptris sfus, onxiti dsllatornrn 6M8.

⁴⁾ Set by us instead of: yto.

[Jer. 25:12, 27, 7, 50, 2, 18] will come upon the same. So far we have conquered many, but the Assyrians and the Chaldeans will come against us with such a great impetuosity to scatter us as other kings have not been able to do.

Which come like a weather.

It is [in Hebrew] only One expression: to storm a storm, as: they will scatter you to scattering. He wants to say this: The kings have suffered many things, and we have cast down many; but such a man they have not known as you are, King of the Chaldeans, who have come with a weather, and they have been scattered as it were by a storm. About this also thou mockest us.

And rejoice as if they eat the wretched hidden.

That is, unpunished and free, and in secret, since no judge can see it, the Chaldeans have acted against us. That is, because of this victory you are so hopeful that you mock us miserable people, as if someone a poor 2c. As a robber kills in secret, no one sees it, so you mock us, as if there were no God to see it, and your wickedness would go unpunished.

V. 15. Your horses walk in the sea, in the mud of great waters. 1)

[Instead of Viam fecisti is to be read thus:] Thou hast trodden down or gone along in the sea. "Do it" comparatively. 2) Above [v. 8.] he said, "Thou rodeest on thy steeds." Here was the war service of the people of GOD; he rode on his steeds. Now the opposite is true: our war service is trodden down, for we are oppressed and in the midst of tribulations. Before, in the Red Sea, you were our helper, now you rely on us and trample us, O Lord, by your horses, by the Chaldeans. Similarly in the Psalm "God, help me" 2c. [Ps. 69]. Here it says: Our warfare, our horsemen are in the mud, they are nothing. In the

69th Psalm, v. 3, it says: "I am in the deep waters." It is the same saying, "I sink in the mud." [I have often said] that water denotes an exceeding great tribulation. So here: We who were formerly victorious are now walking in the midst of the water, that is, the Chaldeans are treading us down.

V. 16: Because I hear these things.

Namely, the victory of the Chaldeans, the sorrow of ours, so I have borne sorrow. He begins to rejoice, so he tells what had happened since they were scattered. Our warfare was nothing. When I heard these things, my belly was grieved, and when I heard the cry of those who trample you, this cry made me sad, so that my lips trembled 2c.

Pus goes into my bones.

Also an image and a manner of speaking peculiar to this prophet; otherwise one does not read it. As rotten flesh is worthless, so my bones were consumed by rottenness, as it were, from the clamor I heard when I heard what I did not want.

I am grieved with myself.

So I read [instead of Subter me.], that is, in me or with me alone I was in disquiet, "I was fretting about it," because there was no one to hear and comfort me.

O that I might rest in the time of trouble, when we go up to the people who dispute with us.

That denied us, that waged war against us. He wants to say, since our people went up, carried away into Babylonian captivity, Qui latrocinati sunt, that is, who robbed us. That is, I would rather have rested, since the Chaldeans ruled and oppressed us, since we were forced to go up to the enemies in captivity. They fought against us, or they led us into captivity. I was grieved because I would have preferred to rest, to have peace [for me and the people at the time when they were led away. Our sins lead us along like a leaf, says Isaiah [Cap. 64, 6.]. Now, by God's grace, peace has already returned, since you are defeated.

¹⁾ Vulgate: Viana ksoisti in mari synis t
nis, in Into u H
naruin r
nnltarnm. $\mbox{\ \ }$

 ²⁾ This will be a word addressed to the reader: Take is comparatively.

V. 17. For the fig tree will not green.

For the fig tree did not green, did not blossom. This is how I read it in the past tense, imperfect tense or present tense. But everything is desolate, because that people has made everything a wasteland.

The work on the oil tree is missing.

The work of the oil tree, that is, the fruit. The oil tree had been worked, but it gave no fruit, so it deceived. Why? This was done by the Chaldeans.

Sheep are torn from the hurdles.

Everything they robbed. It is a description of what he saw and heard, whereby he was grieved. But thou hast cursed [v. 14.] the scepter of him that hath done these things unto us. 1) He concludes: For he will save me and bring me back to Jerusalem.

V. 18. But I will rejoice in the Lord.

Since GOD has begun to curse you, O King of the Chaldeans, I praise Him because you are defeated by the Medes and Persians 2c. For it will come to pass that he will deliver me again from your hand. In Psalm ^Ps. 42, 6. 12/ it says: "What do you grieve, my soul." Redemption is imminent. When it happens, there will be praise and thanksgiving for the fulfillment of the promise.

V. 19. 2) For the Lord LORD is my strength, and will make my feet like hinds' feet.

"strength" or fortune. - This is certainly taken from the 18th Psalm, 3) v. 34. He

He gives me prosperity in the ministry of the word, in the kingdom of Christ; our cause will run like a deer.

And will guide me on high.

He remains in the image of the deer. That is, the kingdom of Christ, which we hope will be established. He wants to indicate that the captive people will be brought back for the sake of Christ's kingdom, that is, we will return; our cause will run and prosper in Christ's kingdom, for whose sake we will be brought back, and everything will be very good. I will not io in the water as before.

That I sing on my strings.

Instead of ad Victoriam I read: On my strings. You often have this word in the titles of the Psalms. "means" victory song, triumph song. "I will shout over." I, who have lately been oppressed, will ride high after I am brought back from captivity, that is, I will come again to glory with songs of victory, that is, with high songs of triumph. In musicis meis, that is, on my musical instruments. We translated it, "to sing on high," which is such a psalm that must be sung in a high voice, which we call the discant. That is, it will happen that I will sing to GOtte of victory and triumph because of the return from captivity, and afterwards also because of the kingdom of Christ and the spread of the Gospel. He will lead me out; I will still sing on high with high songs on my musical instruments. This is a short summary of his whole prophecy. In German: "Well, I must suffer now", when I will be led back, "we want to be happy, that [it] resounds in the sky". This is generally understood to have happened since the Gospel was revealed.

Instead of keoisti in our template we have assumed keeit, and ejus added after seextrib.

²⁾ The verse number "19." is missing in the Weimar edition. Here, no keyword is set, and the following is attached to v. 18 without a distinction.

In our template: ex xsalmo 22.

Interpretation of the prophet Zephaniah.

1. interpretation on the prophet Zephaniah,

according to the Altenburg manuscript. *)

From lectures which began on August 13 and ended before September 10, 1525. First printed in 1552, then according to the manuscript in 1886.

Translated from Latin.

Preface to Zephaniah and content of the same.

But here is

1) TheWvrte: "like - prophets" are missing in the Wittenberg.

This prophet is easy and clear, since he himself indicates A very great faith is needed to grasp these inconsistent the cause and the time of his prophecy. Among the minor sayings of the prophets, who believed that this people prophets, he prophesies most clearly about the kingdom should be made glorious and preserved, who were led of Christ and does so abundantly and with bright and away captive from their land to Babylon, who lost their many words. As with all the prophets, his purpose is 1) homeland, the temple and all worship, where everyone that the kingdom of Judah should be destroyed by the despaired. For who could believe in salvation in captivity? Chaldeans, that those who were still in the tribe of Judah 2c. And with this prophet is completely involved, who should be led away into captivity, and that a little bit of prophesied before the time of the Babylonian captivity, Judah should nevertheless be revived and preserved for which is indicated by the title of the prophecy itself, since the sake of Christ and his exceedingly glorious kingdom, he says that he prophesied in the time of Josiah, the son which should be born out of Judah; and in Judah his of Amon, king of Judah. For under Zedekiah, who was kingdom should take its beginning, as the promises say. appointed in the place of the sons of Josiah, all the people were carried away to Babylon.

^{*}Exactly the same is to be said about this writing, what has already been said about the first interpretation of the prophet Nahum, therefore we refer, in order to avoid unnecessary repetitions, to what we have expressed in the first note there. The title of the Altenburg manuscript has the time determination VI.V.XXV. XIII. The time of the completion of the lectures on Zephaniah arises from the fact that Luther on Monday

September II, the Haggai began. First our writing is printed in the Latin Wittenberg edition, tom. IV (1552), Iol. 647. It is not found in the Jena edition. According to the Altenburg manuscript, which with the exception of a few variants agrees verbatim with the text of the Wittenberg edition, it is first printed in the Erlangen edition, exe.]. opp., torn. XXVII, p. 285, and subsequently in the Weimar edition, vol. XIII, p. 480. The Wittenberg interpretation was translated into German by A. Stephan Agricola. This translation is found in the collections: in the Wittenberg (1556), vol. VIII, p. 541; in the Altenburg, vol. VII, p. 676; in the Leipzig, vol. VIII, p. 497 and in Walch, vol. VI, 3216. We have retranslated according to the Weimar edition and give the more significant deviations of the Wittenberg edition in the notes.

[The first chapter.]

V. 1. This is the word of the Lord that came to Zephaniah 2c.

I do not care about the question of Jerome, since he does not only dwell here but also elsewhere with many words, namely whether all those whom he lists here as forefathers were prophets. And the Hebrews have had strange dreams about such things, as their superstition is great. I admit that they belonged to the prophetic state. For there were three classes among the Jewish people (which we have noted above in one place [Amos 1:1]). The first class was that of the prophets, the second of the priests, the third of the wise men. Jeremiah summed them all up [Cap. 18, 18.] For the prophets had their order or pens, in which came together those 1) who learned from the prophets. Not as if they all had the spirit of God, but because they heard the prophets and followed them. These the history of the kings calls "children of the prophets" [2 Kings 4:1]. 2)

V. 2. 3. I will take everything out of the land.

Namely from Judea. He speaks with clear words about the Babylonian captivity. But it is strange that he says [v. 3.] that he will also gather or snatch away the cattle, the birds, and the fish. But this is how he speaks in the figure of synecdoche^, as when he says that all the Jews were carried away to Babylon, while yet the poor remained in the land, as history says. But since the greatest part was carried away, therefore he says that all were carried away. So he also says here that after the people are taken away and the cities in the land are burned, the birds and the fish are also taken away. That is, there will not be such a great benefit of the fish and the birds.

"1) Handwriting: 6onv6n6rant. The Wittenberg better: "onv5niskAQt. 2 > ..These - prophets" is missing in the Wittenberg.

since they, namely the people, are taken away, who either sell or buy them. Therefore he speaks of a well-ordered kingdom, in which there is a quantity of animals and where they are used. This quantity and use ceases when the inhabitants of the land are taken away. For even the Hebrew verb [XXX] does not actually mean to gather, that is, "to gather together," but as the Germans say, "to snatch away. Thus it is written in the 28th 3) Psalm, v. 3: God, "do not drag me among the wicked".

Together with the aergernissen and the godless ones.

The translation of Jerome does not please me as much as that of the seventy interpreters who have translated in this way: And the offences with the ungodly, so that the opinion is: So I will once put an end to all offences, that is, to the idolatry and the ungodly services, with which they have turned away the people from me, who should serve me.

Yes, I will purge the people from the land.

Namely from Judah. Thus, right at the beginning of the prophecy, he described the whole Babylonian captivity in a summa with tremendous words full of threats.

V. 4. I will stretch out my hand over Judah 2c.

Now he declares and describes the aversions of which he says that he will take them away from the land. And it is the summa of the opinion, as if he wanted to say: I will call the king of Babylon here, through whom I will exercise my hand, my power and my wrath and show it against Judah.

So I want to spread the rest of Baal.

This is the one part of the astonishment. Under King Josiah, the worship prescribed by the law was not violated.

3) In the Weimarschen: "P8nlm. 25".

the teaching of the law was pure, as this king was exceedingly devoted to godliness, as the books of the kings testify, but nevertheless he could by no means achieve that he completely eliminated the godless Baal service. Always remained with some godless people the desire for godlessness and idolatry. And so the godly king made it so that idolatry did not prevail, but some remnants always remained. Nor can we hope to eradicate all ungodliness so completely that all men would be pious. For if this could have been done, it would certainly have been done by this king, who was most zealous about the law and the worship of God. Therefore, at that time, the best and largest part of the people followed the law, worshipping God with the worship prescribed in the law, while many others, who were godless, remained in their idolatry. In this way Balaam speaks in the fourth book of Moses. 1) when he praises the godliness and the right worship in the people of Israel, 4 Mos. 23, 21. [Vulg.]: "There is no idol seen in Jacob and no graven image in Israel." But Stephen, on the other hand, in Acts Cap. 7, 42. f., accuses all the fathers of the Jews who passed through the wilderness of ungodliness and idolatry, saying, "Did you of the house of Israel ever offer me sacrifices and cattle during the forty years in the wilderness? And ye took the tabernacle of Moloch, and the star of your god Remphan" 2c. But this is so to unite with each other. The scripture is used to speak in the figure of the synecdoche, that it takes a part for the whole, the whole for a part, as I also said shortly before. And this is called "one (unum) key" to understand the scripture.

In addition, the name of the camarim (aedituorum) and priests from that place.

That means that also the name of the Camarim should not be there anymore. Because "to take away the name" means to make it unknown and unglorious. So it is also written here and there in the Psalm [Ps. 9, 6. f. 34, 17.]: I will make their

1) In the manuscript: iü Nurrwris; Wittenberger: in

Take away name under heaven 2c. Thus, nowadays, after the Gospel has been revealed by God's grace, the name of the Pope has perished, that is, it is not held in honor, it is no longer famous. By the way, the same word that our Latin interpreter translated by aeditul is also in the books of Kings [2 Kings 23:5]. But they were a peculiar kind of people, well practiced in this ungodly and idolatrous worship, for they have their name from fervent and violent devotion. That is why the prophet says here explicitly: "The names of the Camarim", as if he wanted to say: They were more famous among the people than all other priests, they were more respected, and gave the people the opinion that they were the most zealous in religion and worship before all others. I believe that they were just the kind of people who are nowadays monks who call themselves friars of the observance. Therefore, these godless people were still left under the very godly king Josiah. It is impossible for us to sweep out all ungodly beings and leaven, but we have to make sure that the kingdom of sin does not take place in us, that we do not make our members servants of sin, as the apostle says [Rom. 6:12 ff]. For this we need the constant use of the word, that we always stop, urge, rebuke and punish, so that the kingdom of sin does not overcome 2c.

V. 5 And they that worship from the housetops of heaven's host.

This is another trouble, which the prophet Jeremiah often and much reproaches. For he often remembers the queen of heaven [Jer. 7, 18. 44, 17. ff.]. But they worshipped the moon and the stars of heaven, which Moses had forbidden in the fifth book [Cap. 17, 3. 4, 19.] by a clear law. Therefore, this had been an ancient worship and a godless worship, since they had taken the beginning of it from the ancestors who had lived in Moses' time. But for this godlessness they put on this appearance of godliness, namely that they "worshipped" the presence of God, which was never to be found in

The people of the world have never seen any creature more clearly than in the sun, the moon and the stars. Then the foolish multitude worshipped not only God under the sun or in the sun, but also the sun and the moon themselves, as no doubt many of our people, who were so fond of idolatry, also worshipped the wooden images of the saints. "On the roofs," that is, in a higher place, in the open air. For they had flat roofs on which they also ate and walked.

Those who worship it, yet swear by the Lord, and at the same time by Malchom.

Some think that Malchom is the idol of the children of Ammon, others want that the king is meant by it, because that is what the Hebrew word means. But how it is to be translated here, I am not sure; but both readings can take place. To swear by the Lord is godly and holy, just as to worship the Lord, but the Lord does not want us to swear by anyone other than Him alone, to worship anyone other than Him alone. He cannot suffer us to limp on either side, as the Scripture says [1 Kings 18:21]. For clearly He says in the law [Deut. 6, 13.], "Thou shalt worship GOD thy LORD, and serve Him alone." And this limping is here punished by the prophet. But we serve God no less when we obey the authorities according to the will of God, since this pleases Him, as Paul says in the Letter to the Romans [Cap. 13, 5.]: "Not only for the sake of punishment, but also for the sake of conscience." And Solomon 1) says [Proverbs 24:21]: Honor the king. But the Jews swore by Malchom or by the king, that is, they put their trust in the king, which we alone should do against God. For in this they were punished by the LORD, because they had chosen a king against the LORD, that they put their trust in the king, that they would be safer under the king's help and protection than under the protection of the LORD. They did not entrust themselves to God alone, but put their trust in the king, just as the other Gentiles did, as

1) In the Wittenberg: Peter (Cap. 2, 17.).

Scripture 1 Sam. 8, 20. clearly testifies: "That we also be like all other nations, that our king judge us and go out before us when we wage our wars" 2c. So the prophet says also here that they have attached to the king the honor of swearing, which is due to God alone. But here occasion is given for many questions, since we often read in Scripture that even the saints swore by the life of kings, as [1 Sam. 17, 55.], "As thy soul liveth," 2c., and the? Apostle Paul swears [1 Cor. 15, 31.], "By our glory," he says, "which I have in JEsu Christ our Lord, I die daily," 2c., while yet one should swear by GOD alone and serve Him alone. Time does not permit to treat this in detail now, it is also not necessary to repeat this in many words, since I have explained this in my notes on the fifth book of Moses 2) guite abundantly. Although the honor and service or servitude is due to God alone, we must still submit to the brothers through love, so that one may precede the other with reverence, as Paul says in the letter to the Romans [Cap. 12, 10.]. But nevertheless this servitude is transformed into a service of God, namely because for the sake of God one submits to the other in this way through love. The difference that separates the service of the godly and the godless is in the heart, not in external things. Therefore the Jews, whom the prophet here accuses of ungodliness, sinned, because they swore by the oath without faith. For with the same oath the godly swears as the godless, but the latter swears with an unbelieving heart, namely, by not giving glory to God or standing in fear of him, but the latter swears with a believing heart. Thus a godly man uses gold, but he does not put his trust in it, as the godless do in creatures and the abundance of goods, but recognizes it as a creature of God, to whom he attributes everything as received from him. But whoever does not like this conception of the king, may accept the other one of the idol.

V. 6: And they that fall away from the Lord, and ask nothing of the Lord, and esteem him not.

The word, which I translate here by "respect", 1) is also in the 14th Psalm, v. 2: "He who asks after God" 2c. Therefore the opinion is: I will also gather and destroy all the rest of the ungodly, who do not follow the Lord, do not keep the law of the Lord, and do not inquire after the Lord, who do not make an effort to hear the word of the Lord, and after they have heard it, recognize their ungodliness and repent. Such people are those, 2) who in the parable in the Gospel say [Luc. 14, 19.]: "I have bought five yoke of oxen, I have taken a wife, therefore I cannot come" 2c. Namely, because they are immersed in the lusts and cares of this life and have given themselves over to them, they do not care about godliness.

V. 7. Be still before the Lord GOD.

This is an exhortation, as if to say: Since the Lord will take you all away like this, be quiet, give place to the sermon and the punishment, listen to the word, do not contradict 2c.

For the LORD has prepared a sacrifice.

The prophet plays with images, as the prophets are wont to do, as if he wanted to say: "It is a matter of slaughter. The Lord will slaughter a sacrifice for himself, 3) namely you, the wicked.

And invited his guests to it (Et sanctificavit vocatos suos).

That is, he will prepare the Chaldeans, who will be ready to devour this sacrifice, who will destroy and disturb you. For these the Lord has invited as guests to this his banquet. Thus the prophet alludes to the use in sacrifice: when the sacrificial animals were slaughtered, then those who were to eat of the sacrifice were purified or expiated. Thus says

Here he does the same, by which he indicates the captivity and destruction of the people, namely that the Chaldeans were invited by the Lord as guests, who should eat this his sacrifice. And so he mocks their ungodly sacrifices and offerings, and the outward purifications with which they purified themselves when they sacrificed, while meanwhile the heart was unbelieving and idolatrous 2c.

V. 8. and on the day of the Lord's sacrifice I will visit 2c.

The prophet continues his threat as he began. But then we will recognize the intention and the opinion of the prophet all the more easily if we consider, on the one hand, the fervor and zeal of the prophet, and on the other hand, the obduracy and stubbornness of the princes, the priests and false prophets, and the godless people, against whom the prophet thus flares up, threatening them with approaching calamity and the wrath of the Lord. For this is the manner of the word, that it contends against the mighty, the wise, and the holy. For this is a continual strife, as all Scripture indicates. So we see the same thing in this passage. The prophet had stiff-necked listeners who, filled with false delusion, ridiculed the prophet; false teachers who turned the people away from the right word of God, who taught the opposite and persuaded the rulers otherwise: it would not happen that the Lord would destroy his people, his city and his temple, of which he had promised that he would be present in it. Nor would the king, appointed by God, perish, as the prophet threatens here, saying, "And the king's children." No one expected that this would ever happen, for this kingdom had been established and confirmed by GOD through His Word. Then they had the very clear promises that had happened to David [1 Kings 8:25] that he would not lack a son from his loins to sit on his throne 2c. Against these exceedingly clear promises Zephaniah prophesies here. Therefore the prophecy seemed to them impossible and lying. Because they cried out against the prophets, as it is

¹⁾ The preceding words are missing in the Wittenberg.

²⁾ In the Weimarschen: pjj, c^ui. But pii is neither in the Erlanger nor in the Wittenberger, so we have omitted it.

³⁾ The following words are missing in the Wittenberg.

Jeremiah [Cap. 7, 4J] says: "Here is the temple of the LORD, here is the temple of the LORD" 2c. Jerusalem, Jerusalem, God's people! and such other words. But these are the miraculous works of God, as we have said above several times in the other prophets, that He deposes the kings whom He has appointed, that He causes them to be carried away captive, as Jechaniah son of Josiah was carried away to Babylon, and yet He has miraculously preserved the kingdom and the kings. as He had promised to preserve the same. For even though Jechaniah was carried away captive to Babylon, even though he was thrown into prison, nevertheless, after Nebuchadnezzar died, he was exalted above the kings of Babylon, 2c. as sacred history says. Namely, God was able to preserve the king in his own way, even in the midst of enemies, in the midst of despair, when nothing else was in sight but that the kingdom would fall and the king would perish. But because this seemed impossible to reason and to the godless Jews, they easily accused all the prophets of lying.

Who wear a foreign dress.

Here the interpreters agonize in many ways. Some think that the prophet is here punishing the imitation of the idolatrous worship of the pagans, and that the priests were also dressed in clothes similar to those of the pagan priests. But since this does not fit in with what has gone before, nor with what follows, what is the use of tearing the prophet's opinion so miserably to pieces? It is clear that he is talking about the princes and the king's children. Therefore, I believe that the prophet is also speaking here of the king's nobles or powerful men, who have imitated foreign customs, the dress and habits of foreign peoples who were situated all around, and have abandoned the paternal customs, habits and dress, as nowadays the Germans in general are the apes of all nations, since they dress after the manner of all nations, soon after that of France, soon after that of Spain. 2c, which is the sign of a great frivolity and a fickle mind, as it is among the French, and among the Germans

who follow the French in this. The poet Ennius was quite right:

Moribus antiquis res stat Romana virisque [By the ancient customs and the ancient men the Roman being endures].

V. 9. Also at the same time I will afflict those who leap over the threshold (qui arroganter ingreditur super limen).

The Latin interpreter did not translate clumsily, because he had the sense in mind, not the words. For so it is written in the Hebrew: He who leaps over the threshold at that time. The same word is also in the Song of Songs [Cap. 2, 8.], "My friend leapeth upon the mountains, and leapeth upon the hills." Here again the interpreters seek out something different. For they interpret this passage of the priests of Dagon, who did not step upon the threshold of the temple of Dagon after their idol Dagon was mutilated, as 1 Sam. 5, 4. f. is written. But as I said above. I do not have the way to tear the prophets apart, as those do, who look for new opinions almost at every single sentence; and with them everything hangs guite inconsistently on each other. But my opinion is this: As shortly before he had punished the godless princes and threatened them with imprisonment, likewise the king's children, so here he attacks the flatterers and servants of the princes who agree with and flatter their lords who act godlessly. For quite inconsistently the Latin interpreter has translated it [qui complent domum Domini Dei sui iniquitate et dolo₁. while according to the Hebrew it is thus: "Who fill their lords' house with robbery and deceit." But he calls them knights, that is, all too sure and brazen people, since they rely on their lords, whom they try to please by cheating the subjects with false measure and false goods, likewise unjustly and with obvious violence oppress others, if only their lords become rich: as today everywhere in all territories of princes and in all courts are the bailiffs and stewards, to whom the highest power is given. For they rage more and exercise greater violence by extorting and oppressing their subjects than

the princes themselves. These are nothing else than a ruin of the whole world, even under good princes, as they were also here under the very good king [Josiah] 1). The whole world is full of such examples; we need only look at all the courts of all princes.

He says that they "jump over the threshold", that is, they are servants, not heirs. They serve only with going out and coming in, as those who serve today in the family, will be expelled again tomorrow. Namely, this is what God intended when He commanded that the servant's ear be pierced with an awl, Deut. 15:17.

V. 10: In that day, saith the LORD, there shall be a loud cry from the fish gate.

How Jerusalem was situated, see in Nehemiah and Ezra. Nehemiah described this very carefully. It had two hills: a higher one, called Zion, on which was the castle of David; a lower one, on which was Mount Moriah, on which the patriarch Jacob slept, and on which the temple is built. The Fish Gate is the one that lies on the side toward the evening, toward the Mediterranean Sea, into which all who come by ship to Jerusalem must enter. Therefore Jerome says correctly: The fish gate is the one that leads to Joppa. Then, as the prophet says:

And a howl from the other Thor,

So this is to be understood in this way: There was an outer wall in Jerusalem, which also had its houses. Within this wall there was another wall, which was called "the other part", which is also mentioned in the scriptures, as one reads about the prophetess Hulda, that she lived in the outer part, as it is written in the second book of Kings [Cap. 22, 14]. And from this part they called the gate "the other gate". According to this, the hills are the innermost part of the city, the castle of Zion and the temple, as I said. It is therefore the short epitome of the opinion: the whole city will be full of your screaming and howling. For it shall be utterly desolate, ye

1) "Josiah" is in the Wittenberg.

shall be miserably afflicted and all carried away into captivity, so that nothing shall be left.

V. 11: Hay, you who live in the mill (pilae).

He gives them the name of the future effect, since he calls them inhabitants of the mill. Here the interpreters go again extraordinarily apart. Jerome thinks that Jerusalem is called a mortar (pilam) from the Hiuabsteigen or from the valley Siloah. Likewise Lyra means that it is called so from Tiberias, which lies in a valley 2c. I do not hold it with them at all. But first it must be remembered that in our reading there is an ambiguity, since we read habitatores pilae. One must be careful, however, that we do not introduce an ambiguity in the translation, which, as we see, has happened here. But pila does not mean a ball with which one is wont to play, but a mortar, ολμος, as Jerome translated. Hence this image of the prophet is taken from the use of a mortar, and the opinion is. So great will be the calamity and the crushing in this city, that, just as in vain mortar herbs and other things which we pound are turned to dust, so also Jerusalem will become to you like a mortar, in which you will be pounded and turned to nothing. Or if anyone does not like this opinion, let him follow the other which Solomon gives in Proverbs [Cap. 27, 22.], "If you pound the fool in the mortar," 2c., so that the opinion would be, Jerusalem is as it were a mortar of the LORD, in which the LORD pounds you by the prophets whom he sends to reprove and punish you, but he adjusts nothing. For as much as you are daily crushed, yet foolishness does not depart from you. Therefore, he will crush you once through the king of Babylon, as he adds:

For all the merchant people are gone (Quoniam conticuit omnis populus Chanaan).

This word is frequent in the minor prophets, therefore one must pay attention to it, since they often speak of silence, of being still.

But it means "to be silent": to be made to nothing, and so the prophets do not indicate both the silence of the mouth and that of the things, namely that there is no more use of the things, everything lies down and is not respected, but despised, as we said above [v. 3] at the beginning of this prophet about the "raffle away" of the fish and birds. Then, since he says Chanaan, it is uncertain whether this word has an appellative meaning or is a proper name. Appellatively it means a merchant. But there is no doubt that the prophet understood Canaan to mean the Jews. It therefore remains the image [which indicates] why he calls them so. Now if it is an appellative word, the prophet is punishing the avarice and wicked artifices of the merchants of Judea, by which they obtained goods by defrauding other people. But if it is a proper name, this seems to me to be the opinion, as if he wanted to say: Furthermore, you are now no longer Judah, but Canaan, since the Lord will not act differently with you, as with the Cananites, who have all been driven out of the country and destroyed. This conception fills me best. In a similar way Ezekiel speaks [Cap. 16, 3.], "Thy father is of the Amorites, and thy mother of the Hittites.' And Daniel says [History of Susanna, v. 56.], "Thou Canaanite kind, and not Judah."

And all those who collect money are wiped out.

That is, the rich who are miserly and glowing with greed.

V. 12: At that time I will search Jerusalem with lanterns.

He goes on to make this pounding great, as if to say, "So great will be the disturbance, so carefully will I search all the innermost and most hidden places in Jerusalem, that none may escape my wrath. All of them I will pound in this mortar, from which they will not escape. But one who is in a mortar will not easily escape, as it is commonly said, "He is so clever that you would not want to hit his head in the mortar."

And wants to haunt the people who lie on their heels.

That is, those who have become immobile, rigid, resting on their heels. This is a prophetic image of this prophet. This passage can also be understood in two ways. First, in an ignominious manner and with an exceedingly contemptuous word, he calls their righteousnesses and false beliefs "yeasts," with which they defile themselves by trusting in them, and turn the right word of God and the promises 1) into the most hideous delusion, which they have invented, while they, being sure, do not hear the prophets who threaten them with destruction, but defend their godlessness and protect their error by false and foolish opinions which they have learned from the false prophets. The other view is this: just as the yeast is the last thing in the vessel, so also this people is the last thing, very close to destruction, captivity is imminent for them. So also Isaiah Cap. 7, 4. calls the two kings "two smoking extinguishing fires", as if he wanted to say: there is nothing of strength left in them, soon they will be completely extinguished, since they are only smoking. Thus, because these prophetic images are uncertain and ambiguous, we cannot determine anything certain about the opinion. But I like the first view better, of their teachings or opinions, with which they protect their errors, so that they do not hear the prophets, since the following passage explains the same.

And say in their heart, The LORD will do neither good nor evil.

As if he wanted to say: I am not regarded differently among them, as if I were a nonsense or a Thor. For they do not believe that I speak of the true God when I threaten them with God's wrath, therefore they mock and deride me. For they boast of the promises made by God to the fathers, that they should be preserved, of the everlasting kingdom, of the lasting possession of the land 2c. But me, because I prophesy against these their opinions,

¹⁾ Wittenberger: vsrtunt; manuscript: vsrtsruot; we have assumed the former

They laugh at me together with my God, whom I praise and whose wrath I preach, saying, "Our God has promised us salvation and the kingdom, but you threaten destruction and captivity from your God. Away with you, you 1) stay with your god. The evil you threaten us with will not happen. "Your God will leave us in peace," since our God protects and preserves us, as He has promised 2c. Namely, this is the right opinion of this passage. Let no one think that the Jews were so nonsensical as to deny that God takes care of everything 2c., but they denied that this God is the true God of whom Zephaniah said that He threatens them with calamity 2c. So also today they deny that this is the true Christ and the Gospel of Christ that we preach.

V. 13. And their goods shall become plunder.

He now describes the visitation with which he will afflict the people who lie on their heels, of whom he had just said, namely that all theirs will come to ruin. Because the prophet calls at this place "their strength" (fortitudinem) their fortune, their property and their wealth.

They will build houses.

That is, they sit securely, not even thinking that such a thing will happen, however much I shout about the future disturbance. For the more I threaten them with judgment and wrath, the more nonsensical they become. Therefore, they are safe, fear nothing for themselves, rmd build houses, plant as if they want to stay on earth forever; me they accuse of lying 2c. Therefore, misfortune will overtake them unawares. So also Christ says [Luc. 17, 27. f.],it will happen that men will build, plant, take wives before the day of judgment 2c. And Paul [1 Thess. 5, 3.]: "For when they shall say, There is peace, there is no danger, then destruction shall quickly overtake them" 2c. For so it always happens and

1) In our opinion, a comma must be placed between apa^e and sis; it is not in our original. The Wittenberger has even made both words into one.

has happened in such a way that when very great and powerful kingdoms have grown to the highest, the disturbance and downfall has immediately followed. For this is God's play in human affairs, as also the prophet says in the Psalm [Ps. 73, 18]: You have made a mockery of them, you have overthrown them when they were set on the slippery slope. 2) Almost all poets' writings are full of this. Thus that poet has said very finely: What is great will not last long. 3)

V. 14: For the great day of the Lord is near.

Always the prophet urges with so many words and so much vehemence the future calamity against the hopeful and sure despisers who accused the prophet of lying, who said that the Lord would not do them evil 2c. For, as we have said, they were sure and feared nothing for themselves, being strengthened by a false conviction. But so it is with the wicked: when they are most flourishing and ruling, when nothing less is seen than that they will perish, then a sudden destruction comes upon them. For, as the prophet says in the Psalm [Ps. 55:24], the wicked will not bring their life to the half, as also Christ says in the Gospel parable [Luc. 12:46] of your unrighteous servant, that the Lord will come then. because that servant does not understand. For because they remain obstinate, they are not moved by the threats of God; therefore, destruction comes upon them suddenly and unawares. For human nature cannot be inflated other than by prosperity, and cannot solve the riddle of how far the highest misfortune is from the highest happiness, as one is wont to say. For it cannot fear misfortune in prosperity 2c. The prophet says the same thing here, as if to say: You have good confidence in this your prosperity, but do not think that the Lord will deceive you when he foretells your captivity, for it is already before you.

²⁾ Instead of etevarentur in our original, the Vulgate will read atlsvarentur.

³⁾ Thus Luther translates the words: LlaAnisoue turn Stare diu. Cf. St. Louis edition, vol. XIII, 1229, 8 20.

When the cry of the Day of the Lord will come.

That is, those who cry out and suffer in the day of the Lord. He presents the calamity as if it were already present. For he pictures the people in captivity, the houses destroyed, that the people howl, cry out and weep miserably. For he calls the great day of the Lord the day of the Babylonian captivity, not the last day, as Jerome thinks, who, in his way, attributes a special opinion to almost every single sentence of the prophets.

Then the strong will cry out bitterly.

I do not fully understand the Hebrew word which the prophet has used here. Because the Latin interpreter has passed over the letter n in haste and has meant, it is an n. The newer linguists say this word means: shout loudly. The newer linguists say that this word means: to shout loudly. Because we have nothing better, also nothing else can determine about the' meaning of the word, we want to follow them. For these newer grammarians have also been more careful, and still are, in comparing the places in the language when such a special word occurs, than the ancients were. Accordingly I translate after the Hebrew thus: There the strong shall cry out fiercely, so that the singular stands for the plural, that is: The brave warriors, who before were an object of fear to all in the people, all the strongest shall cry out more, shall fear more than the rest of the common people 2c.

V. 15. For this day is a day of wrath.

This passage has been frequently used in all churches, namely when the mass priests suck soul masses, and they have drawn it to the day of the last judgment. But here we see quite obviously that they have twisted it quite inconsistently, because the prophet speaks of the Babylonian captivity. But what we read [in the Vulgate]: dies calamitatis [instead of: "a day of weather"], is badly translated from the Hebrew. It

should have been translated in the same way as the evangelist Lucas Cap. 21, 25: "The sea and the waves shall roar," and as it is said in the Proverbs of Solomon [Cap. 3, 25]: "That thou fear not the sudden terror, nor the tempest of the wicked," and Ps. 65, 8: "Thou that stillest the roaring of the sea, the roaring of its waves." Hence it should have been translated thus, "a day of weather and tempest." But the prophet indicates that the Babylonians will come with a very great tempest and will rage against the Jews, not unlike when the sea, stirred up by violent winds, is wont to roar and make a noise.

A day of darkness and gloom.

The prophet imagines a storm by which he indicates and describes the extremely violent and heated attack of the Chaldeans, namely the Jews would not be able to resist in any way, they would have to perish.

V. 16. A day of trumpets and drums.

Namely, the Chaldeans, as if the Chaldeans, certain of victory, would shout and rejoice, so that you could already die by the so terrifying and great roar.

Against the solid cities and high castles.

That is, the Lord will bring the army of the Chaldeans against you so that you will be destroyed and led away into captivity. You will not be able to resist, for even your strongest cities will not be of any use to you, not even Jerusalem, nor will any defense, however strong, nor any fortification be so great that you will be able to withstand them. There is no counsel, no wisdom, no strength against the Lord.

∨. 17. I will make people anxious.

I do not understand this Hebrew word either. Because it does not mean "plague" (tribulare), as our Latin interpreter translates it. I give it in such a way: And I will trumpet among the people, "I will also let myself be heard. I will raise a shout among you," that is, I will strike fear into your hearts.

that you may know that I am waging war, that I am fighting against you. For this is how God wages war, to take away the heart and courage of those whom He wants to destroy, as I have reminded you several times above in the other prophets. For so it comes to pass that they are quite easily, without any effort on the part of the enemy, even put to flight by a leaf of a tree. For then they fight quite unhappily. And this opinion he expresses, since he adds:

That they should walk around like the blind.

As if he wanted to say: Through this despondency of the hearts I will cause them to be deprived of all counsel. They will not be able to come to themselves again; in their consternation they will not know at all whether they want to flee or resist the enemy or make peace proposals. They will be as confused and helpless as the blind.

Because they have sinned against the Lord.

Everything fits very well to my view. For he gives here the reason for the preceding, as if he wanted to say: I will make them feel their sins; this feeling or revelation of sin in their hearts will make them ashamed. For now they do not recognize their sin, but rather they defend their sin, with which they have sinned against the Lord. But then there will be no remedy, they will become powerless in their sins 2c.

Their blood shall be shed as if it were dust (sicut humus).

It is not to be read: fumus [smoke]. For the Hebrew word means excavated earth, which can be scattered like ashes or dust, from which also the first man Adam was created, and therefore it is often translated by dust, as [Gen. 3, 19. Vulg.]: Remember, man, "that thou art dust, and shalt return to dust".

And her body as if it were dung.

According to the Hebrew I read most correctly so: And their bread as if it were dung. Furthermore, it is a Hebrew way to speak, because with

the name Brod is used by the Hebrews to refer to food or nourishment. Therefore it should have been translated like this: And their food, as if it were dung. Thus Paul spoke of his legal righteousness in the letter to the Philippians Cap. 3, 8: "I count all things as dung." Perhaps Paul was looking at this passage of the prophet. It is therefore the opinion: although they will endeavor to propitiate GOD with flesh and blood, namely with that of the sacrificed animals; as much as they want to sacrifice to the LORD, still their sacrifices will not be pleasing. The enemies will come and scatter all the sacrifices, their blood and their bread, like dust. Thus in the third book of Moses we often find that the sacrifices are called meat, because they were given to the priests. In general, the Hebrew word [XXXX] denotes what the Latin expresses by the general word esca food]. But also the evangelists followed the Hebrew way of speaking and translated it by the word bread. In a similar way Hosea spoke on this opinion, above Cap. 9, 4.: Their bread is the bread of the afflicted, and Israel eats that which is unclean 2c., that is, their sacrifices are in mourning; these the LORD does not want. For this was forbidden in the law, see Deut. 26:14. This passage is extremely noteworthy, for it rejects all righteousness of the flesh and calls it dung, as the apostle Paul also calls it. Therefore, he indicates that nothing is required for true righteousness but faith in the Word of God.

V.18. Their silver and gold will not save them.

He says that everything will be of no use to them. First of all, he rejects their righteousness, their worship, their sacrifices, and says that they will not be pleasing to the Lord, that he should deliver them [therefore] from the enemies, because everything will be considered dung. They themselves also will feel in their consciences sin against the LORD, so that they must despair. And so the temptation will teach them to know the word, as Isaiah says [Cap. 28, 19]. He also adds this, that they will not find help in outward things either for

This misfortune is wealth, gold and silver, that is, they will not be able to redeem themselves with gold or silver, so that they will not be killed or taken into captivity, because the Chaldeans will either kill them all or take them away.

But the whole land shall be consumed by the fire of his zeal.

This means that the anger of the Lord that has been kindled cannot be mitigated. The Lord

will not allow the Chaldeans to accept gold or silver to buy themselves off, as they usually do in wars. Therefore, there is nothing left but for the whole land of Judah to be consumed by the fire of the Lord's zeal. For it will suddenly come to an end with all who dwell in the land, so that they cannot be delivered from this Babylonian captivity either by their righteousness or by a ransom 2c.

The second chapter.

In the previous chapter we saw the prophetic threat of the future Babylonian captivity. Now, 1) after the threat of disaster (as is the custom with all prophets), he exhorts to repentance, if they could be hidden in any way on the day of the Lord's wrath, that they might propitiate the Lord by public preaching and prayer, so that, if the whole nation should be destroyed, yet a few remnant might be preserved 2c. And this is the summa of this chapter.

V. 1. Gather yourselves together and come here.

In Hebrew, these two verba are almost one and the same word. In German we would give it correctly like this: "Gather yourselves and come here."

Your hostile people (gens non amabilis).

That is, "you hostile people," who are worthy of hatred and not of love.

V. 2: Before the judgment (jussio) goes out.

In the Latin Bible one still added & Visio, but it was put into the text by a klügling what was noted by another to indicate a different reading. But nevertheless the Hebrew word means neither a command nor a face, but a decision,

1) Wittenberger: Non statt: Nuno.

a judgment, something fixed, as in the 2nd Psalm, v. 6. f.: "But I have set my king upon my holy mountain Zion.

I will preach of such a manner (pracceptum)," where in Hebrew is quite the same word. And Moses generally uses this word for ceremonial laws, as we also noted above in another place. It is therefore the short epitome of this saying: "The judgment against you is already determined and passed. The only thing that remains is that it has not yet gone out, that is, that it will be fulfilled; the exercise of the threat still remains.

That you, like the chaff by day, pass by.

The Hebrews make themselves' at this place big difficulties, and think it is a speech in which something is omitted (eclipticam). I hold that this is done without necessity, and read and understand it simply as follows: Before the judgment brings forth the day, which will be like the passing dust, that is, violently swept away as by a whirlwind. This way of speaking is frequent in Scripture. Ps. 1:4: "Like chaff scattered by the wind." Likewise Job 21:18: "They shall be as stubble which the whirlwind leadeth away." Therefore the opinion is: You will be scattered in that day as stubble or dust is scattered by the violence of the winds and the impetuosity of a storm.

Before the day of the Lord's wrath comes upon you.

In Hebrew there is a negation: Before the day does not come; but this is the way of the Hebrew language, that it sometimes expresses the affirmation by the negation. By the way, in our Latin Bible the word äiss 'the day] is omitted. For so it must be read, "Before the day of the Lord's wrath come upon you."

V. 3. Seek the Lord.

That is, see that you do not come together in vain, that your assembly is not in vain, but by prayer and preaching one calls another to repentance, you who are the wretched of the land. I translate the Hebrew word for <code>mansueti</code>: "miserable," lowly, oppressed, rejected before the world, to whom not many pay attention, who are not spoken of $(\acute{\alpha}\varphi\alpha\tauot)$, who are without honor and riches. So also Christ came as a meek (<code>mansuetus</code>) king, as <code>Matthew</code> [Cap. 21, 5.] indicates from <code>Zechariah</code> [Cap. 9, 9.], that is, lowly, in no royal armor, pomp and glory, in whom everything appears quite contemptible 2c. So also Mary sings of herself in her song [Luc. 1, 48.], "For he hath regarded the lowliness (or lowly nature) of his handmaid."

Who you hold his rights.

That is, if there are still some among you who care about godliness and the word of God, who ask for the Lord, who are humble, they should seek the Lord if he can be reconciled to them in some way, so that at least these very few will be preserved, while almost all the rest of the people perish.

Seek righteousness, seek humility.

This is how it must be read according to the Hebrew. This prophet urges humility before all others. For he knows that the humble please God, but the proud, the hopeful and the hardened despisers do not.

That ye may be hid in the day of the LORD's wrath.

That is, whether you could be protected in any way that you would not be protected by the

the wrath of the Lord that is to come. For the prophet is not saying that the captivity he has threatened can be revoked, but he commands them to pray to the Lord to protect and preserve them until his fierce wrath passes, so that they will not perish at the same time as the others. Job also prays in this way, Cap. 14, 13: "Oh that you would harden me until your wrath subsides.

V. 4. For Gaza must be abandoned.

He makes here a conclusion from the strength of Gaza and other cities, whose ruin and complete destruction he will threaten here. For it was a miracle. and is still with me an immense miracle, that the so small nation of the Philistines, so few people that they had only five cities, could always resist the Jews most fiercely. and to such an extent that they could never be conquered under any king and subdue Israel completely, than only under David. It is therefore the opinion of the prophet: You tribe of Judah and Benjamin are still left after Israel has been carried away and perished; now your calamity is also coming, there is also before you tremendous and severe captivity, which will be so great that it will destroy not only you, but also all the neighboring nations, however strong they may be. But the Latin interpreter has not been able to render the dainty word play, which is in the Hebrew. Because Gaza means the strength. And it is the opinion: Gaza, which is strong and powerful, will be abandoned and Ascalon will become desolate.

Asdod is to be expelled at noon.

Since I do not have a different opinion here, I follow Jerome's, although I have doubts about it: They will drive it out at midday, that is, in open combat, without all artifice, without all guile.

And acaron be rooted out.

Also here he alludes to the name, as if he wanted to say: as your name is, so you will experience it in fact. "You will become a right" Auswnrzelnng "2c.

V. 5: Woe to those who live by the sea (funiculum maris), the warriors.

This is a Hebrew way of speaking, because "the cord" (funiculus) means dividing and measuring, as can be seen in Joshua [Cap. 17, 5. 19, 9J, where he writes that with twelve cords the land was divided. And Moses says [Deut. 32, 9]: "Jacob is the cord of the Lord." Therefore "the cord" is a part or the allotted part. So here he calls the Philistines the cord of the sea, that is, those who were situated on the shore of the sea. For they dwelt on the midland sea; hence the port of Joppa is still famous today.

The warriors (gens perditorum).

This is again a Hebrew way of speaking; that is, the people who are to be corrupted or exterminated. Those speak foolishly who say that by this the Cretans are designated.

The word of the Lord will come upon you. Du Canaan.

On this side of the Jordan were the Cananites. There also dwelt the Philistines, whom he here threatens with destruction and so great an annihilation that there would be none to inhabit their land.

V. 6. There shall be shepherds' houses and flocks of sheep down by the sea.

It is the same word that was translated above in Joel [Cap. 1, 19.] and Amos [Cap. 1, 2.]: "the meadows in the desert" (Speciosa deserti), of which we said there that it had an appellative meaning. Therefore it is more correctly translated: the dwellings in the desert. Hence the opinion is: The people of the Philistines have hitherto always been invincible 1), they could never be conquered by the Jews, they rather resisted them most fiercely; but now their end is imminent, they will be so disturbed that no inhabitants will remain of them; everything will become desolate. For never after the Babylonian captivity have they been restored, nor the rest of the neighboring nations. For they are so wonderful

1) Wittenberger: injustn instead of: invietu.

scattered and plagued in many ways that they never returned to their place.

Now they are called by the common name Arabs, a kind of people brought together from all these nations, but who have lost their former names. And these most noble cities of the Philistines are so completely destroyed and razed to the ground that they could never be rebuilt. There are only remains of ruins to be seen, like heaps of stones, as Jerome often remembers him who saw them. After that now follows this:

V. 7 And the same shall be given unto the remnant of the house of Judah, that they may feed thereon. In the evening they shall lie down in the houses of Ascalon.

That is, everywhere will be only sheep hurdles. So great will be the disturbance of the Philistines that when the Jews return from Babylon, they will not find even a semblance of their former strength, power and splendor. They will only find hurdles into which they can bring their sheep from pasture in the evening.

Now when the LORD their GOD has afflicted them again.

That is, they will return from captivity one day, the Lord will redeem them, the captivity will not last forever. So the prophets everywhere are careful not to reject the people of Judah completely, as if they should never be restored. For as much as they emphasize the captivity and the future [calamity] 2) against it, they have always fixed their eyes firmly on the future kingdom of Christ, which they knew would come forth from this people, as the promises read, and as we have said above several times in many words; therefore, if not all, yet a few had to be preserved. Thus, according to God's counsel, many were brought back from Babylon to the land, and Jechaniah was preserved in prison by God's miraculous counsel, since-

so that the lamp [Pf. 132, 17] of the house of Jacob would not be extinguished, as the promise [1 Kings 2, 4. 2 Sam. 7, 11. ff. 16.] reads.

v. 8. I have heard the reproach of Moab and the blasphemy of the children of Ammon.

Now the prophet turns his face toward the morning and threatens the Moabites and Ammonites with destruction, as well as the Moors, as follows [v. 12]. It is well known that these two nations have always been very hostile to the Jews. They always persecuted the Jews with the bitterest hatred wherever they could, they always sat down against them and harmed them. Then they wished for happiness and rejoiced when something bad happened to God's people, they mocked the wretched when they were led away into captivity, they shouted to their enemies that they should exterminate them, that they should kill them all, as can be seen from the Psalm: "Lord, remember the children of Edom in the day of Jerusalem, who say, Clean off, clean off, even to their ground." And as Jeremiah says [Klaglieder 2, 15.], "Is this the holy city?" 2c., that is, this is indeed the land of Judea, the people of GOD, to whom up to now uiemand could be incumbent; now, of course, it is about the same. Thus he says here completely the same, what above Amos also said.

And on the same borders have boasted.

That is, they have boasted with full cheeks, with great words; they thought it was done for my people. But they shall not escape, they shall perish utterly. Only hold out my hand, do not despair.

V. 9. 2) Moab shall become like Sodom.

It is true that it did not perish in quite the same way as Sodom, and became quite like it, but so almost in all the prophets the fall of Sodom is taken as an example, as, in Jeremiah [Cap. 23, 14.]: "They have become like Sodom and Gomorrah." And Isaiah says [Cap. 1, 9.]: "If the Lord had not left us a little, we would be

- 1) Wittenberger: vaviä.
- 2) This verse number is missing in Weimar's.

like Sodom and equal to Gomorrah." It is therefore the opinion of the prophet: The destruction of the Moabites will be so great that nothing will remain unharmed to them. Everything will be destroyed, "that they may bring nothing at all of it." For all these neighboring nations are so scattered and destroyed by the Romans, Persians 2c., that they have not even kept the old name, as I said just before; all are merged into One People.

Yes, like a nettle bush and salt pit.

Meaning. Places or sites that are salty, as it says in another place [Ps. 107, 34.]: Who turns the fertile land into a salty one. In short, the Lord will make everything a barren land, so that nothing but nettles and thorns will grow in the land; the ground will be barren.

And the rest of my people shall rob them.

Namely, those who will return from the Babylonian captivity. For they will be made so completely nothing that those who were the strongest nations until now will be swept away by the few remaining of my people, whereas before the whole nation was never able to conquer them completely. But they did not take the whole empire from them, but here and there some cities. For also the Persians, the Egyptians and the Romans have torn away from it. That is why Jerome is torturing himself extraordinarily at this point, as is his way 2c.

$V.\ 11.^3$ let all the islands of the Gentiles worship, each in its own place.

That is, after the return from the Babylonian captivity, the Lord will make the temple in Jerusalem more famous than it was in the time of Solomon, when several kings offered gifts, but the worship of God and the service of God never became so well known, never spread to other nations as it did when they returned from Babylon, as Lucas also indicates in the Acts of the Apostles, when he says [Cap.2, 5.]: "Now there were Jews

dwelling at Jerusalem, out of all the people which are under heaven". For this was, as it were, a prelude to the future kingdom of Christ, which was not to be spread among the Jews, but into the whole world, among all nations. For afterwards, through the apostles, this kingdom was confirmed and spread, which at that time shone almost everywhere, even among the Gentiles. And therefore Christ caused that everywhere in the world God was worshipped, not only in Jerusalem, but among all nations. This is what the prophet says here about the service of God being spread also among all the Gentiles: The isles among the Gentiles will worship him, that is, they will bring their gifts to the temple in Jerusalem, the Gentiles will also testify that this is the service of the true God 2c.

V. 12. Also, you Moors shall be slain by my sword.

Namely by the sword which the Babylonian king will wield. Now the prophet has turned against noon and also threatens the destruction of the Moors, so that he seems to want completely the same or to preach in the same order or manner as Jeremiah, since he was commanded by the Lord that he should pour out of the cup full of wrath from the Lord to all nations [Jer. 25, 15], as if Jeremiah wanted to say: If the Lord does not spare the people of Israel, which he has chosen for himself, he will spare much less of the other neighboring nations, which are not of the people of God. The prophet Zephaniah does the same here. For he subjects all the Gentiles to the wrath of God and to captivity, so that they will not think that only the people of God deserve captivity. But still the Lord begins first with His own, as Peter says 1 Petr. 4, 17: "For it is time that judgment should begin on the house of God. But so first on us, what end will it come to those who do not believe the gospel of GOD?" For first, after the word of God is sent forth, he crucifies his martyrs and preachers of the word, and causes his people to suffer much; then, when the godly have been afflicted for a little while

If they are not, the terrible wrath of God and the punishment against the enemies of the Word and the people of God will come immediately, which we also experience today.

V. 13. 1) He will make Nineveh desolate, arid like a desert (Et ponet speciosam in solitudinem).

Of this word I have also said above [Jonah Cap. 4, § 19], namely that it means in appellative meaning "the beautiful one" (Speciosa). But here it is a proper name and not an appellative, therefore instead of Speciosam is to be translated: "Nineveh". Then there is great confusion in what follows. But I read according to the Hebrew thus: and the multitude of the ships like a desert. The Hebrew word also means impassable or without water. But how can the impassable become a desert, since it is this already before? Therefore, this inconsistency moves me to translate in this way. Therefore the opinion is: I want to make Nineveh desolate, and where the quantity of the ships is, that is, the sea cities which are at the rivers or near the sea, which are famous by her trade, I want to make to nothing.

V. 14: That all kinds of beasts among the Gentiles will be encamped inside.

Animals of every kind of this people, that is, of this region, of which I speak now; not of all heathens, as our Latin interpreter translates. As if he wanted to say: After the people are killed and the cities devastated, these places will be nothing but pastures for animals of every kind, both tame and wild, after all inhabitants are gone. In fact, everything will become a wasteland.

Bitterns and hedgehogs will also live on their towers.

Up to the today's day is disputed among the Hebrew grammarians about the words which signify things, as also great people have disputed about this. Because now the Hebrew language has fallen to a large extent, so that over many words nothing certain can be determined, we follow

this uncertain light, since we cannot find something else that would be better. But Onocrotalus ["Bittern"] is a well-known bird in the Latin language. It sticks its beak into the water and makes a strong sound. He is not tamed, and people have no use for him 2c.

And will sing in the windows (vox cantantis).

If I were allowed. I would also say here that there is a particular name of a bird, where our interpreter translates: cantantis [of the singing], and I would translate it by crow or by a word that denotes another bird that makes bright sounds. But because I have no other example, I dare not assert it. According to the derivation of the word, it is translated correctly when it is given by cantantis, but there are many such words in this language, which, although they seem to be generic names, are nevertheless proper names. Thus I could also have given beforehand the word which the interpreter translated by onocrotalus by eater, for the derivation of the word would allow this. For Pliny writes of the bittern, 1) that it gathers many things into its gullet, where, as he says, a special kind of head is located. After the devoured is gradually ruminated, she brings it into the stomach 2c. But if one reads it appellatively with the Latin interpreter, this will be the opinion, as if he wanted to say: Quite certainly the night owls and other wild birds will howl there in the windows, while before there young boys and girls used to sing 2c.

1) The Wittenberger continues: The bitterns have similarity with the swans, and one would not think that there would be a difference between the two, if they did not have a special kind of gullet in the gullet. The insatiable animal gobbles everything into it, so that there is an extraordinary space for the grimace. Soon after the predation is completed, the food is gradually brought back into the beak, and the bird brings it into the right stomach in the manner of your ruminant. But 2c.

This whole passage should have been understood rather from Babylon than from Nineveh, since Nineveh was already devastated and the kingdom was brought to the Babylonians. Therefore I hold thus: that the kingdom of the Chaldeans and the Assyrians had been almost one kingdom, and that only one area had been, but that there had been different kings, who also lived in different places, as each one liked, as also different kings of Israel stayed in different cities, as the holy histories indicate. Therefore he calls here the kingdom, which was already transferred to the Babylonia), - this kingdom, I say, he calls by the old name Nineveh, which was the largest and most distinguished city of this kingdom, or the capital of the kingdom. Such change of the names has the Scripture also often with kings rc. 3)

V. 15. This is the joyful city (civitas gloriosa).

The prophet mocks them by punishing the pride and arrogance or presumption of the kingdom, as if to say: Is this then the city of Nineveh in the most powerful kingdom, which boasted so highly of its power and troops, wealth 2c? For this is the meaning of the Hebrew word, which the interpreter translated by gloriosa, as we call a glorious man of war (gloriosum militem), - not the one who has fame, whom people admire because of his bravery, - but the one who boasts himself 2c. As then the prophet also adds here: "It is I, and none more."

How has it become so desolate that the animals live inside!

That is, how deserted it has become, made into a wasteland! Having been the seat of the king before, it has now become the camp of cattle and beasts of prey.

Incorrect both in the manuscript and in the Wittenberg edition: aä Xss^rios. The old translator has corrected this error.

³⁾ This last sentence is missing in the Wittenberg.

The third chapter.

Jerusalem and the people of God, who lived in Jerusalem after the return from the captivity, after the rulers, the priests and the scribes were again appointed, which are often mentioned in the Gospel. Thus, I believe (not like others) that he is describing the condition of the people who returned to Jerusalem from the Babylonian captivity, who had again ordered the worship and sacrifices as the Lord had commanded through Moses. Then the prophet again threatens the whole earth with desolation, after first describing, as I said, the godless people to whom Christ would come. For he deals with this immediately in the beginning of this chapter. For even then, namely when Christ came, there were again many ungodly people who deserved the desolation. The prophet sees all this here as it were present. For this is the course of the world, which, as it lasted from the beginning of the world, will last to the end, that when the word of God is made known by the grace of God, there are people who despise and persecute it, just as it happened before the Babylonian captivity. But because the Lord was a righteous judge, he could not suffer the contempt of his word without avenging it. He punished them with lamentable captivity.

Then, after they were brought back from captivity and the pure word was reinstated together with the right worship, there was again no lack of false prophets who perverted the true word and turned the people away from the right godliness to godlessness, as all the histories of the gospel indicate. Therefore, it finally happened that the whole nation was completely destroyed and miserably rejected by the judgment of the Lord.

We experience the same thing. We have the Word of God clearly and abundantly. Many will

1) Handwriting: proxfüktavit; Wittenberg xroxüstat. We have assumed the latter.

This third chapter prophesies 1) about the city of rusalem and the people of God, who lived in rusalem after the return from the captivity, after the pers, the priests and the scribes were again appointed, pich are often mentioned in the Gospel. Thus, I believe to tilke others) that he is describing the condition of the cople who returned to Jerusalem from the Babylonian ordered the worship and crifices as the Lord had commanded through Moses. The prophet again threatens the whole earth with others despise and persecute it, which the wrath of God awaits. For it is impossible that the Lord should not avenge the contempt of His word. Therefore, we can proclaim with the utmost certainty that a great calamity will come upon the despisers of the Word. For here we cannot fail. Then, when the pure word is restored, there will never be a lack of people who will adulterate the word and this pure wine, until Christ puts an end to this evil and destroys all. And this is what I wanted to say as a preface to this chapter.

V. i. Woe to the vile, foul, tyrannical city! 2)

Just by this word, when he calls the city a redeemed one (redemptam), he indicates almost the entire content of this chapter, as if he wanted to say: You have been brought back from captivity and reinstated by the Lord to your old dignity, but still you do not cease to provoke God again by ungodliness and unbelief. For he starts from the highest vices, which are the roots and sources of all outward shameful deeds. For this is what God hates above all, and by it we provoke God, namely when we attribute righteousness to our powers and works, when we contend with God and want to be righteous, and do not suffer these abominations of ours to be condemned, but persist in defending them against the word of God 2c.

"The dove." Why he called Jerusalem a dove, we must guess. So it is also said in the Song of Solomon, Cap. 6, 8: "One is my dove." So here he calls Jerusalem the dove of the Lord, that is, the beloved one that he had chosen, as Isaiah [Cap. 1, 21.] calls it "the pious city." But secretly the prophet indicates that the Holy Spirit is in Jerusalem, because the Holy Spirit is the dove of God 2c.

2) Vulgate: Va6 xrovoeatrix, 6t rkUerupta civitas, Loluuava.

V. 2. She will not obey nor be chastened.

All verba must be read in the indicative presentis, then the sense will be clearer. But here he enumerates the sins with which she will challenge the Lord, as if to say: she does not hear the voice of the Lord, she does not obey the voice of the Lord or the word of God. Immediately after the Babylonian captivity, they despised the true prophets; the Pharisees, the Sadducees, and other such sects forced their way in, by which the people were divided and corrupted with false opinions. Therefore, the word of God was not respected 2c.

She does not want to be chastised.

That is, she does not want to be punished, does not want her own to be condemned, as I said shortly before. For so much is lacking in it that she abandons her ways, that she rather thinks that hers alone is godliness and the right worship. "Therefore let her not say."

She does not want to trust in the Lord.

That is, it teaches the righteousness of the flesh, not the faith that teaches to trust in and fear God.

Nor hold to their God.

One comes to God by knowledge, that is, by faith and not by works, not by hands or feet, but by constant perseverance and daily practice, which Paul calls "by faith into faith," from one power to another, from one glory of the Lord to another, until we become perfect men, as it says in the letter to the Ephesians [Cap. 4:3].

V. 3. her princes found lions roaring under her.

He does not speak of the kings [, but of the rulers] 4) As if to say: kings.

Added by us according to the Hall manuscript. The old translator has: "He speaks allhier of the kings." But all codices offer:
 In the codices of the kings." But all codices offer:
 In the codices of the kings."

They will no longer have but violent tyrants who will devour all their possessions. Thus they will be inflamed with greed, possessed by extraordinary avarice, so that they make their goods bigger. For this is the first fruit of godlessness, avarice, which is followed by violence, indulgence, fornication, idleness 2c.

And their judges wolves in the evening.

The same word we had above in Habakkuk Cap. 1, 8: "They are swifter than the wolves of the evening", where I said that it should have been translated: "than the wolves of the wilderness". But I am still uncertain in these two passages which of the two is more correct. Here he calls them evening wolves, and he also shows by this contrast, since he says: "who leave nothing over until the morning," that it must be translated in this way. Therefore the opinion is: So great is the rage of the judges, so great their avarice, that they are insatiable. For such great greed has taken hold of them that they would devour the whole nation at once, all the wealth and goods of the people.

V. 4. Their prophets are frivolous (vesani).

In German I would give it this way, "They are loose jacks, frivolous." The Septuagint have translated it quite daintily:

swho let himself be driven by the wind. The same word is I Mos. 49, 4.: "He went along lightly like water." Paul has rendered it quite actually, when he says [Eph. 4, I4.]: "Do not be swayed and swayed by all kinds of wind of doctrine", [by this he means people,] who let themselves be turned everywhere by a slight impulse of the heart, just as poured out water flows apart without all order. It is the same word Jer. 23, 32, where the Latin interpreter shows his fullness of words in his own way by different translations: "They deceive my people with their lies and with their miracles. This, of course, agrees perfectly with the expression [VeSanus] by which the Latin interpreter has translated the same word here. For how does the word "reckless" (Vesanus) agree with the word "miracle"? Therefore, in Jeremiah he would have translated more correctly thus: "and with their

loose divisions", that is, "with their babbling". So the same word is in the Book of Judges [Cap. 11, 3.], since the Scripture writes that to Jephthah "loose people" [Vulg: Viros

inopes et latrocinantes - poor and predatory men], that is, "careless", who do not act seriously on a matter. So I translate here also: "Their prophets are careless", that is, heedless, who consider nothing well, act nothing seriously, who babble everything in the sermon that comes into their mouths, who do not pay attention to the great meaning of God's word. They think it is something human 2c., as he also adds:

And despisers.

Instead of viri infideles it should be more correct: "despisers" who consider the word worthless, who do not take God's word into consideration. I have translated it in the Psalm [Ps. 25, 3. 119, 158J in German by "Verächter".

Their priests desecrate the sanctuary.

That is, the holy things, they treated the holy things in an unseemly manner. For this is desecrating holy things when we ascribe righteousness to them, when we teach people to trust in holy things as they taught trust in works, and so desecrated the temple and the sacrifices that GOD had not ordained for it 2c.

And interpret the law sacrilegiously.

That is, they have perverted the law, they have interpreted it carnally, not spiritually as it should be interpreted. For it is spiritual, as the apostle says [Rom. 7:14]. Thus they profaned the sanctuary and the law by relying on the services, sacrifices and works required by the law. It is not that they did not keep the law, nor that they despised the temple and other holy things, as our interpreter might think, who is a works saint 1).

V. 5 But the Lord, who is among them, teaches rightly and does no evil.

He speaks of the Savior Christ JEsu, who teaches the right righteousness, not like them. For at that time, when Christ came, again the highest ungodliness prevailed, therefore he sat down against their ungodliness 2c.

He lets all the mornings teach his rights publicly.

Mane, mane, that is, very quickly and soon. For thus the prophets are wont to use the word mane searly, as in the Psalm [Ps. 46:6.], "GOD help her early." The prophet's opinion, therefore, is: however much ungodliness may prevail when Christ the righteous comes, however much the Pharisees may blaspheme against the true righteousness which he will teach, and despise it as a vain thing, yet it will stand. He will bring forth his righteousness as a light; his cause will remain unharmed against the ungodly. For it will do them no good to want it suppressed: he will break through, he will

But the bad people don't want to learn shame.

advance his cause to the highest glory. It follows:

That is. He will not approve of the shameful injustice of others, which another's people want to talk about. Thus it is said in the first Psalm, v. 6: "For the Lord knows the way of the righteous," that is, he approves the way of the righteous, it pleases him. And Christ will say to the ungodly [Matt. 25:12], "I know not yours." In short, he will let the others pass away in their ungodly nature, he will have no fellowship with the rejected ungodly nature.

V. 6. Therefore I will cut off these people and lay waste their castles.

Here is a new section that is different from the previous one. For in this chapter the prophet has begun to address his prophecy to the people who had been brought back from Babylon, which we have explained above. Now he starts to tell them about the past benefits they received from the Lord, as if he wanted to say: I brought you back from the Babylonian captivity, I asked for your blessings.

I have led you out of Egypt with a strong hand and drowned Pharaoh with all his people, I have destroyed and overthrown the extremely powerful empires of the Babylonians and Assyrians, and yet you forget everything, everything becomes something old with you, you never once remember these miracles that have been done for you. For it happens, not only in human, but also in holy things, that nothing becomes obsolete faster than the gratitude and the memory of received benefits. So also in spiritual things we soon forget everything that has been granted to us through the grace of Christ. For how many people today remember from how great burdens and bonds of the pope we have been snatched by the gospel of Christ, which is now revealed to us? The same thing the prophet here impresses upon the Jews. "Their castles" (anguli earum1) - their cornerstones), that is, the princes or heads. That is, I have destroyed the principalities in these nations; the kings with the princes I have destroyed. For so the scripture uses to call the princes or the heads of the kingdoms, sometimes it calls them heads, sometimes the hair, elsewhere the beard, mountains, elsewhere cornerstones 2c.

And empty their alleys.

As if he wanted to say: Now their kingdoms are very populous, young men and girls run in heaps to and fro on the streets. But I will take them all away, I will make them a wasteland, I will take away the multitude of the inhabitants.

V. 7 I said to you, "Fear me and be disciplined.

That is, I sent you prophets who preached to you, who taught you that you should fear me, that you should be chastened, that is, that through the remembrance of those works and miracles which I did for you, you should learn to fear me, lest you do similar things to those which I did before, lest I again be-

would be compelled to destroy your dwellings, as I destroyed them before, when you were carried away into captivity. For if thou shalt not learn fear and discipline, I will not spare thy dwelling; as then he spared it not, 2) for the Romans have most miserably disturbed all 2c. And in these few words the prophet has understood everything that the life of a true Christian holds. For the fear of God brings with it faith, humility of heart, that we hold in honor the majesty of the Lord. Discipline includes the outward life, that we may walk in honorable manners, without offense to the brethren, one with the other, living demurely, one serving the other by love. This is the summa and the goal of all the prophets and all the Scriptures.

But they are diligent to practice all kinds of wickedness.

As if to say, "As much as the prophets taught fear, they did it all in vain. For nevertheless you continue to be ungodly, you persist in the ungodliness that you inherited from the fathers, and you do this with great zeal, with great effort. For "early" 3) means, as I also reminded you shortly before, quickly and hastily. Ps. 78, 34: "And taught themselves early to God," that is, they came hastily to propitiate the Lord, to find grace 2c. So here: they rose up early and were eager to practice all wickedness, that is, they not only did not listen to the prophets who warned them, who taught the fear of God and discipline, but they were also zealous and busy to increase their ungodliness, to corrupt the faith and the outward life, since those who deny the faith are also unfit for all good works, as Paul says [Titus 1:16]. For we are of such a nature that we are more eager for ungodliness than for godliness. And Christ says [Luc. 16:8] that the children of this world are wiser in their generation than the children of light.

- 2) Handwriting: pepereit; Wittenberger: anten pexerei.
- Instead of "diligent" in our Bible, the Vulgate says: äilueuto surMntes - by looking in the twilight.

¹⁾ Instead of 6orum in our template, read earuru as it refers to mutes.

But in the 14th Psalm, v. 1, there are almost the same words as here: "They are no good, and are an abomination with their nature."

V. 8. Therefore, says the Lord, you must wait for me again, until I make myself ready in his time (ad diem resurrectionis meae in futurum).

That is, because they do not care for the word of God because I exhort in vain through the prophets, even though they have already returned from captivity, and have felt my wrath more than enough, therefore I am weary of them. I will go through the world and look for another people, but I will reject you. "I will make an end of you." It will happen in a short time that the kingdom will be taken from you and given to the Gentiles who bear its fruits 2c. [Matth. 21, 43.] I will provoke you on a foolish people, which is not a people 2c. [Deut. 32, 21.), as it is written in Genesis 1). And this will happen "at the time when I arise". I do not dislike the view, but I accept it, that one interprets this passage from the resurrection of Christ, as if he wanted to say: By the power of my resurrection, when I will have risen from death, it will happen that a new people will arise. But the other view is that this rising (SUTTECTIO) of the Lord is taken, as the Scriptures take it, for avenging and preparing against the enemy. Thus it is written in the Psalm [Ps. 44, 24.], "Awake, O Lord, why sleepest thou?" and the opinion is, I will reject thee, I will choose me a new nation, when I shall make myself out, that is, by the Romans, whom I will send against thee, that they may destroy thee, and lay waste all that is thine. So it is also said in Moses [Ex. 33:5], "I will come upon thee once suddenly, and will destroy thee" from all the face of the earth. Next, that he says in futurum, Jerome struggled over this extraordinarily, but the very simple opinion is this: de caetero [by the way], when I set out once more.

I will also do the right thing, and gather the nations together, and bring the kingdoms in multitude.

The prophet declares of which rising he speaks, namely, of the raising of Christ, as I have said that I like this opinion before the other. For after Christ was raised again, he ascended into heaven, and became the judge of the whole world, as it is said in the Psalm [Ps. 110:6.], "He shall judge among the Gentiles." Therefore, "the judging" here does not mean both the execution of wrath and the office and power to rule, as it is in many places in the Psalms. But this gathering of the kingdoms and the Gentiles was done through the word of the gospel, which was spread throughout the whole world.

To pour out my wrath on them, yes, all the wrath of my fury.

The apostle Paul interpreted this with round words in his letter to the Romans, Cap. 1, 18: "God's wrath from heaven is revealed against all ungodliness and unrighteousness of men" 2c. For the voice of the gospel is this [Matth. 3, 2. 4, 17.], "Repent, the kingdom of heaven is at hand." And Christ says Luc. 24:47, "Repentance had to be preached in his name." For the gospel first proclaims the flood of the Lord's wrath and fury, as he says here, "My wrath will I pour upon them, yea, all the fury of my wrath. "2c. For he thus says [Marc. 16, 16.], "He that believeth not shall be damned," likewise [John 3, 18.], "He that believeth not is already judged."

V. 9. Then I will preach differently to the nations with friendly lips (labium purum).

Thus the prophet turns all his words so that we cannot doubt that all this must be understood from the Gospel.

[That they may all call upon the name of the Lord.]

Thus he describes here "the friendly lips" as the invocation of the name of the Lord and the unanimous worship. Therefore, the opinion is: I want these people who practice wickedness, who do not use the word GO1-

^{1) &}quot;in Mose" by us, in agreement with the Zwickau and the HallWen manuscript, instead of: in $\hbox{OMa},$ which is found in the Weimar one.

But I will prepare for myself a holy people, and I will give them a pure mouth, which shall teach my word aright, and call upon my name. And therefore he says: I will make (or change) it differently, as if he wanted to say: Your lips are unclean, as it says in Isaiah Cap. 6, 5. Therefore I will give to the nations other lips that are pure; they shall teach the word of faith, which is pure and unpolluted, and shall receive very abundant fruit thereof. For they shall call upon my name, which they could not otherwise do, if they taught not with pure lips, that is, the pure gospel. For where works and reliance on works are mixed into the teaching of faith, they cannot call upon the name of the Lord, for (Rom. 10:14.] "How shall they call upon Him in whom they believe not?"

And serve him with one accord (humero uno).

Humero uno, that is, in unity and with one accord. They will not limp on both sides, as Elijah says 1 Kings 18:21: "How long will you limp on both sides?" All will be of one mind.

V. 10: They will bring me my worshippers, namely the scattered ones from beyond the water in the land of the Moors, as a gift.

He indicates the fruit of the gospel, namely that this people of his will be holy and pure of lip, not only among the neighboring nations, but also among the most distant peoples. For there will be worshippers on the other side of the river in the temple, not only in Jerusalem. For their sound has gone out into all the earth [Rom. 10, 18. Ps. 19, 5.]. And Christ says [Jn. 4:21, 23], "The time is coming, and is already now, that ye shall worship neither in this mountain, nor in Jerusalem: but the true worshippers shall worship in spirit and in truth." Likewise, my people scattered everywhere will bring me gifts, not only in the temple at Jerusalem. So even everything will become new, a new way of praying, of sacrificing, and a new people. This is certainly an excellent passage, which teaches the abdication of the law in very clear words. For

The law forbids sacrificing and praying elsewhere than in the special and certain place, namely in the temple at Jerusalem. But the Christians offer spiritual sacrifices daily to God, as Paul says, Rom. 12, 1: "Offer your bodies for sacrifice, which is holy" 2c. But he calls them "the scattered ones." So also Peter writes his [first] epistle [Cap. 1, 1.) to the elect strangers who are scattered s "to and fro") in Galatia 2c. For the Christians are scattered over the whole world; they do not come together in one place as the Jews had to come together.

V.11. At that time you will no longer be ashamed of everything you have done.

That is, I will purify my people for myself, I will have true saints, there will be no hypocrisy among them, nor the impurity of ungodly 1) teachings that stain souls, but I will sanctify them all by giving the Holy Spirit into their hearts as he appends and interprets:

For I will do the proud saints from you.

As if to say: Until now you have always been reproached for having false teachers with unclean lips, master, after whom your ears itch; always the prophets have punished you because of your proud saints, that is, who praised the righteousness of the flesh and works. But I will do it from you, for I teach the opposite, namely that one must completely despair of the powers, wisdom and righteousness of the flesh; all men are guilty of damnation, there is nothing of which the flesh can boast from itself, as the apostle Rom. 3, 27. says: "Where then is the glory? It is out. "2c. Likewise [v. 19]: "That all mouths might be stopped up, and that all the world might be indebted to God," so that he who wants to boast might boast in the Lord, Jer. 9, 24.

V. 12. 2) I will leave in you a poor little people.

That is, the apostles and a few remnants in Israel. The most powerful and wise, the

- 1) Instead of impuraruln, which Wittenberg rightly omitted, we have adopted imxiarurn.
 - 2) This verse number is missing in Weimar's.

The most select part of the people, as the priests and rulers, will perish. But the poor and lowly people I will leave among you, who will hope in the name of the Lord. With few but very fitting words he describes the church of Christ, namely that it is a poor people, scanty and oppressed, who call upon the Lord and hope in the Lord. This is the highest righteousness and the highest worship.

V. 13: The rest of Israel will do no evil.

It indicates the virtues or powers and the effect of faith. So also John 1 Joh. 3, 9. says: "Whoever is born of GOD does not sin, for his seed abides with him and cannot sin, because he is born of GOD." But we are born of God through faith, John 1:12, 13.

Nor speak falsely, and you will not find a fraudulent tongue in their mouth.

"A deceitful tongue," that is, one that seduces souls under a good pretense, that promises something other than what it can deliver. For it teaches and promises righteousness and delivers man to death 2c.

But they shall feed and rest without all fear.

They shall be shepherded, namely by the word of the Gospel. "They shall rest," namely in peace, in a good conscience. They shall have a quiet conscience before God, so that nothing can frighten them. Rom. 5, 1. says: "Now that we have been justified by faith, we have peace with God," 2c., and Cap. 8, 31.: "If God is for us, who can be against us?" For this is the glory of Christ's kingdom, that we may rejoice and be at peace through Christ, who has reconciled us to God. Not as if there will be no cross left, not as if the world and the devil will not pursue us, but the conscience is fortified and secure against all this, so that it does not care about any of this. And this is the work of God's power in us, as the apostle Paul says.

V. 14. Rejoice, you daughter of Zion!

After Christ's kingdom has been described, the prophet now wishes Israel and the daughter of Zion happiness in all these things that follow, that is, the believers that such a kingdom has been granted to them, just as Paul also wishes the Romans happiness in the knowledge of Christ, Rom. 1:8: "I thank my God through Jesus Christ for all your sakes. "Rejoice," that is, give thanks, be glad in the Lord.

Shout, Israel!

Also from this it is very clear that the prophet does not speak of the temporal kingdom, since he introduces Israel jubilantly, since, as is clear from Hosea, Israel was never brought back or restored after the captivity. Therefore, he clearly indicates the kingdom of grace through Christ, which has been spread exceedingly far into the whole world and has gathered all nations and kingdoms, as he said above, both from the Jews and from the Gentiles.

V. 15 For the LORD has taken away your punishment.

In this speech [abstulit Dominus judicium tuum] is an ambiguity. The same way of speaking is in Job [Cap. 27, 2. Vulg.]: "The Lord has taken away my judgment", that is, he does not pronounce justice for me, he has not allowed a judgment in "my" favor. But here the opinion is completely opposite, and here the prophet did not use the word "judgment" differently than Paul 1 Cor. 11, 31: "For if we judged ourselves, we would not be judged by the Lord," that is, if we punished ourselves. Likewise Rom. 13:2: "But they that resist shall receive judgment of themselves." So here: The Lord has taken away your judgment, that is, He no longer wants to punish you, He no longer wants to punish you, but loves you as a beloved daughter, You now have God as an exceedingly loving Father, no longer as a judge who wants to frighten your conscience through the law. And this is what the prophet calls "judgment", that is, the wrath of God threatened to us by the law; namely, that be taken away.

And your enemies averted.

Namely, so that they can no longer harm you, no matter how much they invade you, no matter how much they rage against you. For there will be no lack of people who want to see you completely destroyed, but be confident: The Lord is the one who makes it so that you do not have to be afraid, so that you can rest and not be frightened. So also the prophet says [Ps. 118:18], "The LORD chasteneth me, but giveth me not unto death." And Ps. 105.¹⁾ 14th: "He let no man harm them."

The LORD, the King of Israel, is with you.

That is, he, the right HER, is now your king and in the midst of you, now you no longer have men ruling over you, but the HER himself. Joh. 14, 23.: "We will come to him and make our abode with him." For GOD is present in the hearts of believers, whom He calls His temple 2c.

That you must no longer fear any misfortune.

This is what he said above about the safety and turning away of enemies. It is different to suffer a calamity than to fear a calamity, just as it is different to die than to see or taste death, as Christ says in John [Cap. 8, 51]. Thus the law is dead to us, having been stripped of its power and sting, so that it can no longer terrify us, so that it no longer has the right to vilify us. So also death, although it attacks the righteous, still cannot frighten him, "s cannot exercise its tyranny against him and on him. Therefore, death is more properly for him only a sleep. Thus the prophet says here also of the fear of enemies, as it is also said in the Psalm [Ps. 64, 2. Vulg.], "Deliver my soul from the fear of the enemy." For so far does a calamity hurt as one feels it. The wicked, however, are saddened and depressed by misfortune; the fear of misfortune seizes them, that is, inwardly in their conscience they are terrified by death and sin; because they do not feel the fear of the enemy.

are fortified by the strength of God, that peace and assurance of faith is not in their hearts 2c.

At that time they will say to Jerusalem, "Do not be afraid.

As it is said in the Psalm [Ps. 118, 15.]: "One sings with joy of victory in the tents of the righteous", as if the prophet wanted to say: This alone you will hear, this alone will be preached to you: Do not be afraid, daughter of Zion, for you have God your King with you. Whom, therefore, would you fear? "If GOD is for us, who can be against us?" [Rom.8, 31.] And so, with the greatest consolations, he nevertheless secretly indicates that cross and hostile adversaries will be there, but that also the power of the Spirit will be there, by which they shall be strengthened, lest they be broken by calamity, lest they be defeated, in short, lest they fear the enemies. For Satan never ceases to attack the saints, and however much the saints resist, they are sometimes overcome by weariness and the long duration, as some among the Fathers have said. For Satan always perseveres tirelessly, and carries on what he has undertaken. Therefore it is added:

And to Zion, let not thine hands be loosed.

That is, persevere, do not desist, "stop" 2c.

V. 17.2) For the LORD your God is with you, a strong Savior. He will rejoice over you.

All this indicates that the consciences will experience this fatherly kindness of the Lord, their King. And this is the opinion: You will feel joy, you will realize in your conscience that the Lord wants you well, that he is present with you as a kind father in all things. For then it is said that the Lord rejoices over us because he makes us feel his favor, his kindness. He has described the nature of the kingdom of Christ in the most appropriate and clear way. For so it is with the godly that he allows them to be attacked.

2) This verse number is missing in Weimar's.

that they are troubled in many ways and afflicted with many evils, so that they may be conformed to their King, but he adds this sense of joy, this security of heart, that everything becomes sweet, that nothing can separate them from the love of God. Rom. 8, 38. f.

And be kind to you(Silebit in dilectione sua).

He will be silent in his love, not in yours, as we read [in the Vulgate], that is, he will make you silent, so that in the innermost part of your heart there will be the quietest peace and calm silence. There will not be roaring and shouting, "as in the hearts of the wicked when they are beset by adversity, lacking this security of heart.

And will be happy above you with sound.

That is, you will feel that He wants you well, and this feeling of God's goodness and kindness will cause you to be joyful with praise. Daily you will give thanks, praise and rejoice in God your Savior.

V. 18: I will take away those who were troubled by the statutes.

Thus [namely, nugas, qui a lege recesserant, congregabo,] Jerome translated, and he has his reasons, by which he was guided, to translate thus, since he thought that nugas was a Latin word, which was taken from the Hebrew language, since this is the mother of all other languages. But it is strange to me that God had shame. has so grossly lacked such great people, as Jerome, such a great man, has also so grossly lacked in a grammatical matter. For this is not the Hebrew word which he wants, but the right word is Sodann, where we read: qui a lege recesserant, the Hebrew word actually means a certain time, as is quite clear from many other passages of Scripture. Gen. 1, 14: "And give times", where completely the same word is. And in the Psalm [Ps. 104, 19]: "You make the moon to divide the year according to it" (In tempora). And in the book of Judges [Cap. 20, 38.]: We will give you a sign or a certain time. And in the Psalms it is translated by

Feast days, as also with us the Michaelistag is, the Walpurgistag and the day of the birth of Christ, and I do not know which else. Therefore, according to the Hebrew, I translate thus: Those oppressed by sorrow I will gather temporally (or when the time is there), who are of you. And the opinion is: The kingdom of Christ will be such that it will gather those who are oppressed by sorrow for a time, that is, those who have fallen into some sin out of weakness. Thus Paul says in the Epistle to the Galatians [Cap. 6, 1]: "If any man be overtaken in any fault, restore him with a gentle spirit, ye that are spiritual" 2c. In short, Christ bears those who are weak in faith and life to be punished, reminded, and taken up until they increase. Therefore, Christ's motherly mercy is indicated in this passage, that he cherishes and carries us no differently than a mother keeps her little child and caresses it. Thus says Isaiah cap. 49:15: "Can a woman forget her little child, and not have compassion on the son of her womb? Though she forget him, yet will I not forget thee." Likewise Cap. 46, 3. f.: "You who are carried by me in the womb and lie with me in the mother. Yes, I will carry you until you are old and gray. I will do it, I will lift and carry and save." Namely, this leniency of Christ makes it so that neither weakness in faith nor in life can harm us, if only we keep to the loud word, if only we do not fall out of this bosom of God in which He carries us. If this happens [that we remain in the word], the kind Father easily closes his eyes to all "other" sins.

What statutes were their burden, from which they had shame.

Because the gospel is completely pure, it teaches completely pure faith and righteous love for one's neighbor, the highest morality and purity. Therefore, reason immediately censures the "preachers" of the word for their "life" and "morals" if it sees that they do not agree in all respects with the completely pure doctrine that they "preach.

For they judge their lives according to their doctrine, and so they also despise the doctrine. Today, the enemies of the gospel counter that they always hear the gospel from us, but see nothing gospel; they say that we live differently than we teach. These may be mindful of what man is, namely a being endowed with reason, who is commanded by God to rule over all creatures, Gen. 1:28. But look at a child, how in him there is nothing at all to be seen of such a powerful ruler, since he is the most miserable of all living creatures, which cannot help itself at all. It depends only on foreign help, otherwise it would have to perish. Admittedly, such a child would like to rule over all creatures and living beings, which lies in the cradle and can do nothing but cry, as Pliny says much about it. But nevertheless the dominion over all creatures still remains to him; although it is not before the eyes, it is still to be hoped for. For for this purpose the child is nourished, for this purpose it is nurtured and cared for, so that it may finally, when it gains strength, seize this dominion of its own when it grows up. The same happens with all creatures, with trees, with seeds, with plants, with fruits. Because this is necessary in the least things, it must happen much more in the highest and divine things, that we grow from day to day by faith in faith, until we become great and meet the Lord as perfect men, as the apostle says in the letter to the Ephesians Cap. 4, 14. In the meantime, however, God, our kind Father, overlooks our weakness and easily forgives everything, so that we have no shame from it, if we only keep the word unharmed and pure, if we only remain in the body and the bosom of God, in which He always carries us 2c.

V.19. Behold, I will make terms with all those who offend you at the same time.

In Hebrew, ecce ego interficiam] Ecce ego faciam. It is a Mosaic word, because this is how Moses used to speak: He will make a burnt offering for sin, that is, he will sacrifice it or kill it. Virgil 1) also said: Cum faciam vitula pro fru-.

1) Ecloge III v 77.

gibus [when I will sacrifice a calf for the fruits) 2c. The same opinion has been correctly rendered by our interpreter, as if to say: God allows the wicked to reign and triumph for a time, raging against the godly, until their iniquities become full; then he corrupts them irrevocably and takes vengeance on them.

And wants to help the limp.

This is almost taken from Micah Cap. 4, 7. But it means the people who were afflicted in many ways with various ills and tribulations.

And collect the outcasts.

Namely, through the Word.

And will make them praise and honor in all lands where they are despised.

That is, when they have glorified me by the cross, when they shall suffer my hand, then shall the time come that their right shall again be brought to light [Ps. 37:6.], it shall come to pass that they shall again be made glorious. Thus says Christ [Matt. 10:32.], "Whosoever shall confess me before men, him will I confess also before my Father." Thus the apostles and the martyrs are finally set in honor before God and the whole world. whom the world had previously considered the most despised of men, as Paul also says [2 Cor. 4, 13.), for the sweepings of the world 2c. Now their memory is in blessing, like that of John Hus and all who suffered persecution and death for God's glory. Their memory, which had long been obscured, is now reviving. But the memory of the wicked perishes; as they perish in the highest shame and disgrace, so they also remain in disgrace 2c.

V. 20.2) For I will make you praise and honor among all nations.

With this peculiar saying he understands a general one, as if he wanted to say: You have suffered the Babylonian captivity, you are afflicted in many ways, but I will not only deliver you from this captivity, but also much more from death, the devil and hell. Amen.

To Christ be praise and glory.

21 This Nersrabl seblt in the Weimarschen.

2. interpretation on the prophet Zephaniah,

according to the Zwickau manuscript. *)

From lectures given from August 13 to about September 10, 1525. Printed in 1886.

Translated from Latin.

This prophet is easily and completely clear, since he himself describes at what time and from what cause he prophesied. Like the previous prophets, he prophesies very clearly and with quite open and many words about the kingdom of Christ. The kingdom of Judah was to be destroyed by the Chaldeans, but in such a way that this far most valuable kingdom was to be restored. A very great faith is required, because they will be led away into captivity against the revealed promise of God.

den. He fulfills his promises wonderfully, as he did in the Chaldean captivity, when he destroys the kingdom from the ground up 2c. He prophesies before the time of the captivity, as can be seen from the title: "In the time of Josiah and Amon, the kings of Judah", 1) of Manasseh 2c. Zedekiah, under whom Jerusalem was devastated and all the people were carried away, left three sons.

1) Thus the manuscript erroneously reads instead of: "In the days of Josiah the son of Amon, king of Judah."

[The first chapter.]

∨. 1. To Zephaniah.

Manasseh, the son of Hezekiah, was the father of Amon. 2) Josiah is one of the noblest kings of Judah. This prophet was shortly before the captivity. The question which Jerome raises here because of the genealogical register of this prophet does not move me 2c. Among the people there was a class of prophets, the priests 2c. [Jer. 18, 18.] 3) He was a child of the prophets, that is, his parents were of the number of the prophets; not as if all prophesied. The prophets educated the Jewish youth. Under Elisha were "children

of the prophets" [2 Kings 4:1] who lived among them, who had prophecy and the Spirit.

V. 2. I will take everything out of the land.

This is what he says of the Babylonian captivity.

V. 3. Yes, I will purge the people out of the land.

Namely, from Judea. I will take you all away, for after the people are taken away, the dwellings burned, the beasts also, the birds and all things taken away, that they should not remain anything under heaven. The poor he left in the land. Thus from Hezekiah 2c. That is, they [animals and birds/ will not be used so much, "man.will not sell anything "so much," because He

4) Instead of yuod, we have assumed yuod uou.

2) What the manuscript offers here: Murmssis Eus Dr-eoU, cjuiu. Mtsr Mit is wrong. The Weimar one has added to l\(\hat{A}\)ke\(\text{iii}\). In contrast, we have assumed: \(^1\)urmssks, \(\text{illus I}\)'sentence is corrected by us according to the Altenburg.

3) This sentence is corrected by us according to the Altenburg manuscript. Our original offers: Ordo Mit inMr xropUeta", saeerdotes, posininm.

This writing, an immediate college notebook, is like the lectures on Habakkuk 2c. after the Zwickau manuscript No. 6 first in the Erlangen edition, 6X6.]. ox "x., tooa. XXVII, x>. 225, then "considerably improved" in the Weimar edition, vol. XIII, p. 450. We have translated according to the latter.

that has taken away those who use them for food, sacrifices 2c. He speaks of a well-ordered kingdom in which, when it flourishes, there is a great consumption of animals, both those in the sea and under the sky and on the land. Those will cease because the inhabitants have ceased. In anger, the prophet lifts up, as he calls all, men, cattle, the birds of the sky 2c. Congregare is] "snatch away." Proverbs [27, 25/: "Herbage is gathered on the mountains," [you] "snatch away" from the mountains. Ps. 28, 1) 3.: "Show me not among the wicked" 2c.; as if to say, I will pluck out of the land the people, the cattle, the fish, the birds. "That is" congregare 2c.

Together with the aergernissen and the godless ones.

Instead of Et ruinae impiorum grünt I like better the translation of the Septuagint: And the offenses with the ungodly; all I will take away from the land and so once make an end of all [offenses] together with the ungodly, the idolatry [abthun] 2) 2c. by which very many have come to trap and have left me 2c. When everything is taken away, the services of the gods will also be taken away 2c. [I will forge everything "into one heap".

Yes, I will purge the people from the land.

With short and mighty words the captivity is described here in the brevity.

∨. 4. I will stretch out my hand over Judah 2c.

Extendam [that is], I want to spoil, I want to exterminate, I want to cut off. He describes the aergerness of which he has just said. How will this be done? Thus, "I will stretch out my hand," that is, I will call this king of Babylon. This was a part of the trouble, that they had Baal and remnant. Under Josiah, the remnant was there. Even though he was a very godly and pious king in Judah, he could still

not do away with all idolatry 2c. Thus there is a passage in the fourth book of Moses [Cap. 23, 21/, where it seems as if completely [all idolatries were taken away] 2c. [But Amos [Cap. 5, 25] speaks in the same way as Stephanus Apost. 7, 42. f. says. It stood so with it that they did not rule, there remained [however] remnants, and one understands it in such a way, as if the whole abomination was exterminated. Thus Paul praises the whole church of the Corinthians, and yet he rebukes some. Therefore it is enough in the people of God that the service of God is going on, although some are 2c. [Paul rebukes the commonwealth of the Corinthians for having suffered fornication [1 Cor. 5:1 ff]. See the Epistle to the Romans, cap. 1 at the end [v. 32.], "But have pleasure also in them that do it." After the synecdoche the whole is put for the part, and again. The children of Israel were holy when seen from the public regiment under Moses, but they were also unclean 2c. So under Josiah 2c. He abolished the regiment of the ungodly, but not the ungodliness itself. So we can administer the gospel 2c. though some 2c. But if we always punish, admonish 2c. For here the people are called holy, because of the government that is administered holy, and it is said that remnant remain 2c.

In addition, the name of the camarim (aedituorum) and priests from that place.

I will take them away, that the name of the Camarim shall be no more. Ps. s9, 6/: "Their name you destroy forever and ever." That is, it shall not be praised, it shall not be held in honor. Ps. [34, 17.]: "That he may cut off her memory from the earth." Rome has perished, Babylon. That is, they [the Camarin/ are not praised, not held in honor, since they were taken away with the captives. 3) "The Camarim." See in the books of Kings [2 Kings 23:5] this name. It is uncertain what kind of people these were, who were well practiced in the [ungodly] worship of God.

the Weimar: "um sink rsliotus euru euxtis.

¹⁾ In the original: ?s. 5. Weimarsche in the margin: Ps. 5, 2. and Ps. 28, 3. $\label{eq:second}$

²⁾ Supplemented by us according to the Hall manuscript.

services 2c. The verbum ^?^>) means: to be inflamed. In the first book of Moses s^Cap. 43, 30/ it says: "His heart burned against his brother." These wicked ones took this name as if they had an exceedingly ardent heat in the service of God 2c. I would probably translate it by: Monks, as the observant, who boast, improve others, [call themselves] the cheerful, the improved 2c., who are more tried and practiced in the service of idols [than others]. He emphatically adds the name "Camarim," as if they were more respected among the people, like our St. Bernards, Observants 2c. who are the most distinguished among the monks of this kind. These people I want to expose at the same time as the priests. These were also still) under Josiah; it is so impossible that all leaven is swept out. Therefore, it must be daily leavened in our bodies and in the bodies of others. It is impossible that there is no wickedness, only it must not prevail 2c. If it had been possible to do away with it, it would certainly have been done under Josiah, so great a spirit and zeal was in that king.

V. 5 And those who worship on the housetops of the heavenly host.

The prophet indicates another horrible trouble, namely that they worship the host of heaven. This is often scolded in Jeremiah, where he says [Cap. 7, 18. 44, 17. ff.) of the queen of heaven that this people worshipped the moon 2c., against the commandment of Moses [5th book, Cap. 17, 3. 4, 19.) 2c. It was easy for the people to be deceived into worshipping the sun, the moon 2c. When they bent their knees before the sun they thought): There is GOD, there He is most found; where is a greater and brighter light? It is not impossible, because ours [worshipped] stones and wood, that those also did something of the kind, that they worshipped f*\text{the sun and the moon itself}) 2c. Under this service, in this way [God] must be worshipped 2c. That was forbidden.

1) Supplemented by us according to the Mtenburg manuscript.

On the roofs.

In a higher place. They had flat roofs on which they walked around, ate and played, like us on an open square (foro).

And yet swear by the Lord and at the same time by Malchom.

He must also cut off those who swear by the Lord and at the same time by Malchom, or by the king of it [the host of heaven], or by their king. I do not know whether to translate: by their king or: by Malchom, but I prefer: by their king. It is good and holy to swear by the LORD, the one God, and yet they will be cut off because they do not swear by the LORD alone 2c. [Deut. 6:13:] "You shall worship GOD your LORD and serve Him alone." It is not necessary to limp on both sides, so that whatever I do, I do to the LORD alone. -He therefore condemns not that they have sworn by the LORD, but that they have wrought a service of the king apart from the service of GOD 2c. Thus in the history of Saul [1 Sam. 8, 20J [it was wrong], not that they desired a king, but that they trusted in the same: We also will have a king to go before us 2c. These are words of unbelief. Thus, those are condemned here who make the king equal to GOD by trusting in GOD and in the king. God does not want to suffer this, he does not want to give his honor to another [Jos. 42, 8]. They ascribe the honor of swearing also to the king, which is due to GOtte alone 2c. [1 Sam. 17, 55:] "As your soul lives," and since Paul says [1 Cor. 15, 31.], "By our glory" 2c., there is swearing by that which is not GOD 2c. I leave this to the conscience 2) [of each one]. One must swear by God alone, serve God alone, but in such a way that we are subject to the power [Rom. 13, 1. ff.]. Only in this way can I swear by God. The difference lies in the heart: I can swear by a creature, but in such a way that this is done solely for the sake of God.

²⁾ Instead of iHam eonseisntlana we have assumed illa aon86i6 "tia6.

schehe. Here the attitude must be looked at. The wicked swear like the godly, the godly in good faith. The godly and the godless trust in the king; the former sins, the latter does not. The godly does not ask for gold if he cannot have God; the godless does not ask for God if he cannot have gold.

V. 6. and those who fall away from the Lord.

This is how Moses used to talk.

And who ask nothing of the Most High, and respect Him not.

Or, those who do not care about God. Not only the obviously ungodly will I cut off, but also all others in whom there is neither faith nor love, neither observance of the law of faith, nor of love, nor of ceremonies. Here they are called by name who say, I have bought a house [Luc. 14, 19. f.] 2c. He means] the lazy pleasure seekers, who do not care about the Lord and his word 2c.

V. 7. Be still before the LORD, for the day of the LORD is at hand; for the LORD has prepared a sacrifice.

Hostiam, that is, a sacrifice. It is an exhortation: Since this will happen, that everything will be taken away from the land 2c., therefore "be still, be told", give room, hear the word, do not rage against the word, "for the day of the LORD is near". For the LORD "will prepare a sacrifice." 1) He speaks in images, "It is a matter of slaughter." In sacrifice, the sacrificial animals are killed. "He will also slaughter once", he will kill you ungodly.

And invited his guests to it (et sanctificavit vocatos suos).

[Sanctificavit, he sanctified/ is said of the Chaldeans, because those are prepared to devour the sacrifice. He alludes to the manner of the sacrifice; those who were to eat were sanctified, that they might be worthy 2c. The sacrifice is prepared, that is you, he will invite guests who will eat;

Since these words are given in German, immediately before:
 instead of: prasparavit will be read.

these are the Chaldeans, [he] "has his guests ready". He mocks at the same time the sacrifices of these wicked, fund their purifications,] that they may be pure, not only to sacrifice to the Lord, but also to idols. The Lord will one day prepare a sacrifice, "that will be you" 2c.

V. 8. 2) And on the day of the Lord's sacrifice I will visit the princes and the king's children.

He continues in his threat as he began. Imagine. on the one hand, the zeal and fervor of the prophet, and on the other, the obstinacy and obduracy of the listeners, the princes. This is a constant dispute. The word is accepted by a few, by the lowly and the oppressed; by the great, the mighty, the kings 2c. it is despised, as it is in our time. Therefore he is forced to threaten the divine wrath with many words, because he has hardened listeners and false-spiritual Pharisaic preachers, who advise the princes quite differently 2c. "The sacrifice" is that of which it is said in the previous text, since he began to slaughter you by the Chaldeans and to prepare a sacrifice for himself. The kings who are now safe praise the temple of the LORD 2c. [saying,] The prophet is nonsensical, he speaks against the law and the word of the LORD and the temple, ^against] the children of the king, who yet are appointed by GOD. They did not mean that [the prophecy] would come 2c. The young people in that nation were instructed in the word of GOD; they trusted in the promise that had happened to David and to the kingdom. Here he speaks against the sons of the king. Notice the words of the promise: The lamp shall not go out 2c. [2 Sam. 7, 12. ff.] If the pope had such a mighty word, who could stand? He searches the kings home 2c., and yet he keeps his promise. Jechaniah is taken captive. M^affe had three sons, 3) one is by the king.

2) This verse number is missing in Weimar's.

³⁾ Here the scribe will have made a mistake, because his information does not agree with the holy history. If instead of "Manasseh" Josiah, and instead of "Israel" Egypt is put, it is almost correct.

of Israel, two led away by the king to Babylon. On lechaniah the promise remained, who, being led away to Babylon, was kept in the dungeon. Nebuchadnezzar died, he is delivered and this kingdom is restored. It was not destroyed, but only humiliated. Reason could not grasp this. They understood the divine promise in such a way that they (the kings) should remain on their throne 2c. God thinks like this: I will preserve this kingdom even if he [the king] is not on his throne, even if he is taken away, even if he is in prison. Glorious works! This is what the prophet says, but no one believes it.

Who wear a foreign dress.

The commentators differ, they say it is about the service of idols 2c. But I would rather stick to the point and keep to the fact that it is about Secular things (in materia seculari); it speaks of the kings and of the children of the kings. I take it simply from the kings themselves, who imitated the customs of the ringdwellers and changed the native dress, 1) namely, they adopted the dress of the pagans, as we Germans soon imitate what we see among the French, Turks, Italians Having become too secure, they carelessly imitated the clothing of the pagans. They deviated from the former respectability and did not keep the paternal customs. Those who make such changes in dress are accused of frivolity, like the French. They are ruined by excessive certainty, who praised the promise against the prophets: David, David! No, He does not look at the persons, he who has sinned will be punished.

V. 9: At the same time I will punish those who cross the threshold, who fill their masters' houses with robbery and deceit.

This still refers to the priesthood and the customs of idolatry. "Over the threshold." This word is given in the Song of Songs (Cap. 2, 8/ by: "on the hills".

Notice what Lyra says here. I let that go. Our effort is to let the prophet speak coherently (Continuare), so that the sense exists and has coherence. I dislike always introducing other opinions. So far the prophet has punished the princes 2c. and threatened them with removal, which they did not expect; now he punishes the flatterers and servants 2c. who fill the house of their lords or masters with injustice or violence and with deceit. He does not speak of the servants and keepers of the temple, but of the servants of the masters. He calls them people "who leap over the threshold". He wants to say: now they are safe, insolent, "muthwillig". They rely on their lords and masters, they do everything to serve them, they deceive the people not only with false goods, with false measure; that is, with violence, with impetuosity, they rob publicly. As an example we have "our officials," from whom the people suffer greater harassment, violence and deceit, whom they must fear more than the Lord Himself; "they make [themselves] disgusting" 2c. They are the most harmful corruption of the whole world, even among good princes, since they mock and oppress the people they oppress with the utmost certainty. But he calls them people who jump over the threshold to indicate that they are servants and not masters, who only go in and out. See the passage in the law [Deut. 15, 17] of the awl 2c., so that he is reminded of his office, as if he wanted to say: You are only a guest in the house, tomorrow you may go out, you have only the threshold of the house. It is a secret cheating like that of the salesmen and merchants. The servants say: [It] "has no need", where the masters stay, there we will also stay.

V. 10: In that day, saith the LORD, there shall be a loud cry from the fish gate.

He is making a threat: Because of these injustices will come 2c. As for the location of Jerusalem, one must know Nehemiah, who describes it quite carefully. It had two high and famous hills; one higher and one lower in a sloping place 2c. where Mount Moriah was.

¹⁾ In our template: 6t ruutnrunt Mntilitiurn Unditum -- and changed the pagan dress.

where Solomon's temple stood, where Isaac was to be sacrificed 2c. The higher and more respectable one is above the city, after it a valley 2c. It slopes down on the side towards midnight. The "fish gate" is the one towards the evening, towards the midland sea 2c. "At the fish gate." [Jerufalem] had three walls. The outermost one had its houses. The second wall, which was called the other or "the other part"; in the second book of Kings [Cap. 22, 14.]: "Hulda [dwelt at Jerusalem in the other part "j. The interior of the city is the two hills of the temple and the castle of Zion. He wants to say: "At the same time there will be cries of great distress and anguish from the first gate, from the outermost wall, likewise in the second, likewise in the third, that is, the whole city will be shaken and full of cries, because it will be devastated and destroyed. He divides it into three parts so that he leaves nothing of the people.

And a howl from the other Thor.

Not of the enemies, but of the shattered people, of those who are wounded to death 2c. "The other gate" because they could not defend the outer ones 2c. There will be no protection, it will not help to say: The temple of the Lord! 2c. This is a great threat that the whole city shall perish, for

V. ii. Hay, ye that dwell in the mill: for all the grocers are gone.

"It is gone", they are ruined, they are exterminated. From the future effect he gives them the name and calls it "a mill". Jerome thinks that it is called of the valley Siloah 2c. [Pila] which means "a mortar." In Proverbs [Cap. 27, 22.] one has pila and pilum, "a mortar, a pestle." Thus [pila] Jerome has translated. I take the view of the use of the mortar, as grain and specimens are pounded to the smallest dust. He takes, as it were, the whole of Jerusalem into a mortar, and imagines that it will be pounded. [He will "throw into one another and make his mortar once" from the city, that this crushing should be a punishment. The

City will be the mortar, you the grains that will be pounded 2c. Jerusalem "reminds me like a mortar" in which they will be pounded 2c. I have pounded it so many times, but nothing comes of it. See Solomon in Proverbs [Cap. 27, 22.] You are a mortar to me 2c., but I do nothing to it. If by guilt cannot be pounded, then by punishment will be pounded 2c. [You inhabitants of the mortar, that is, you citizens of Jerusalem, who are crushed by the prophets, will finally be crushed altogether, so that you will be scattered throughout the world 2c. "It is gone"; [the word] means to be silent, "is made still," will be made solitary, so that it will be a silence, not of words, but rather of things, so that he will let the use of things be silent and nothing be. It is gone, it is made silent, it is made to be nothing.

The hawker people (Chanaan).

By the Cananaeans he wants to understand without doubt the Jews. Canaan, that is, the Jewish merchants who filled the houses of the lords by robbery and deceit.

If it [Canaan] is taken as a proper name, then the opinion is: you are no longer Judah, but rather Canaan, for GOD will do to you as He did to Canaan. I like that opinion better. Similarly it is said in Ezekiel [Cap. 16, 3.], "Thy father is of the Amorites, and thy mother of the Hittites." And Daniel says [History of Susanna, v. 56.], "Thou Canaanite kind, and not Judah," because he follows its customs. It is known that the Amorites and the Hittites have disappeared. Canaan, that is, the Jewish people, which is equal in guilt and in vices, will be made equal to them in punishment, it will be made nothing.

And all those who collect money are wiped out.

He again interprets how it is made to nothing; it is pounded in the mortar. He shows the avarice of riches, that they direct all their striving toward riches.

At the same time I will search Jerusalem with lanterns, and I will visit the people who are lying on their heels.

Defixos, that is, clotted. He still continues and makes great the crushing and the taking [of the city]. I will search this city so that not one will be left to escape my wrath. In a mortar, one cannot well escape the pestle. [He is] "so wise, you cannot hit his head in the mortar," is a proverb. - "Those who lie on their heels," [that is, all whom I shall find in Jerusalem, I will bring into captivity. [I will afflict] the people who lie on their lees, that is, who have become rigid, hardened on their lees. In a vituperative manner, he calls their righteousnesses and opinions "yeasts." He does not dignify them with the name of a wine or drink otherwise used in Scripture for a doctrine 2c. The yeast is the last thing in the barrel 2c. Is. 7, 4. calls the two 1) kings "two smoking fires of fire". Scornfully he calls them "a stocking". 2) There is nothing left but that they smoke, they will soon turn to ashes. Here he indicates that they are very close to captivity and that they are the yeast of the people and shall be utterly destroyed. These I will afflict, who are hardened in their opinions 2c.

Which are on their yeasts.

That is, holding to their tenets 2c. [hold fast]. The following text compels to this view. As if to say, I am among them like a fool and a Thor; they think that I speak of a foolish God and not of the true 2c. "Tell thy God to hang up his grace." Scornfully they mock him, therefore, irritated, he attacks them ignominiously. So utterly certain are they in their hearts: thy GOt can neither save nor destroy, as if to say: the GOt whom Zephaniah preaches is not the true GOt, because he prophesies against the promises 2c. "We have" from your GOtte "nothing good", also nothing evil 2c. Our God will preserve us well. Defixos means:] who have grown fat, full of confidence and puffed up in their security, firmly convinced, sure.

1) Weimarsche: suos instead of: duos.

2s In our original: "ein strampff", but "strumpff" will probably be found in the original. Cf. Walch, St. Louis Edition, vol. XX, 2401 s. v. Strumpf.

V. 13. And their goods shall become plunder.

He describes the devastation, he describes the visitation of the people who lie on their heels, which will be like this: Their "strength" (fortitudo), that is, their possessions, their wealth, their riches, will be shattered, as goods are wont to be shattered. They will be devastated who say that the Lord does neither good nor evil, 3) that is, he is nothing, as if to say, My Lord will do this. They shall be desolate, they shall become a spoil 2c. They sit securely on their heels; however much they Ithe prophets also cry out, nothing is accomplished: they build as if they wanted to remain on the earth forever, they plant - see the words of Christ [Luc. 17, 28 ff.] 4) as if they would live forever. Paul says [1 Thess. 5, 3.], "When they shall say. There is peace, there is no danger [, then destruction shall speedily overtake them"]. 5) He says that then destruction is most imminent when everything is in the highest bloom, when things are going exceedingly well 2c. God does nothing else in this world than to raise them up so that they may be overthrown. Since thou hast exalted them, thou hast made them a mockery, says the Psalm. 6) He plays with the affairs of men, as it were, as on a scales. At the time when the Babylonian captivity was imminent, 7) there was peace and security; they build, they plant to it, that. calamity come and destroy all. Magnisque negatum stare diu [great things are denied to last long 1) says Lucan. They are safe, but the Chaldean will come and destroy, and they will not long abide in these things. - Easily it is in the indicative: they plant 2c.

V. 14.8 [For the great day of the LORD is at hand; it is near, and hasteth greatly].

- 3) Set by us instead of: etc.
- 4) In the Weimarschen in the margin: Luc. 17, 17.
- 5) Set by us instead of: etc.
- 6) Both the Erlangen and Weimar editions have in the margin: Ps. 73, 5. But this does not fit.
- 7) Instead of in euptivitutshave

we indicated

nommen justuuts eaptivituts sto. In the original: Iu. CUP Lu.

8) In our template, there is neither a new verse number nor a keyword here, but the following is attached to the previous one without a distinction. It is

This is what is said against the hopeful opponents and despisers. They say, he is not only 1) not near, but also, it is nothing with it. He is moved by this foolish certainty and contradicts. That is why he urges with such vehement words: He will come as soon as possible. "is at the door". So it is always [Ps. 55, 24]: "The wicked do not bring their life to the half", 2) always the misfortune comes to them suddenly and unexpectedly. Christ says [in the parable] of the servant [Luc. 12, 46.]: ["The Lord] will come when he does not understand." For the wicked do not believe, they remain secure against all divine threats. It is not necessary that it [the day] should come suddenly; nothing is sudden to the children who believe, but it is for their profit. The wicked always hope for the best and fear nothing: the opposite happens to them. In Isaiah it says of the Babylonian empire: I will not see its destruction 2c. The prophet scoffs 2c. Human nature cannot fear misfortune for the sake of prosperity; it does not know how close to happiness misfortune is. The flesh does not believe; it fears nothing less than misfortune. It is very near and hastens; it does not "wait" long, [it will] "come soon". 3)

4) When the cry of the Day of the Lord will come.

The voice of those who cry out, who mourn and weep in the day of the Lord. He imagines, as if it had already happened, that the little people were already in captivity. He imagines that the whole people laments in the bitterest way 2c. He

speaks of the day of captivity, not of the last day. He uses great words; he has reason to do so because he speaks against the unbelievers.

Then the strong will cry out bitterly.

This is the shouting that will be heard on that day. 5) Tribulari [in the Vulgate] means [according to the Hebrew] to shout loudly. So say the Hebrew linguists; I do not understand it sufficiently. There the strong will shout aloud. The strong warriors, the heroes, the great ones, who before were to be feared by all and were invincible, will not only cry out, but will cry out loudly, for it is a day of bitterest weeping. Not only the people will cry out, but these warriors and the strongest will cry out louder than the rest of the people. Why?

V. 15. For this day is a day of wrath.

This is said with reference to the Babylonian captivity.

6) The prophet makes it great so that he may frighten the hardened and foolish people. He sets it before eyes to soften the hearts; but this does not happen.

[A day of weather and boisterousness.]

This calamitatis et miseriae [in the Vulgate] "is not right" [, it should read]: "a day of weather". Lucas in the Evangelio [Cap. 21, 25.] says: "The waves of water will roar", as it happens with a storm. Sprüchw. 3, 7) 25. it means the rushing and surging floods [: "That thou mayest not fear sudden terror, nor the tempest of the wicked"]. Ps. 65, 8. it means the waves of the sea, which give their noise full, a dull roar. A day of noise and floods or roaring sea. He wants to indicate that the Babylonians will come with impetuosity, as when the sea surges with the wind 2c. Rather: "of the weather and impetuosity".

obvious that the words: xropo 68t this, props st oolor uimi.8 are only another expression of v. 14. in the Vulgate: duxta 68t di68 Domini rnnAnn8, juxtn 68t 6t volox niini8. - Instead of the second propo, the Erlanger and the Weimarsche have: xroxor.

- Our template offers: non propo non 6886 diennt. We have assumed according to the Hall manuscript non 8oiurn xropo oto.
- 2) In the original supposedly: divi, which both the Erlanger and the Weimarsche have supplemented to divinant. We have assumed dimidiant with the Hall manuscript. The Altenburger has dirnidinbunt according to the Vulgate.
- 3) The last words in our original are: "non wart Inniturn, coming soon".
- 4) It is only here that the Weimar has the verse number "14."
- 5) These words are drawn in our submission to the previous section.
- The Erlanger reads inulti, the Weimarsche duoti; we have assumed diota
- 7) In the original: Drovord. 4. Perhaps Sprüchw.
- 1, 27. meant.

A day of darkness and gloom, a day of clouds and fog.

He describes this day as a day of storm: it "thunders' very hard; "lightning", black air, thick clouds.

V. 16. A day of trumpets and drums.

Of the sounding [of trumpets) or shouting on the part of the Chaldeans, who will stand ready with their trumpets as valiant warriors and certain of victory. "There shall be heard a sound of sounding and blowing," 2c. so that ye might die by the voice of the adversaries; it will be a very mournful day. This army of the Chaldeans the Lord will bring in, that it may be a trumpet among you. All things will look exceedingly miserable; the strong cities will not profit you, not even Jerusalem.

2) Against the solid cities and high castles.

XuZulo8, that is, the towers, the fortifications in which you trust. So great will be the impetuosity that no fortification can resist.

V. 17. I will make people anxious (tribulabo).

I do not understand this word [XXX]. [I give it:) I will sound among men or with men, "I will also let myself be heard; field cry," that is, I will be the leader in war and will cause a field cry among men 2c., put fear into the heart of men, so that they may realize that this is done by men because God wills it. First he takes away courage; when that is gone, even a leaf in the forest is a trumpet 2c. And again, if the heart is courageous, then everything outwardly is also strong 2c.

That they should walk around like the blind.

He indicates what he wanted, namely the despondency of the heart. They cannot make up their minds whether to ask for peace 2c. They will be in dismay around-

- 1) Already here, the Weimar has the verse number "16."
- 2) Already here, the Weimar has the verse number "17."

Like the blind who do not know where to seek help or what to do. When the courage is gone, the eyes are blind, the ears do not hear, the heart is without counsel 2c. Then I will give them a sense of sin; now they are hardened. Then they will see that they have sinned, because sin will make them dismayed, that they will go about like the blind. - "Because they have sinned against the Lord." That is, they will feel that they have sinned, and this will make them dismayed and fearful.

Their blood shall be shed as if it were dust (humus).

The ancient text has had humus [not fumus], excavated earth that can be scattered like ashes and dust. The one who translated like this probably hit it. Adam is created out of an earthen lump [Gen.2, 7.].Or it is limus, "loose earth," when a grave or trench is dug. Often it is translated by dust, as [Gen. 3, 19. Vulg.]: Remember, man, "that you are dust" 2c.

And her body as if it were dung.

So Paul says [Phil, 3, 8.]: "I consider everything as dirt." He wants to say: They will realize that they have sinned, therefore they will be fearful and will not know what to do. Although they will strive to propitiate God through sacrifice, they will accomplish nothing, s "Blood" stands for the flesh of the sacrificed animals, as Ps. 16:4: "I will not offer their libation with the blood, nor take their name in my mouth," so that "blood" stands for the sacrifice. That is, the sacrifices with which they offer libations and make atonement to GOD will not be pleasant, but will be spilled by the enemies. It will not be sprinkled with the finger, as in Moses [3rd book, 4, 6.], but they will be scattered like dust when the enemies come. [Instead of COTPOTA it should read] escas, bread or flesh. Actually, [XXXX] lechim is bread. These sacrifices are called food or meal because they were given to the priests, because it was the

Added by us. In our template: "rndü kaeisnt pro earnikus unimLlium oMutoruru" ste.

The food of the Lord was offered to the priests, as we read in the third book of Moses. It also means not only meat nor bread, but food, as [Ps. 78, 25/: "angel bread" (escam angelorum). Set against it the water and the drink: that is, give drink and food, Food, that is, their sacrifices, which were the food of the priests, will not now please, 1) but will be rejected. And this will not only be outward, but so will the consciences feel. Because they will not please, they will be taken for dung. Hosea says [Cap. 9, 4.]: Their bread is the bread of the afflicted. Of the bread of the sacrifice one was not allowed to eat [in mourning/, that is, their services are in mourning. According to Deut. 26, 14. it was not permitted to offer the bread of the afflicted, that is, which was offered in time of mourning, that is, the sacrifices will not be pleasant and will not propitiate [him]. With this Paul agrees [Phil. .], 8.], "I count all things as filth." Because they feel that they have sinned, so their conscience stands

1) Instead of plasubuut in our template, we have assumed xlussbuut. Immediately following, where the Weimar manuscript reads piussbunt, the Erlangen manuscript also has plueubuut. At the corresponding place [V. 18. j the Altenburg manuscript has: susriüsiu eorum rszisit, nee Zrutu köre Domino.

against them, but they do not look very hopeful now. They do not think that God is 2c. But they are obvious to God, he looks very hopeful. The righteousnesses of the law are dung and dust, therefore faith in the word of God is required 2c. Their piety, their worship will not avail them. The day will dawn in such a way that they will not be able to escape by any righteousness, "the hour has come, the bundle will break.

∨.18. Their silver and gold will not save them.

It is not the wrath of men, but the divine wrath. Their gold will be of no use to them, therefore there is no help for them anywhere, because the Chaldeans will not respect gold 2c. - "The fiery", the inflamed wrath, you will not be able to mitigate it. The sacrifices will not be able to mitigate the wrath of GOD, the gold cannot appease the Chaldeans, therefore [the fire of the zeal of HErri/ will consume the whole land, that is, Judea. Instead of OMNIS [in the Vulgate], it would be better to say "the whole land." For "the end" will come suddenly or hurriedly upon all who dwell in the land, so that no one can be saved, either by a ransom or by justice 2c.

2) Inserted by us.

The second chapter.

Here he still urges them to convert and shows them the destruction of the neighboring Gentiles and the surrounding peoples. 3) We have seen in the previous chapter the prophetic threat of the future Babylonian captivity. After the threat of disaster, he exhorts them to repentance, so that they could only be hidden if they could not flee in the day.

3) We have not been able to extract a suitable meaning from the words in our draft: st pouit ob ooulos prus^idir vieinurom gentium st popuiorum udsuvuntiura, and therefore we have assumed: st xonit ob osulos psrditionsm vicürmruin Asutmm st xopuloruru udsassutiurn.

of the Lord's wrath, lest they be destroyed from the foundation of the world unless they repent 2c.

V. 1.4) Gather yourselves together and come here.

One expression is in Hebrew, "Gather, and come near." The One Word means to gather and draw near so that they may call upon and propitiate God in community 2c. - Non amabilis, in whom mall has no pleasure 2c., in German: "You hostile people", which you are worth of hate, never of love.

4) The Weimar edition has the first verse number only at v. 4.

V. 2 [Before the judgment (jussio) goes out (pariat.)].

Some Klügling has added VİSİO [face] in the margin. It is neither Beseht jussio) nor face. It is a judgment, a pronouncement, a decision, Ps. 2, 6. f. [: "wise" (praeceptum)). According to this judgment the thing must be executed. The expression stands for ceremonial laws. "Before the judgment goes out," that is, before the judgment itself is put into effect. The judgment has already been passed on you; only the execution remains, which he calls the birth (partum) of the judgment. (It would have been good,) 1) if the Latin interpreter had translated thus: Before the judgment brings forth the day itself.

That you, like the chaff by day, pass by.

"The day," that is, the time when the Babylonian king will come. - "Like the chaff," that is, that is violently carried away by the whirlwind, Ps. 1:4. This is frequent in Scripture, as in Job [Cap. 21:18.], "They shall be like stubble." The punishments of the wicked are wont to be thus described. - "By day," that is, in the day appointed by Him; that is, ye shall be scattered, as "chaff" is scattered, as Ps. 1:4, by the king of Babylon. This is an exhortation that they should hasten repentance.

Before the day of the Lord's wrath comes upon you.

This [antequam non veniat] is a Hebrew way of speaking, but it is better to read in an affirmative way: "until", before the day of the Lord's wrath comes (before: the wrath). It is not enough that you have come together, make your coming together not in vain. When you have decided what must be decided, do what must be done. This is what you will do in your assembly 2c.

V. 3. Seek the Lord, all you wretched of the land.

Mansueti, "wretched," the lowly, who are oppressed and nothing with the world, as Mary sang [Luc. 1, 48.); whom one does not even

1) Supplemented by us according to the Altenburg manuscript.

worthy of respect. Christ comes from an ass, for he is oppressed, lowly, without splendor, without glory, without riches. You who are lowly in the land of Judah, seek what is the Lord's, seek what is ordained in the law of God.

Which you hold his rights.

That is, there are still some of you left who are humble and do not seek high things, 2) come forth, admonish the others and draw them to your opinion.

Seek righteousness, seek humility.

He insists on humility before other virtues, because he knows that God looks at the lowly, that is, at the oppressed, the rejected. Take this to humble yourselves before God, you who have brought about captivity through hopefulness and injustice.

That you may be hidden in the day of the Lord's wrath.

"That you may be hidden", that is, that you may be protected. He continues as if the captivity is irrevocable. Pray that the Lord will protect you until the captivity is over. Thus Job says [Cap. 14:13], "Alas, that thou shouldest cover me and harden me." [Pray that you may obtain some mercy, that you may experience the captivity only as individuals.

V. 4. For Gaza must be abandoned.

He makes a conclusion of the strength. It was a miracle and always is that this small nation of the Philistines, five cities, could always resist the kingdom of Judah and Israel 2c.; only once has it been defeated, so warlike and strong was it. The captivity will be so rampant that it will include not only you Jews but also the neighboring cities 2c. There is a beautiful play on words in Hebrew 2c. Gaza will be deserted, even Ascalon will be deserted 2c.

in Arabic means strength, that is, the

²⁾ Instead of saxItis in the text we have assumed saxiunt.

There will be no inhabitant, no remnant. So also Ascalon will become desolate.

Asdod is to be expelled at noon.

A wonderful addition: "at noon"; perhaps it is an allusion. They will drive it out in noon, push it out. Jerome: in open light. Not with cunning and deceit, but in open combat they will take it, not being able to resist it, but only resisting it. But I dare not do this.

And acaron be rooted out.

Akaron is extermination, as if to say: you will be exterminated in truth; as the name, so will the thing be.

V. 5: Woe to those who live by the sea (funiculum maris).

For I will destroy thee, that there shall be no inhabitant. Woe to those "who dwell by the cord of the sea" is a Hebrew phrase. It denotes distribution and measurement. In Joshua, the land was divided by cords [Cap. 17:5, 19:9]. Likewise it is said in Moses ^5. book, 32, 9.]: "But Jacob is the cord of the Lord", 'that means a part or the allotted portion. Thus he calls the Philistines the cord of the sea, because their possession, namely that of those five cities, lay on the sea. But the port is Joppa 2c. - You who are a nation full of lost people (gens perditorum - "the warriors"), who are to be destroyed or exterminated. One thinks that the Cretans are designated by it, but it is not true.

You Canaan, the land of the Philistines.

I call you Canaan in the land of the Philistines. The Amorites were on the other side of the Jordan, the Canaanites on this side. The land of the Philistines was Canaan.

V. 6. 1) There shall be vain shepherds' houses (requies pastorum) and sheepfolds by the sea.

Instead of requies would be better: dwelling. Above it is full of Joel [Cap. 1, 19.] and Amos f^Cap.

1) This verse number is missing in Weimar's.

1, 2.) used: "The meadows in the desert will stand miserably", in appellative meaning; as proper name it is the name of a city. Here it denotes dwellings of shepherds, as they dwell in deserts, not in cities, that they may have pasture for the sheep and the flocks. The land is joyful when it abounds in crops and livestock; it is not beautiful when they are not there 2c. Dwellings of the lambs, the sheep, the shepherds, and flocks. The people of the Philistines were hitherto invincible to Judah, but the captivity shall be so great that they shall also be carried away captive, that none shall dwell there 2c. Now those with the common name are called Arabs, who were once Ammonites, Moabites 2c. The people is as it were a heap gathered together, and [the cities] are never rebuilt, and scarcely remain in ruins; they lie desolate. They will be dwellings for the lambs of the shepherds and hurdles for the sheep, and so it will be the inheritance for the remnant of the house of Judah: 2) they will feed on it.

V. 7. In the evening they are to encamp in the houses of Ascalou.

Requiescent, that is: they will camp. This is how it will happen: This kingdom will be so degraded that where kings have been, there shall now be hurdles 2c. Funiculus, that is, the part of the tribe, the remnant of the tribe of Judah. In the places of the Philistines where Ascalon was before 2c. - "Of the evening." It indicates the custom of the shepherds: in the morning they lead the cattle to pasture, in the evening they lead them back 2c.

[Now when the LORD their GOd has afflicted them again.]

As much as the prophets insist on the captivity, they always have their eye on the kingdom of Christ. For the sake of this kingdom, the captive people were to return, or at least the remaining ones in part. From this little spark a more glorious and greater kingdom was to be awakened, and Jechaniah came out of the dungeon to the table.

 Instead of ctv rklinis domus 4uüu will be read (according to the Vulgate): rkliquiis ctvDar.
 after we have translated. of the king, that he might be a lamp [Ps. 132:17]. There was always someone on the throne of David, whom God had chosen and appointed, until Christ came 2c. But wonderfully the promise was kept, which had to stand firm. Jechaniah was, as it were, the end of David's kingdom, and yet he was preserved to spread Christ's future kingdom over the whole world. - "When he hath afflicted them." He will deal mercifully with them. This is said for the comfort of the godly, that they might be sure that they should be restored to their land, because they had the promise. They must be protected according to the promise 2c., even if not all, but a part and the rest. Now he continues to the other side and toward the morning. He stands, his face turned toward the morning, as before toward the evening: "they must also be kept.

V. 8. I have heard the reproach of Moab and the blasphemy of Ammon.

These two nations were very hostile to the Jews, they persecuted them with the most ardent hatred, as the Psalm "By the Waters of Babel" 2c. [Ps. 137] shows. All the neighboring nations wished for happiness when something evil happened to the Jews. As if to say, They mock my people. All this I have heard, be silent, vengeance is mine. I know what they have reviled against my people.

And on the same borders have boasted.

Not as if they had taken the land of the Jews. "To boast" is always to exalt oneself and boast with great words. When my people were led into captivity, that people rejoiced and shouted, Behold, "is this the holy city?" 2c., as it is said in the Klaglieder of Jeremiah [Cap. 2, 15.]. That is, they boasted great things, they exulted in the fall of Judah, that it was captive. They rejoice in the misfortunes of others, but vengeance will not fail; I will avenge you most abundantly.

V. 9. Moab shall become like Sodom,

The equation does not refer to all pieces, because it is not due to sulfur and

Fire 2c. As an example these cities are mentioned in Isaiah [Cap. 1, 9] and in Jeremiah [Cap. 23, 14]. 1) As Sodom and Gomorrah ceased to be a kingdom, "brought nothing of it," in this Moab will be the same, so that nothing shall be left. Not as if it should be a salt sea and be destroyed by fire and brimstone. What has happened is this: the Persians and the Medes have so wrecked this nation that there was nothing left of the kingdom. Here the land will be uncultivated, so that thorns and nettles will grow in it, and salty regions or places will be in it. Ps. [107, 34. Vulg.], "Who turneth the land into a salt desert." Thus he calls a barren land, which is worked in vain, which pours forth no blessing 2c.

Yes, like a nettle bush and saltgruve.

In siccitatem spinarum [to a drought of thorns] or nettles, that is, to an arid place where thorns and nettles grow, and where there is no fatness nor any ability to bring forth anything. - Desertum, a wasteland.

And the rest of my people shall rob them.

Who will return from captivity. This happened in the time of the Maccabees, when the kingdom of Moab was nothing but robbers and people thrown together. - Diripient's "they shall rob them"]. Not as if the Jews had ever taken the whole kingdom, but Moab shall be made nothing in such a way that the remnant 2) [of Judah] shall take it, and the rest of the Gentiles. And it is [residui gentis] 3) not the Jews, but the Medes, the Persians. Thus it shall become a spoil to all nations, among whom shall be my people. It will be given "into rapus." In the calamity [of my people] they have gloriously boasted and reviled my people 2c.

V. ii. The LORD will be terrible to them, for he will destroy all the gods of the earth.

- 1) In the original: in tftrenis Hiereinine. Perhaps Klagt. 4, 6. is meant.
- 2) Instead of rsÜHnias, we have assumed r "1i<iuin6. Compare the Altenbrrger manuscript.
 - 3) Inserted according to the Hall manuscript.

wipe out; and let all the isles of the Gentiles worship him, every one in his own place].

The Lord, after returning from Babylon, certainly made the temple at Jerusalem more famous than the one Solomon built. The one after Solomon was more famous than the one before. Apost. 2, 1) 5: "Out of all the people that are under heaven" 2c. The prelude of the kingdom of Christ begins here under Jeshua and Zerubbabel. The apostles did not find the world empty, for out of all kinds of people people came to Jerusalem to the temple. - ²)

Attenuavit [he has made enough]. He does not say he has destroyed, he has done away. - They will worship him in spirit and in truth, who has made his word known over all the earth. - "All the islands" as far as Rome. He understands the islands of the Mediterranean Sea, as Creta was 2c. They offered their gifts in the temple at Jerusalem 2c.

V. 12. 3) Also, you Moors shall be slain by my sword.

["By my sword",] which the king of Babylon will wield 2c. We have heard how the prophet first threatened the Jews, the chosen people, then the neighboring Philistines toward evening, then toward morning Moab and the Ammonites. Now he threatens the Moors at noon, finally we will hear how he threatens at midnight, like Jeremiah. [Cap. 25, 15.] says of the cup 2c. As if to sav. Behold, I will not spare my people, much less the neighboring nations, which are ungodly. And so he subjects all the nations to the wrath of God and to desolation. Not only his people, but also the Gentiles 2c.; they will perish with them. He begins to punish His people, 1 Petr. 4, 17. First He crucifies His martyrs; when that is finished, a greater wrath against the persecutors soon comes. We can now give an example of this: first we will be afflicted, then they will perish at the hands of the enemy.

V. 13. 4) And he will stretch out his hand over midnight, and destroy Assyria. He will make Nineveh desolate, dry as a desert (et invium quasi desertum).

Instead of <code>invium</code> it should rather be "the ships". The Hebrew word is ambiguous: ships and waterless. The inconsistency of the text forces that "ships" be put, because the impassable is already a desert. "Nineveh," which is a very populous city 2c. So also the rivers, as the Tigris, the Euphrates, so the sea cities, which are situated at the rivers, which had many ships, harbors, fords, - I will make them a desert, and I will make them so a desert, that in the midst of it the armies of all heathens shall encamp.

V. 14: That all kinds of beasts among the Gentiles will be encamped inside.

He is talking about the animals of that region, which is located in the desert 2c., both wild and tame. Animals of every kind of that people. There will be pastures where before there were great cities. Moreover, [here] he also calls the Onocrotalus ["bittern"], a bird that announces the springtime, 5) which dips its beak into the water and makes a muffled sound, "water pumb." 6) In liminibus suis would also be better than [in liminibus] ejus morabuntur. It is a solitary bird that is not tamed, nor is it useful to men. About ericius ["hedgehog"] the grammarians argue, and I do not know what it is. It is a solitary bird, whatever it may be; among men it is useful neither for clothing nor for work.

And will sing in the windows (vox cantantis).

There one will hear the howling of the Uhue 2c. and such solitary birds. I would rather have the proper name of either the crow or another bird singing in the windows instead of cantantis. Jer. 2, 23. [Vulg/: CUISOT [the

- 4) This verse number is missing in Weimar's.
- 5) The Weimarsche reads here: reuuoiuvi; the Erlanger: reuuueiuru. We followed the latter reading srsuuutiub, u, um reportion)
 - 6) In English, the bittern is also called: dutter1>ump.

¹⁾ In the original: 2 vei 1.

^{2 &}gt; Only here does the Weimarsche have the verse number "11."

³⁾ This verse number, the keyword and the first sentence of the interpretation are only in our original where we have placed v. 13.

Runner 2c. By this animal he understands the goat, which runs easily 2c. [There] it is an appellative word, but actually it is a proper noun 2c. With the words, which mean things, we remain stuck, we cannot be certain. After those cities are destroyed, night birds will surely roam in the windows where girls used to sing.

[For the cedar trees (robur ejus) are to be torn down].

"Their" (ejus), the city of Nineveh. This should rather be understood of Babylon, but I mean in such a way that these two kingdoms were one empire, although they were distant from each other according to the place. The kings tend to change their residences 2c. So it is said of the Assyrian, so of the kingdom of Israel: one king dwelt here, another there. They visited different places, so that Babylon and Assyria are one kingdom; the residences were changed. In the book of Judith [Cap. 1, 6, 2,1,] Nebucadnezzar is called the king of Assyria, although he was the king of Babylon 2c.

V. 15. This is the joyful city that dwelt so securely.

Confidenter, "sure". They are mocked: behold, is this the joyous (gloriosa) 1) Nineveh, the exceedingly mighty kingdom? Gloriosa, is not so much as: who has a great glory, but boastful, like the glorious man of war (miles gloriosus), who boasts': I am the queen; the cities in all the world 2c. But I will stretch out my hand over them.

It is me, and no more. How it has become so desolate that the animals live inside!

Cubile belongs to the predicate. How desolate it has become, and it, which used to be the most powerful city, has become a camp of animals; the kings do not inhabit it. Thus the wrath of God, after chastising His people, is wont to chastise the neighboring godless nations.

1) In the original: loo, which has dissolved both the Erlanger and the Weimarsche by gloria. We have adopted Kloriosa.

The third chapter.

many ways, is a prophecy of the people after the return from the Babylonian captivity, when the kingdom was restored and had prophets and Christian scholars, that is, those Pharisees 2c. He describes the leadership of the Jewish people between the coming of Christ and the Babylonian captivity. Then he deals with the kingdom of Christ and the Roman captivity, and again he threatens the desolation of the whole world after the gospel has been despised. However, first he describes the coming Jerusalem will have to be destroyed again, and that the of

2) A gloss; which is repeated at v. 1, we have omitted here.

2) This third chapter, although it has been treated in |The whole world will be devastated because of the contempt of the gospel 2c. Thus the world, because it despises the word, fills the earth with blood. After the word is preached, the godly are afflicted as it is now. Many are instructed, others despise and persecute it 2c. The word now flourishes, false prophets arise. Since this word is despised, we are sure that the world must be filled with murder and bloodshed. The world is world, the prince of the world cannot stand the word. Wherever the gospel is preached, it is certain that there will be a great of Christ. He sees that because of ungodliness the rebuilt |battle 2c. Thus the prophet sees here that the restored synagogue must again be destroyed. Finally, Christ will kingdom will be spread to the whole world, and because come and scatter the ungodly, but gather the godly from the four wards 2c.

V. 1. woe to the vile, foul, tyrannical city]. 1)

The whole content of this chapter is set forth by this word: redempta [v. 1. Vulg.], which is brought back from the Babylonian captivity. He punishes the disobedient city; by ungodliness it provokes God. Perverse doctrines and sects actually provoke and challenge God. Adulterers 2c. do not so challenge God, but rather their sins terrify the consciences. But those ungodlinesses make God a liar, they condemn His word. It is evil because one does not have the truth, and yet wants the truth and to be right.

Columba [the city, the dove rather: of the dove or the doves. In the Song of Songs [Cap. 6, 8.] it is said, "One is my dove." The prophet indicates that he is speaking of Jerusalem, which city is the One and the Friend of GOD 2c. In Isaiah [Cap. 1, 21.] it is said, "How is it that the pious city has become a harlot?" Since it is endowed with the Spirit, it is the dove of God, "our Lord's organ of play." It indicates that He is there in this city.

V. 2. [She will not obey nor be chastened.] 3)

[It must all] be [read] in the present time: it does not obey, it does [not] hear the voice, it does not allow itself to be chastened, it trusts nothing in GOD the LORD 2c. He enumerates the sins. After she was brought back from captivity, she quickly fell away. She does not hear the prophets 2c. Soon after the Babylonian captivity, the Pharisees and Sadducees stood up. [She does not] obey the voice, that is, the word of GOD, does not want to be "wrong." Ps. 12:5, "Our tongue shall have the upper hand." They teach the flesh, the righteousness of works, not of faith, therefore GOD is irritated. "They

- 1) Vulgate: Vu6 provoeatrix, 6t redeMpta eivitas, eolumda. Here the verse number and the keyword are missing in our original, and the following up to Oolumda is still g^ogen to the preface.
 - 2) In the original: 1Nr6n. HereGru.
- Here, in our template, there is neither verse number nor keyword; the following is attached to the preceding without any distinction.
 - 4) Instead of 8uo We have assumed according to the Vulgate of.

will not trust in the Lord." One comes to God through knowledge, and thus through faith; not through the feet. One must increase in the knowledge of God from day to day. She does not accept discipline, "does not let her 5) say" 2c. We also see this now; cause:

V. 3. 6) Her princes are roaring lions under her.

He does not speak of the kings [, but of the rulers], as if to say: they will have no more kings. After ungodliness, the first vice is avarice. He who does not trust in GOD trusts in mammon; he who has no hope in GOD has set his hope on gold. - "Roaring lions" who rob and tear the wretched people. The judges and officials are stingy, insatiable. In Habakkuk [Cap. 1, 8.] it is said of the king of the Chaldeans: his chariots 2c., "his horses are swifter than the wolves of the evening." [This is] the wolf of the desert or Arabia 2c. As if to say, In the evening they shall destroy all things, that in the morning there shall be nothing left. It is all the same whether one takes it as wolf of the desert or wolf in the evening. In one day they will consume everything, so that in the morning nothing is left. They are so stingy, that if they could take all the people today, there would be nothing left tomorrow. They are insatiable to take away everything so that nothing is left for others.

V. 4. Their prophets are reckless.

[Vesani, "reckless, loose knaves." Gen. 49, 4. This word is used of Reuben. [The Septuagint renders it by] spiritiferi, they are driven by every wind 2c. This is how Paul uses it in the letter to the Ephesians [Cap. 4, 14.] 2c. "People who are dissolute," frivolous, who do not care; as it comes into their mouths, so they speak. [Gen. 49, 4. Vulg.:] "Poured out" 2c., flowing easily "like water," without order, without a master. It is not held back, it is not gathered into a vessel, as the wind "flies along." Jer. 23, 32. it should be instead of in mirudilidas suis [with its miracles].

5) "ihr" put by us instead of "Yhn" in our original. 6) This verse number is missing in Weimar's.

rather: with their loose divisions. [They are "loose talkers, washers," they speak words in which there is no use, they have nothing well thought out. "Their prophets are frivolous," Spiritiferi, that is, driven about by every wind. They are wind "that sweeps about" ("whoosh") and carries us away. They do not pay attention to how great a meaning the words of the Lord have, they teach them as if they were human statutes. Another example we

have [Judg. 11, 3.) to Jephthah: he brought Vagos, that is, all the loose people together. Nothing less befits a teacher of the Word than to be reckless. He must be serious 2c., not like "Gäukler". Their prophets are very frivolous people and scorners, who consider the thing to be of no value, "scorners cast a thing to the winds", Ps. 25, 3. who 'take no heed to the word, but to their belly; therefore they speak frivolously 2c.

Their priests desecrate the sanctuary.

That is, the holy things, the temple, and what was in the temple.

[And interpret the law freventlich.)

They did not use it rightly, but treated it ungodly, as if by these things the people were justified. God wanted everything to be done in faith; they did violence to the law, they violated the law. This is what the godless teachers did, that they counterfeited the law. They did not treat the word of God in a spiritual way, but in a carnal way 2c. With godlessness in teaching they profaned the sanctuary, so that the people relied on the righteousness of the law, as is shown in the Gospel Matth. 15, 5: "He who speaks to his father or mother" 2c. They preferred the splendor of the righteousness of the flesh to true righteousness. The Pharisees were completely like this, as it says in the gospel Matth. 15, 3]: You pervert the law and distort it with your interpretations.

V. 5 But the Lord, who is among them, teaches rightly and does no evil.

He speaks of Christ. He is true God, who teaches righteousness and does justice.

tivity. He comes in the midst of them, but as a righteous man he teaches and does what is right and constant. As if he wanted to say: So great is godlessness that it is a miracle when one finds godliness and righteousness. Christ came "when it was most grievous.

He lets all the mornings teach his rights publicly.

He wants to say: quickly and soon, "early", swiftly, in the morning, in the dawn, hurriedly, "before all things" 2c. Those ungodly who rule in their ungodliness 2c.; it will not turn out that way, he will bring [his rights] to light, that is, they will be revealed. The Psalm says [Ps. 37:6], "He shall bring forth thy righteousness as the light." The wicked will darken thy cause and bring it into darkness. Thus it will be preserved, 1) the LORD will succor and bring forth thy oppressed righteousness 2c., that is, he will make it glorious, known and famous, there will be no lack of him. It will not profit them that they strive with united strength, that it shall not come forth, but Christ shall tear through.

But the bad people do not want to learn shame 2)

[This is] as spoken of the HEART: He will bring forth his cause with his glory 2c. He will not hide, but break through, that is, he will not approve of shameful ungodliness. Ps. 1, 6.: "The LORD knows the way of the righteous." [Matth. 7, 23.:) "I have never known you," I have not approved of you. He will put to shame the unrighteousness that contends with his righteousness. He will let it pass and not acknowledge it, he will reject it, he will have no fellowship with its righteousness, "will reject it, will not accept it".

¹⁾ Instead of 86rva we have assumed servapitur.

²⁾ This reads in the Vulgate: Rpseivit untern iniquu8 6onin8ion6m. Luther, as both the Altenburg and Hall manuscripts attest, put it this way: IX non uMoseet irnHuitatem iKnoirüniue. Our original offers: et UM08C6nt iniczuitutern jSnoininius ut üs Uomino, which is appended to the preceding without any distinction.

V. 6. Therefore I will cut off these people.

He begins a taunt and an exhortation. "J'ch will cut off these people, that none shall pass through" is a new passage. He begins in this chapter to address his prophecy to the people brought back from Babylon, since some sinned not through idolatry, but through hypocrisy, as in the Gospel. And concerning this people, who were waiting for the coming of Christ, he foresaw that it would happen that godless people and hypocrites would be there, who would corrupt the people no less than once the false prophets with their idolatries. The Lord will find them out to be such people, and will begin to show them the benefits and his grace: I brought you back from the Babylonian captivity, and to do this I destroyed so many nations for your sake, the Babylonians and the Asfyrians, as once I did in Egypt, and all these things you forget. They sang his praises, but soon they fell away 2c. The wonders of GOD soon grow old 2c. Remember when we were in the Pabstium

I will lay waste their castles (et dissipati sunt anguli earum).

"Their castles" (anguli - cornerstones), their princes, their heads. I have destroyed the principalities in these realms. It is a Hebrew way of speaking. In the second book of Mosi [Richt. 20, 2.) the princes of Israel are called cornerstones; elsewhere the foundation, the heads, the head, the hair, the beard; those who stand out before others, who are more glorious, respected by the people.

And empty their alleys.

For as a river is dried up by the very great heat of summer, so have I dried up her guests by my very great wrath. It is a picture: where the kingdom of the nations is now, the streets are full of those who walk on it 2c. He indicates that he will dry up these streams of people (as in summer [the rivers)). He interprets himself: "empty." Now there is a very numerous people in the gapes, and one walks as if there were a stream in the gapes. We see that. In the devastated cities (their cities

have been abandoned, destroyed) the multitude of citizens has ceased, so has the multitude of houses; and for your sake I have done all these things.

V.7. I said to you, "Fear me.

I have commanded to be preached unto thee by my prophets. I have always been with you through the prophets, who were to say to you, "Fear me," since you saw my works and miracles, that I made the kingdoms desolate, 2c., so that you might learn to look to me, but immediately you forgot me.

And let you be chastised,

So that your dwelling will not be cut off. He means to say, lest thou commit similar things to the former ones for which 1) I have afflicted thee, lest I be compelled to destroy thee as before. Once I have scattered thee, or thy dwelling place; unless thou repent 2c. In short words, the prophet has grasped the whole Christian life. The fear of God includes everything that relates to God. The fear of God is faith, which is always present. Discipline belongs to the outward life; that one tames the body and serves the neighbor 2c. This is the summa of the preaching of all the prophets, as if to say: The Romans will destroy you because you will sin as before, as follows:

But they are diligent (diluculo surgentes) to practice all kinds of wickedness.

As if he wanted to say: I have remembered this in vain. "Early" is a word taken from the Psalter, "Where the Lord buildeth not the house" [Ps. 127:2]: "It is in vain that ye rise early." Above I said that "early" means quickly, hurriedly. "They will come to me early," says Hosea [Cap. 5, 15.), and Ps. 78, 34. "When he strangled them, they sought him, and turned to GOD early." They will not be forgiven, but will come in haste, that they may find mercy, just as they rose up early here and practiced their wickedness (COT- Tupuerunt Studia Sua). In the 14th Psalm, v. 2:

 Our template provides: proxtvr te visitavi; we assumed: xroxtsr yuas ts visitavi. "They are no good" 2c. (corrupti), are almost the same words. The opinion is: not only have they not heard the prophets, but moreover, they have rushed and been hot to exercise their wickedness. The doctrine of godlessness goes forward slowly because the flesh, the world and the devil resist, for the mud of many waters is in the way of godliness. The wicked advance on their way, they are wise and mighty to do evil. We are all weak in doing good. The children of the world [are wiser in their race than the children of light, Luc. 16:8], 1) whereas the children of light are equipped by the divine presence; yet they advance slowly. - "They practice wickedness." They have perverted both the opinions from faith and the outward life. Faith alone makes the outward life good; ungodliness corrupts all. And they are "unfit for faith," savs Paul [2 Tim. 3:8.]

V. 8 Therefore, says the Lord, you must wait for me again.

He wants to say: In vain I remember, send my prophets 2c. Because they have degenerated again immediately after their return, and have adopted the customs of their fathers, and have forgotten the benefits, therefore I begin to be weary of them. Therefore I will not be king in Judea alone, but will go to other nations. I will provoke you on a people that is not holy 2c.; in the Song of Moses [5 Mos. 32, 2l.] it says: "on a foolish people". For you are an incorrigible people, therefore it will take a little while, and become different. The kingdom will be taken from you and given to the Gentiles 2c. [Matth. 21, 43.] We want to put an end to all these things, we want to let my kingdom and my people cease.

Until I turn out in his time (ad diem resurrectionis meae in futurum).

It is not resurrectionis [until the time of the resurrection], but I do not dislike it; it should rather be called surrectionis [since I make myself out. The first view that he

When he speaks of the resurrection of Christ from the dead, I do not dislike that he darkly reproaches it, as if he wanted to say: I am tired of this people: I will make a new one, and this will happen through the power of my resurrection from the dead. And this first conception agrees with me very well. The other view is, if we take surgere [arise] generally, the word which the Scripture [uses, as, Ps. 9, 20.: "Lord, arise"], 2) when he begins to visit, as, since he arose by the Romans, and visited and desolated. Thou shalt be remembered in vain, I will one day stand out against thee, and utterly destroy thee, and raise up a new nation. "I will come upon you suddenly one day and destroy you," says Exodus 33:5. Jerome and the translators "have prepared a great feast for themselves. If I will make myself out again after this, "so hüt dich". The former opinion pleases me better, because that standing out was the end of this whole people and the beginning of a new one.

Since I will also be right, and gather the Gentiles.

Here you see of what resurrection he says, by which the whole world will be opened or is opened, and all the Gentiles will be called to the kingdom of Christ. I will judge the whole world," says the Lord, "because Christ has ascended to heaven through the resurrection and has become a judge. [Ps. 110:6:] "He will judge among the Gentiles," that is, he will assume the office of judgment, that is, the power to rule. "Judgment" here does not mean the execution of judgment, but the office of judge. Ps. 1, 5., likewise [Ps. 7, 7.]: Arise, and execute the judgment which thou hast commanded, give me again the power to rule, and such a power that I may gather the Gentiles 2c. This was done through the preaching of the gospel. For he ascended that he might fulfill all things.

And the kingdoms throng.

This is known from the history of the Evangelii.

2) Supplemented by us according to the Hall manuscript.

fury.

Paul interprets this in the letter to the Romans with round words [Cap. 1, 17. 18.]: "Because in it [in the gospel] is revealed the righteousness that is valid before God, for God's wrath from heaven is revealed against all ungodly beings" 2c. For the voice of the gospel is this [Matt. 3:2, 4:17], "Repent." "Repentance had to be preached in his name," Luc. 24, 47. Preaching repentance is nothing else than preaching wrath: Ye are all sinners and under wrath 2c. And so, through this voice of the gospel, wrath comes to all the ends of the earth. "I will gather the Gentiles," and how? It is not destruction, and yet he says that wrath shall be poured out upon them. The prophets in Micah [Cap. 2, 6.] are called tearers; ["tear," that is, threaten a little. Here all the fury is poured out, because by the gospel all the thunder and flood of his wrath is poured out. [Marc. 16, 16.:] "He that believeth not shall be damned"; there is all the wrath. There is nothing left of wrath: that I may humble and convert them: for he is in his zeal fire kindled, declaring wrath. Rom. 5, 9. "So rather shall we ever be kept from wrath through him, having been justified by his blood." As if it were already there at this moment, it is poured out in the meantime by the word, which is followed by wrath itself, because at the moment of death it will seem as if the whole world is burning, as the prophet urges us from all sides to understand this in front of the gospel. He arranges his threats in such a way that we cannot understand it from the disturbance of the kingdom. Here he says that he wants to make the lips different 2c. This text is therefore clearly about the gospel. Therefore, the pouring out of wrath is none other than that which is done through the the scattered ones from beyond the water in the land Word, as Rom. 1:18 says.

V. 9. Then I will preach differently to the peoples with friendly lips (Vertam ad populum labium purum vel electum

He wants to say: I want these people who are diligent to practice all kinds of wickedness, that is, the ver-.

To pour out my wrath upon them, all the wrath of my Take away from your midst the false ones of the Word of God. I will gather for myself a people who will have pure lips, people who will teach the pure word and live purely. These are words of promise and grace, and yet words of threat are added: I will make different (vertam), not: I will restore (reddam [Vulg.]). Now you have "unclean lips," as it is said above in Isaiah [Cap. 6, 5-7.]: an angel came and touched my mouth 2c. These lips are spoken of here. [Instead of labium electum in the Vulgate] read: pure or clean lips, that is, for the unclean lips, which are corrupted by false opinions, which do not teach purely, I will give such as are pure, which teach the pure and unpolluted word of God.

That they may all call upon the name of the Lord.

All who have these pure lips will have this fruit, that they can call upon the name of God. A glorious text! Where sincere faith is not taught, the invocation of God is not taught. After the sincere faith is taught, the sincere invocation of God follows. See Rom. 10, 14. When one has the sincere word, this causes him to call upon the name of the Lord.

And serve him with one accord (humero uno).

[Humero uno,] that is, with one accord; they shall not limp on either side. Thus Elijah [1 Kings 18:21] rebuked his own. Partly they served the Lord, partly the devil. God does not want to be worshipped with a limp, but wants to be served with one accord, that is, each one should have the same mind as the other.

V. 10: They will bring me my worshippers, namely of the Moors, as a gift.

Here he indicates the fruit of the gospel, that this people will be abandoned and another will be adopted. Now my power, my judgment will extend far. The word will run, so that it will not come to the neighboring Gentiles alone, but go out into all lands 2c. "Beyond the waters" [will bej people who worship and call upon me. Therefore

my church will not only be in Jerusalem, there will also be For I will do the proud saints from you. worshippers in the land of the Moors, although it was not permitted to worship anywhere else but in Jerusalem. But the time is coming 2c. Joh. 4, 21. 23. - "One will bring here." Not only in Jerusalem will sacrifices be made, but everywhere where my Christians will be scattered. It will be a new way of praying, therefore that old use of sacrifice will cease. He therefore pronounces it with round words that the old testament shall be done away with and a new one shall be established. This cannot be understood otherwise than by spiritual sacrifices. At Jerusalem there was an outward service, 1) the spiritual children have a pure sacrifice, that is, [we sacrifice] ourselves, as it is said in the Epistle to the Hebrews ^Rom. 12. II -c.

The dispersed (filli dispersorum). 2)

Peter says 1 Petr. 1, 1.: "To the chosen strangers back and forth" (äispsrsis), which he took from the prophet, because the Christians are scattered throughout the world. They do not come together like the Jews who gathered in Jerusalem, so it will be a different sacrifice. which does not happen because the whole multitude is gathered.

V.11. At that time you will no longer be ashamed of everything you have done.

For I will take away your iniquities. He will say, I will purify my people, I will have true saints, and so there will be no hypocrisy or corruption of the word, because of which there was reproach, and wherewith they sinned against the Lord. I will not only forgive thee, but also give thee the Spirit, that there be no [proud saints] among thee 2c. "I will put them away from you" is how the prophet interprets himself. This was 3) thy shame, which was reproached against thee, that thou hadst priests, after whom thine ears itched, which had not pure lips.

- 1) Here we have added the word eultus to externus. Immediately following, instead of ülii üispersionis in the Weimar, and ,Miae spiritualis in the Erlanger, we have assumed: ülii spirituales.
- 2) Instead of this reading of the Vulgate, the Erlanger has: "ülia äisperssoruiL^", and the Weimarsche: ülia üispersionis.
 - 3) Instead of erit in our template, we have adopted ernt.

The old translator has: magniloguos ^that speak great things I do not dislike; that is, who extol the righteousness of the flesh and of works. For I will give pure lips, which declare wrath upon all people. We are taught to despair of what is ours. "Where then is the alory? He is out." Rom. 3:27. I will give you teachers who will teach you the wrath of GOD and your sins, then you will stop boasting about works and your righteousness. -"The proud," for he speaks spitefully against the righteousness of the flesh; he calls it our hope. And so he has decreed all things under sin, "that every mouth might be stopped up, and all the world guilty to God" [Rom. 3:19.]. "Let the isles be silent before me," says Isaiah [Cap. 41. 1. Let him who wishes to boast boast in the Lord [Jer. 9, 24]; let him humble himself in his sins and ascribe glory to God alone.

V. 12. I will leave in you a poor little people.

"I will leave the apostles and the remnant of Israel. The fat ones of the people I will take away, 4) the select and. Great ones, who persecute the people and resist the word, do not hear 2c. After the hopeful people are rejected, I will accept the poor who believe the word to be true and "trust in the Lord." He describes his church as being a poor people 2c. Those who are not so constituted are not the church. Although they are within the church, they are not of the church, it is the excrement in the body, not something of the body, that is, it does not belong to the body, is dung 2c. Thus the saints are the church, even though it still has excrement and dung in it. Faith is the highest worship.

V. 13: The rest of Israel will do no evil.

These are the virtues of faith, its power and effectiveness. It is true that the whole

⁴⁾ In our original here is wrong interpungirt: . . . Israel, aclipem populi, toHam eleetos them.

2c., because they trust in the Lord. For [1 John 3:9] "he that is born of God doth not sin," that is, the believers who are born of God. By those who are born of God are indicated those who believe in His name.

Still talking wrong.

They will not preach hypocritical works next to the truthful and blameless word - "And one will not find in their mouth a deceitful tongue", which under a beautiful pretense deceives the souls, teaching something else [namely righteousness], and giving something else, namely death.

But they shall feed and rest without all fear.

They shall be shepherded, that is, with the gospel. They will rest in peace; in good conscience they will fear neither sin, nor death, nor the devil. Rom. 5, I. it says: "Now that we have been justified by faith, we have peace with God"; there is nothing that can frighten. [Rom. 8, 31.:) "If GOD is for us, who can be against us?" They are kings over all kings. This is the grace of Christ's kingdom, that we may rejoice and be at peace through Christ, who has reconciled us to God. Therefore, the prophet describes here with glorious words this kingdom, which shall have peace and be secure. Not as if it should have no evils, but because the conscience is secure against them. Thus Paul boasts that God works in us by his power. It is not a work of our weakness that we are not terrified by sin and death. The prophet agrees with the letters of the apostles.

∨. 14. Rejoice, you daughter of Zion!

This is a description of the realm of peace and security. The prophet wishes happiness from an overflowing heart. All that follows is congratulations because he rejoices with Israel over such a kingdom. Thus Paul wishes happiness everywhere because of the unspeakable gift fund calls GOtt 2 Cor. 1, 3.) the Father of mercy. The spirit, which is

Israel are rejected, but those who are not [likewise] If a person recognizes the benefits of Christ, he cannot help but rejoice and wish for happiness and give thanks, so he rejoices in the Lord. Here you see that he is not talking about a temporal kingdom, because Israel never returned, as one reads in Hosea, but only Judah. Therefore, the fact that he includes Israel, which has never returned, clearly indicates that he is speaking of a spiritual kingdom, in which the scattered Israelites were gathered and are still gathered today, wherever they are.

V. 15 For the LORD has taken away your punishment (judicium).

This is a way of speaking that has, as it were, opposite meanings. Job, cap. 27, 2 [Vulg.]: "As God lives, who has taken away my judgment," is the same as: to deny justice, not to allow a judgment. Here the opposite is: He hides, namely, condemnation upon you. Thus Paul says 1 Cor. 11, 31: "So we judged ourselves." This is what corripere means in Latin. Therefore, such a judgment judicium) is nothing other than a punishment (correptio). [Rom. 13, 2. "But they that resist shall receive judgment (judicium) upon themselves"; there it is correptio, "a punishment or chastisement." So here 2c. That is, he no longer wants to punish you, but he loves you as a beloved daughter. You do not fear the angry GOtt as a judge who wants to condemn you, but you have him as an exceedingly kind father. As a judge he is taught when he denounces sin through the law, as a father when he is exceedingly kind for Christ's sake. "While we were yet weak, Christ died for us ungodly," Rom. 5:6.

And your enemies averted.

He has taken away the plagues with which he struck you because of sins, so also the enemies. Not that you had no enemies, no evil, but that the conscience was clean, which could easily bear the enemies and the cross, because it suffers [the enemies] 1) to chastise it, not from God's wrath,

1) We have added iniinicos here: otherwise oastiFari would have to be read instead of oastiZars.

But out of fatherly care, Hebr. 12, 6. In the Psalm it says [Ps. 105, 14.]: The enemy can no longer harm them. Through evil the wicked promote the godly.

The LORD, the King of Israel, is with you.

This is obviously spoken of Christ. Here he describes Christ exceedingly beautifully. Here is Adonai, which alone is attributed to GOtte. Thou hast furthermore no longer mere men for kings, but "the Lord" 2c. - "With thee." The apostles express this thus: He is seated at the right hand of the Father, he was among us. We are in him, and he in us. John 6:56, "He abideth in me." "We will come to him," Jn. 14:23. Though kings are over bodies and over goods, this one is over the heart and conscience; he dwells with you.

That you must no longer be afraid of any misfortune.

He says emphatically, "fear no more," for it is different to suffer a calamity than to fear it. The righteous die, but they do not taste death; the righteous are subject to all evils, but do not feel them. The law remains, but its sting and poison are taken away from it; death is deprived of its sting. Thus all evils are not evils because they are not felt. Therefore, Christ's kingdom is such that his saints are in the midst of evils, but under the fear of calamity. In the Psalm it says [Ps. 64, 2. Vulg.:) "Save my soul from the fear of the enemy." As if to say, Easily would I despise the enemy if there were no fear. The wicked do not know this, who, when they are oppressed by evils, become sad and depressed by the evils, because they do not have the Spirit.

At that time they will say to Jerusalem, "Do not be afraid.

The prophet stops with congratulations. He wants to say the same thing that is pronounced in the Psalm [Ps. 118, 15.]: "One sings with joy of victory in the tabernacles of the righteous." This is the preaching and boasting among Christians. Fear not, Jerusalem, desist not, daughter of Zion, are he

admonishing words, as if he wanted to say: Because you have your King 1) with you, whom would you fear? [Rom. 8, 31: "Is God for us" 2c. These are words against fear and sloth, as if he wanted to say: I admit that many misfortunes occur, but do not be afraid, do not be discouraged. Here he clearly indicates that there will be a cross, but that against it there is the Spirit and strength enough that the saints will be strengthened and their hands will not be left alone. Satan does not let up. If he cannot overcome by cunning, he finally overcomes by perseverance, by fatigue, by the long duration of the challenge.

[And to Zion: Do not let your hands become loose!)
"Stop, stand firm!" But this is our sermon.

V. 17 For the LORD your God is with you, a strong Savior.

All these words imply that one must recognize that the cross is there, for there would be no need for such glorious words of comfort if there were no fear. I, he says, am with you. Who will overcome me? And I am not only with you, but powerful to save, a hero to give salvation; if I am present, no one will overcome you. This is ours that we preach, and it agrees with Paul.

He will be pleased with you.

[It should read: in dilectione) tua, not sua.... 2) - All this indicates what a good conscience has experienced 2c. The LORD will rejoice over you in gladness, that is, you will feel joy that the LORD wants you well. That is, joy in the LORD,30 when he makes us joyful and makes us feel his goodwill toward us; from the right and the

¹⁾ In the original reZern x> üabes. The x> has both the Erlangen and the Weimar editions resolved by Mtrern. We have assumed pru686Qt6ni according to the Hall manuscript. The Altenburg offers: in ineäin tui.

This gloss contradicts the Hebrew text and what the Altenburg and Hallic manuscripts offer. Both have: sua, not do.

Instead of in munao, which does not seem to us to fit the context, we have assumed in vornino.

temptations, inwardly he keeps us in peace, so that we ambush was laid ["they had a lot with each other"]. 4) Is feel that God wants us well. This feeling swallows up all a definite, certain time. In the Psalms it means feast bitterness and bitterness, no matter how great the days, "seasons." He made the moon to give times, that suffering.

And be kind to you (silebit in dilectione tua,). 1)

Above it was said: He loves you; here is a new way of speaking; that is: He will make you silent, and in the innermost part of your heart there will be the calmest peace and the highest silence. There will not be sadness and crying of the heart as with the wicked, [not] the voice of roaring, sorrow and crying, and this will happen, not by your merit, but by his 2) love, because you feel that he is favorable to you as an exceedingly kind father.

And will be happy above you with sound.

There will be the voice of praise and thanksgiving in you Daily you will give thanks, praise and your heart will rejoice 3) in the Lord.

V. 18: Those who were troubled by statutes.

Thus: Nugas, qui a lege [recesserant], Jerome has translated, and for this he has his cause. He wants to prove from this passage that the Hebrew language is the mother of all languages. The fact that such great men are so grossly lacking is so that we may know that we are also human. Nugae is not a Hebrew word, except in the status constructus [XXX], otherwise it is XXXX (nugim). But nobody says that it is Latin. Therefore it is a gross error in grammar even for those who are only mediocre Hebrews, tzui a lege, XXXX, is a common word: something fixed, a definite time. Gen. 1, 14: He created the sun and the other lights of heaven] to serve for years, for signs and lines, XXXXXX (moez). In the book

On the left side he lets us be afflicted with various the judges [Cap. 20, 38.] is the same word: After the is, he made it to divide the year into twelve lines. [Feast days like] with us Michaelis. Likewise are the times for the deliverance, XXX. 6) All that is mine sleeps for weariness. The same word [means] "weeping"; it is the pain of a mother. In the proverbs it means sadness, affliction of the heart. The mourners or those oppressed by mourning for a time, or until a certain time, I will finally gather together those who have been or are from you. 7)

[Will I take away that they come from you.]

The opinion is: The kingdom of Christ will be such that it takes away those who are sorrowful, who are temporally oppressed by sorrow. If someone has fallen into sin, Gal. 6. 1. those who are weak in faith and life I will take away. because the kingdom of Christ is such that it carries both. The weak must be spared, lest they be vexed, though they fall into the most grievous 8) sins. One must see that they are received, that they are punished but not cast away. - "Those who are under you." I will look upon the weak in faith and life, because they are among you, and put them away. The motherly mercy in Christ is indicated, with which he cherishes and cares for us sinners, as a mother does her nasty child. He wants to bear the fruit of his body 9), Is. 46, 3. 4. So Isaiah further says [Cap. 49, 15.ft Like a mother caresses her child (cui). "I admonish you [, dear brethren-.

⁴⁾ Set by us instead of: ete. 5) Weimarsche: kaeit instead of: teeit.

[&]quot;6) In our original: luru. - The following sentence seems to us to be an insertion by Roth. He allowed himself the same from time to time.

⁷⁾ These last words: yni ex te kne-

rint [Vulg.: eruntl actually form the new keyword. But we have inserted Luther's translation instead, because the following interpretation fits

⁸⁾ The Erlangen reads 6Äri88inia, the Weimar raris8inau; we have assumed AravisÄrnu.

⁹⁾ Instead of koetas we have assumed koetus.

¹⁾ Here the text again says do, while the Vulgate and the Altenburg very well to it. manuscript offer mm.

³⁾ Instead of 8ni we have assumed sua.

³⁾ Instead of exaltakit, we have assumed exultabit with the Altenburg and Hall manuscripts.

who, through the mercy of God"], 1) Rom. 12, 1. For Christ is not only patient, but also has the attitude of a mother toward us, if we only recognize it. Thus he is stern-minded against enemies for those who obey. If he is only merciful, then no sin can harm us, not even the weaknesses in faith and life. This is an exceedingly beautiful promise for despondent and frightened consciences. Whoever recognizes Christ in this way, let him boast that he has attained something: To consider Christ as a mother, that is the right knowledge of Christ. "He says to those who abide in the pure word, "You who are carried by me in the body. But such people are rare, because the devil uses it to cast it out and take it away. When we die, we run to our mother, the mother hen; that is the bosom of Christ. "I will take away," I will take away, that is, I will change them, because they are in you, since they are not in you.

What statutes were their burden, of which they had shame.

I will take care, and this shall not be the smallest part of my office, that I carry the weak. Our doctrine is the most perfect and purest of all, because it commands the highest faith in God 2c. Then comes our exceedingly beautiful reason and compares the impure life with the faith we teach: they teach indeed, but where are those who accept it? they remain teachers like others. They say our life is exceedingly impure, the doctrine all pure. [They may be mindful of] 2) what man is. He is a rational being. He is given the power to govern everything, Gen. 1, 28. Look at the children in the cradle, they can do nothing less [than that. They have nothing] than what is brought to them by men. There lies the being who is to rule over others, and can do nothing but weep. Thus says Pliny. Where are the works praised by men in the children? It is to be hoped; it is not a mere name, but it will come to that. So it goes with the creatures. A shrub, a herb is planted, it is

- 1) Added by us instead of: sto.
- 2) Supplemented according to the Altenburg manuscript.

a grain, it is not yet a hundredfold in fruit, not yet bread. If this delay is credited to other creatures, why not also to humans? Hopeful reason compares our weakness with the strong doctrine and demands perfection. It is enough that man remains in the body, in the mother and in the womb of God. In the letter to the Thessalonians [1 Ep. 2, 7] Paul boasts that he had a motherly attitude. - "In that they had reproach." I will make them grow up and become men who do deeds and miracles.

V.19. Behold, I will settle it with all those who offend you at the same time.

Ecce ego faciam is a Mosaic word in the third book of Moses: He shall make a burnt offering for sins, that is, he shall slay and kill; that is, I will kill. He will slaughter. He makes us suffer persecution for a time, triumphing over them, until the iniquity of the Amorites becomes full. So he makes the Romans triumph until the time of destruction comes. Leave the vengeance to me, you be strong in faith and bear the weak and suffer your persecutions; I will be avenger.

And wants to help the limp.

This is almost copied from Micah Cap. 4, 7. The Jews think that this passage must refer to the Jews who were in the Babylonian captivity and were brought back. I take it as a general saying. It refers to the people who were afflicted with various tribulations, as in Micah.

And gather the outcast; and will make them to praise and honor.

He wants to say: Since God makes us glorious through the cross, and we have suffered that we are made ashamed, the time will come that our righteousness will be brought forth, Ps. 37, 6. "Whoever honors me" or glorifies me, is said in 1 Sam. 2, 30. The world considered the martyrs to be sweepings, so they bore the reproach of Christ for the praise of Christ. God has glorified them in such a way that they are praised, glorified and held in honor.

In all lands where they are despised.

Where before they were considered contemptible and died with shame, now they are held in great honor. This is a work of divine power, that they are thus disgraced for a time, after which he brings them forth again. John Hus was hidden and concealed for a hundred years. This is what happened to all [martyrs] when they are praised with the highest praise in the place where they were disgraced. So it will happen in our time, because the Scriptures do not lie.

V. 20. [For I will make you to be praised and honored among all peoples].

Then, when he turns back to the people. And he understands in the special [saying], as it were, a general: 1) Now you are prisoners, but I will indeed liberate you powerfully, that you shall not only be liberated from this captivity, but completely, from death, hell 2c.

So much about Zephaniah.

1) Instead of vüem we have assumed universalem according to the Altenburg manuscript.

O. Interpretation of the Prophet Haggai.

1. interpretation about the prophet Haggai,

according to the Altenburg manuscript. *)

From Luther's lectures, which began on September 11, 1525, and were probably completed in the same month. Printed in 1886.

Translated from Latin.

Preface to Haggai.

Haggai is the lightest of all the prophets, and if we look at the matter without the right attitude, the prophet will appear to be very little, especially in our times, when all the things of which he prophesies, namely the rebuilding of the Temple, have ceased. Therefore, we must look at the matter in the right way, so that we do not ignore both the object and the word of God.

take into account. It will be very important for us to keep this in mind, not only in this prophet, but in many other scriptures where we read similar things. The matter is the material temple, and yet the divine majesty condescends to speak so much about the rebuilding of the temple, as if it were of great importance. Therefore, we should also remember here

^{*}Already in 1552, when the fourth volume of the Latin Wittenberg edition appeared, the editors lacked a transcript of Luther's lectures on the prophet Haggai. Because they wished to have an explanation of each of the minor prophets, they persuaded Melanchthon to prepare one. He wrote a VrAumsntum conciormm kropUstas IluMki, which is found in the Latin Wittenberg (1552), tom. IV, col. 666 8H. This writing was published in 1555 by LI. Stephan Agricola, "der stad Mersburg Pfarrherr," into German, and is included in the Wittenberg edition (1556), vol. VIII, p. 559. At the end there is the note: "Such interpretation is in 1552. by Dsominumj Philippum Melanthonem ge-

and learn not to value and look at the things in the Scriptures as well as the heart and the words, so that we may value the works of God according to the will of God, which are all very good, no matter how small and despised they may seem to be. Hypocrisy, however, acts quite differently, for it despises the word of God and looks, as it were, with its mouth agape at the works that are commanded, whether it be a small or a great work, in quite the opposite way, for one should judge a work, not according to its greatness or smallness, but according to the will of Him who commands such a work. This is done by faith, which knows that the great and the small work of the same is God's work, and judges it according to the word of God, which it considers great, looking only at the will of God. For the word by which the Jews were commanded to rebuild the Temple and the word by which God created all creatures in heaven and on earth in the beginning are one and the same word. We must do the same here, and then this prophecy will be of great use to us 2c.

The time, however, at which the prophet Haggai prophesied, is clear from the title, because he says that he prophesied under the king Darius. Incidentally, the histories of both the Greeks and the Latins differ greatly from each other, so that nothing certain can be determined. For among the historians there are many arguments about the number of kings of the Persians. I have, as lightly as I have understood it

The order and the years were brought together in a table, of which I believe that it is already known to all, because it has appeared in print. 1) From it, whoever wants to, can investigate the order in which one king followed the other 2c. But this difficulty is caused by nothing else than by the fact that one and the same king had two, often also three names. For Cambyses or Artaxerxes is called Nebucadnezzar in the book of Judith, but he was the son of the very powerful king Cyrus, who was succeeded in the reign of Darm by the fourth [king], Longimanus 2c. Now under Cyrus the Jews returned from captivity, and set about rebuilding the temple, but they were hindered by the neighboring pagans, and could not carry out their undertaking, for they could hardly with great effort keep off the hostile pagans. Then Xerxes 2) forbade by a manifest command that the temple be rebuilt, and so nothing else was accomplished by Cyrus than that the Jews were brought back from captivity. The temple could not be rebuilt, however much Cyrus had commanded the rebuilding, for they did not yet have the word of God; the counsel and commandment was only of men. I say this so that no one may think that there is a contradiction here.

- 1) See the first note on this prophet.
- 2) This is Cambyses. The Zwickau manuscript says: "Cambyses. The Greeks call him Lerxes, the Scriptures Artaxerxes." The Altenburg manuscript has here in the margin: or Cambyses.

The text was printed because no interpretation of Luther on this prophet was available. None of the other editions has included it, because it is not by Luther. Since the matter now stands like this, it can be called a pleasing event that in recent times the Altenburg, Zwickau and Hall manuscripts, which we have already discussed many times, have been found and published. We believe (with the Weimar edition) that the chronological table mentioned in the preface to this prophet in the aforementioned three manuscripts is not the chronological work published by Luther only in 1541 with the Kupxutatio rauücii, which he, as he says at the beginning of the preface, made only for his own use, but a small table (slMoürüa), which covers only the Median-Persian kingdoms, which he had printed for the use of students. Therefore, the concern that v. Kolde (deutsche Litteraturzeitung 1888, No. 14) raised regarding Luther's authorship on the basis of this table is not valid. He has withdrawn the same in his "Martin Luther", vol. II, p. 529. Our writing has in the Altenburg manuscript the title: Ooiumolltarius In XMouua kroxüetam '2er M. |'Vutdoruru. 'IVittemberMe HXXXV. XI. LoptoMdris. The time when the lecture on this prophet is finished is nowhere indicated. At the end of the Zwickau manuscript there is a note that the lectures were interrupted for a time, but this will not have lasted long, for in the same year Luther began Zechariah. For the first time our writing is printed in the Erlanger, sx6A. oxx., toua. XXVII, p. 393, thereafter, "considerably improved," in the Weimar, vol. XIII, p. 532. According to the latter edition we have translated.

Of the spirit and mind of the prophet.

The word of God is of such a kind that it is always proclaimed and comes when all things are in despair. when people think that nothing less will happen than what the word of God says will certainly happen. For it does not come to those who are in good peace or live in pleasure, for to them it is a laughing matter, but to the weak, oppressed and poor, full of whom it is also only 1) received, namely, so that all human boasting may perish, nothing be attributed to our powers or efforts, but everything alone to God, since the divine goodness allows such things, which are quite impossible according to the judgment of reason, to be accomplished by men from the lowly yeast. This we see here quite obviously. For here the rebuilding of the temple is commanded against the mightiest and bitterest enemies, it is commanded, I say, to a weak and few in number people, who are resisted by the mightiest princes, the mightiest nations, who dwelled all around and threatened them daily with destruction and devotion, as can be seen from the book of Ezra. For the violence of the neighboring nations was so great that the Jews were forced to clench with one hand, fight with the other, and hold off the hostile nations. And vet this one and very lowly prophet dares to stand up against these exceedingly bitter and powerful enemies and prophesy of the rebuilding of the temple, and so he commands the few people who had just been torn out of the exceedingly difficult captivity to oppose the furious and very puffed up king, who did not want that

the temple was to be rebuilt, whose army was so great that he could not count his innumerable men of war, but had to measure them by tens of thousands. Namely, we must consider this power of courage and spirit, although it shows itself in a very small general opportunity. For here the hearts are awakened against the mightiest king and the very strong Gentiles, who would rather that all the Jews were destroyed than that the temple be rebuilt. And yet it is the word of the Lord that commands this, which must be obeyed, even if the whole world opposes it, as the Jews also obeyed. For if we so honor God that he is true, it happens that everything that was at first hostile to us must promote and help our endeavor, as has also happened here, where all exceedingly heavy burdens and the most hostile obstacles have been transformed into the most peaceful help. For, as history says, the princes were commanded by the king to assist the people, who had previously been ordered to resist and hinder. Thus, through God's counsel, that which before seemed guite impossible was easily accomplished. Namely, divine grace turns everything for the best for the believers through miraculous counsel: judgment becomes salvation for them, sin becomes righteousness 2c. The enemies become their friends and subordinates, because God has everything in his hand, who is the ruler over everything. The whole world must obey him, kings and all princes, for he does not let any man harm his anointed, but punishes kings for their sake, as the exceedingly fine 105th Psalm, v. 14, says. Therefore, if God is for us, who can be against us? Rom. 8, 31. This is the main point and the goal (scopus) of things and of the mind or spirit, which we have to look at in this prophecy, and so everything becomes lovely.

¹⁾ Instead of barMern, we have assumed baMulL.

[The first chapter.]

month.

This prophet was simultaneous with Zechariah, for both prophesied under King Darius (namely, the fourth, who first succeeded King Cambyses in the reign), except that Haggai began two months before Zechariah, which is indicated by the titles of both prophets, for the one began to prophesy in the sixth month, the other in the eighth, as the Histories also indicate.

On the first day (in the una).

The Hebrews used the same expression for one day and the first day, as it also appears from Gen. 1, 5: "Then the evening and the morning became the first day" (this unus). But here it should have been translated: On the first day (in the prima). - 1) In manu, that is, through Haggai.

V. 2. This people says: The time has not yet come.

He begins with rebuke, that is the way of all prophets. For first of all they rebuke, they threaten God's wrath, then they add sweet and lovely promises. This is not done by the devil, who first lures souls with enticements; when he has thus led them into error, he overthrows and corrupts them. Satau's preachers do the same by their teaching. God, however, first leads into hell, but then out again; he humbles and restores; he disgraces through shame and finally makes glorious.

Therefore, the rebuke of the people begins here because of their negligence, since they had neglected to build the temple of the Lord because they had been deterred. And this is the opinion of the people, as if they wanted to say: We have indeed started to build the temple under Cyrus, but the neighboring

V. 1. In the other year of King Darius, in the sixth | The fact that the Gentiles prevented us from continuing the work we had begun leads us to believe that it is not the will of the Lord that the temple be rebuilt by us. This opinion is countered by the prophet, or the Lord through the prophet; he wants the work that has been started to be carried out diligently, he wants it to be carried out through all enemies, through all violence. He wants us to look to His will, so that we do not succumb, weary and overcome by adversity, so that we may persevere and be saved. That is why we must break through, no matter how much the world rages against it.

> Therefore, no one in the preaching ministry of God has an excuse for being attacked, for the world, the devil, or the princes of the world, or whatever enemies they may be, to set themselves against him, because if he is a servant of God and believes, he knows very well that his Lord is mightier and higher than all authority and power, he knows that all the wisdom, power, glory, and strength of the world before God is nothing but dust of the earth, which a violent and impetuous storm throws here and there. So he also knows that God has promised that when his servants are brought to trial and have to stand before kings and princes, he will give them a mouth and wisdom that no one will ever know. He will give them a mouth and wisdom that no one can resist, just as He promised Jeremiah [Cap. 1, 18]: "I will make you a strong city and a pillar of iron" 2c.

V. 4. But your time is here 2c.

The prophet carefully describes the unbelief of the people, namely that they had the power and the greatness of the king of the Persians before their eyes, likewise the anger and the power of the neighboring heathens. But the divine power was not so before their eyes, therefore they could not but fear and succumb. This is how we must die, this is how we must be overcome, if, since we are to die, we are to wait for death and for

We must not look at sin, which must inevitably make our conscience guilty and disgraceful, and condemn the dismayed conscience. On the contrary, we must act in such a way that we turn our eyes away from sin, from death, from the devil, from the adversaries, in short, from all evils that are difficult for us, and be as joyful and cheerful full of confidence as if this were nothing at all, as if it were none of our business, as the prophet says in the Psalm [Ps. 3:7]: "I am not afraid of many hundreds of those who are baptized, who lie about against me." The prophet acts in the same way here, when he wants to bring the people from unbelief to faith, as if he wanted to say: "If it is not time to rebuild the house of the Lord, how is it time to build your houses? In you, therefore, is all unbelief and avarice, since you are all eager to build your houses and leave the work of the Lord pending. You are only concerned about your own benefit, but not about what is the Lord's in the same way. By the way, that he says:

In panelled houses

So I don't know if it is said in praise or disparagement of the houses. I understand it simply from the covered houses, because I do not think that they had vaulted or with arches deliciously built houses, so that the simple sense is: You neglect my house and leave it desolate, but for your houses you take care, your houses you build 2c.

V. 5. 6. See how you are doing 2c.

[Ponite corda vestra super vias vestras] is a Hebrew saying. It means: consider your ways and your undertakings or your works, consider the prosperity of your affairs. "Consider how you fare," as if to say, "From punishment you may well realize that you have sinned, since everything goes out to you so unhappily, since the flourishing of all things is so undesirable, since the earth does not return with usury the seed it has received, since the vineyards have borne grapes meagerly 2c. Ye have eaten, and have not been satisfied, and have had little to feed yourselves upon, and have gathered money no other way than into a crushed and pierced bag. For

By the word "bag" he means the container in which we keep our money. Therefore, it is a proverbial image: You have put your money in a bag full of holes, that is, everything disappears from under your hands, you have no success in your affairs 2c. But behold God's wonderful counsel. He had brought this people out of the servitude of Egypt with great miracles and with a strong hand, he had fed them lazily in the wilderness for forty years, he had slain many pagans and the kings who were hostile to this people, until he led them into the land promised to the fathers. But what does he do? Since the people had already been led into the land that had such exceedingly rich promises made to them and to the fathers, he lets them be attacked and miserably afflicted by the neighboring nations. The land does not return to them the entrusted seed with usury, they sow in vain, they reap in vain, they hunger and thirst. Is this what it means to stand by the promises? Here nothing less was in view than that God would be true and keep what he had promised. Yes, just the opposite happened, since the people were in such great need, in such great misery: Lack, in such great misery was oppressed. But this is how God, in His goodness, acts according to His ways, to make us fools and to make our attempts fail, so that we may learn that we can do nothing with our counsel or our efforts, that everything is nothing and nothing succeeds, but that the Lord alone does everything, so that we may restore everything to Him. Then, after we have endured the storm, it will be turned into lovely, cheerful weather. Lest the Jews should afterwards boast and ascribe anything to their strength, they were forced to confess of necessity, but were taught by experience that when all was in despair, they were encouraged by the Lord, that the Lord had given them both a courageous heart and good fortune in their affairs, so that they rebuilt the temple 2c.

V. 7: See how you are doing.

This is a repetition of the previous. As if to say, time is not to blame, but what you have earned is

It was your fault that you could not continue and carry out the work you had started. For the time was already there when you could have continued 2c.

V. 8: Go to the mountains and cut wood. 1)

This is the second part of the prophetic sermon. For after the threats and the scolding he adds here promises, so that it does not seem as if he had forgotten the prophetic office. Here now a clear and obvious word of God is added to the work of man. This word clearly commands the rebuilding of the Temple. since no work, no matter how brilliant and good it may seem, is valid before God, unless the word of God approves it, or unless it is confirmed by the word of God that it is based on the word of God. For even consciences can never be certain without the Word, which sets forth God's will against us. Then, when the conscience is so fortified and assured by the Word that such a work is approved by God, that he has undertaken it at God's command, then he submits himself to every thing, he breaks through by always looking to the will of God; then it happens that everything becomes pleasing to God, however much the weakness of our flesh may hinder it, which we see in the apostle Paul. - "Up the mountain." I take "the mountain" for the place where the temple had been built before, where it was now to be built again. Here we must be mindful of what we said above immediately in the beginning, that the matter must be assessed according to the words of God, and then it will be seen that it is an exceedingly high work, which is commanded and confirmed by the word of God 2c.

I want that to be pleasant.

This is another and certainly a great promise, that their hearts will be so fixed by God through the Word of God that they will not be able to doubt that it pleases God to do what is presented.

 Vulgate: in montsm, portats NMÄ
 Go up the mountain, bring wood. This is what the interpretation refers to. work taken. The evangelists also used this way of speaking, as [Matth. 3, 17.]: "This is my beloved Son, in whom I am well pleased" 2c. The mountain in itself was nothing at all, for it was earth, as is the foundation of the whole world, but because GOD chooses this place by His word, because He declares that this place pleases Him, that He wants to show His glory in this place, it certainly has an advantage over all the other mountains, and that by the power of GOD's word. And certainly this place alone was a great cause for the Jews to rage against the Christians and against the prophets who spoke against the temple, as is also evident from the Acts of the Apostles in the history of Stephen [Apost. 6, 13. 7, 48. ff.]. The kingdom of Christ was promised to the Jews, to which everything that preceded, both words and works, had to be related, as everything was intended to be. Therefore all works had to be directed to Christ; because the hypocrites did not do this, they deceived themselves and others. This was certainly an extremely sweet promise for the Jews, since they were made certain of God's good pleasure through the word of God with regard to an outward sign, namely the bodily temple, just as our sacraments are also extremely pleasing to the eye, since Christ wanted them to be signs of the grace promised and shown through Him 2c.

And will show my honor.

The first temple was very splendid, it stood tall, it was very exquisitely built; with great riches, with a great amount of gold, silver and precious stones it was abundantly provided, as can be seen from the first book of Kings. But the glory of this last temple was not less, though it was not so exquisitely rebuilt, for the construction could not be compared with the first. But the worship in the last temple was much more famous, since at that time all the nations, which before the captivity were extremely hostile to the Jews, finally went up at the same time as the Jews to this last temple to worship God, as I also mentioned above in the third chapter of Zephaniah [v. 10].

which did not happen in the first temple, to which alone the Jews came to worship God.

V. 9. 1) So I destroy it.

The prophet throws his sermon whimsically through each other. For here he returns to the previous scolding, when he had said: "Look how you are doing" 2c. But the Hebrew word [XXX] means to blow, as is also clear from the first book of Moses [Cap. 2, 7/, "to breathe into a thing", to let out the breath. By this word it is indicated that God very easily turns the present abundance into nothing, that when He curses, nothing succeeds, that even the greatest abundance fades away; and again He can send the greatest blessing into the greatest poverty as it is His way that He makes everything out of nothing, out of the greatest poverty the greatest prosperity and an exceedingly happy progress and success in all things, as many Psalms and the Gospel histories are full of.

Every man hastens to his house.

That is, you are too intent on your own affairs.

V. 11. And I have called the drought, both over land and mountains, over grain (super triticum).

Our copies read badly: vocavit super triticum; more correctly it should read: about grain 2c. Above we have said everything.

V. 12. 2) And the people feared the Lord.

Here the prophet adds what fruit the preached word has brought, since the word of God is such that when it is preached, it never returns empty. It cannot but produce fruit in some to whom it is sent, as it says in Isaiah Cap. 55, 11. So here, after hearing the word of God, they received the word in faith and believed the word, and they were awakened and made ready to do the work that was to be done.

- 1) In the Weimar one, this verse number is missing.
- 2) This verse number is missing in Weimar's.

God had commanded, which would not have happened if God's goodness had not sent ahead the most lovely and comforting promises, by which, strengthened, they did not doubt that they would be pleasing to God by rebuilding the Temple.

V. 13. 3) Then spoke Haggai, the angel of the Lord, who had the message of the Lord (de uunciis Domini).

I would rather read [instead of de nunciis Domini]: inter angelos Domini, so that the Greek word Ιάγγελος --- angel would remain, as it is also in Malachi Cap. 3. 1. "Behold. I will send my angel" 2c. Likewise elsewhere [Mal. 2, 7.], "For he is an angel of the LORD of hosts." This word was also taken up by the evangelist Matthew [Matth. 11, 10.]: "Behold, I send my angel before thee" 2c. "Messenger" does not have such a glorious meaning, and it is not necessary to distinguish the Spirit (whom we call angel) from man by the word angel. For all who bring the word of GOD, who are the proclaimers or ministers of the word, are called angels of GOD, as those of Satan are angels, who devote their services to Satan, who bring Satan's doctrine, as the apostle Paul also called them. It is truly a great honor for a miserable poor man to be called a messenger of God and to have the same name in common with the heavenly spirits, as Paul also calls himself a messenger of God here and there, and here Haggai calls himself an angel of the Lord for the sake of the prestige of the Word 2c.

I am with you, says the Lord.

I think that here is a new sermon, because Haggai did not complete this whole prophecy in one sermon. And the prophets sometimes have a way of reciting the richest and most glorious promises only in extremely short words, as also here the unspeakable mercy of God is promised in words that seem to be so brief and short. If God is for us, who can oppose us?

Much 1) less will any enemy be able to harm us as he cannot harm GOtte. Here all creatures must give way. If we have God as our protector (for that is what he calls God being with us), no evil, no pestilence, no persecution, no physical or spiritual challenge can be so great that he will let us succumb. For how should creatures be able to overcome their Creator? See the eighth^ chapter of the Epistle to the Romans [v. 38. f.]. And this the prophet no doubt set forth in very many words when he preached.

V. 14. And the Lord raised the spirit of Zerubbabel.

He also adds the fruit of this sermon. By the way, it was not enough to have heard the word, if the Lord had not also given power to the word, so that it would be effective in their hearts. For God must be present with His effect when we hear the word, as Christ also says [John 6:44]: "No one can come to Me except the Father" 2c. For it must be the Spirit

- 1) Instead of von we have assumed Luüto, likewise soon following instead of t^uleuL^uo "Maro set Mi8t^uarL. The whole sentence reads in our template: LOL Minus Lodis Loeoro potorit üostis auieuLHuo Huum ut äoo LOL potost Loeoro.
- 2) In the original vorburo. The Weimar edition correctly notes that after the context spirituiL must stand.

as a companion of the Word, which kindles the heart, as it is said here that the spirit of Zerubbabel and the others is awakened. This passage argues against the nonsensical prophets of our times, who despise, even completely reject the preaching of the Word, although it is brighter than the light here, that the Holy Spirit writes into the hearts exactly what Haggai had preached 2c.

The spirit.

That is, the heart, "a courage". The Germans use this word in various ways: "He has courage," that is, he is hopeful, likewise courageous, gifted with a certain strength of spirit to bravely endure adversity. Thus, the Spirit is awakened in us by God when God blows on us with His Spirit, when He instills in us courage or confidence through the Spirit to pursue some undertaking that we would otherwise hardly have dared to approach because we were fearful. Namely, the Holy Spirit is like this because we are fearful in the things of God. The flesh cannot entrust itself to God, it cannot but fear the world and the adversaries. Therefore, we need the Spirit as a strengthener and encourager. When the Spirit comes, he encourages us so that we will not withdraw from anything for the glory of God, but dare to do anything, even to approach God.

The second chapter.

V. 1. On the fourth and twentieth day of the sixth month.

There seems to be a difference here in what has been said, 3) namely in the distance of the days from each other. For in the first chapter the prophet says that he began the prophecy on the first day of the month. But with the Hebrews it is March.

3) Instead of IL ooto, which we could not make sense of, we have assumed in üioto. Hallic handwriting: 8nxrn äiotLIL.

the first month. So it was this month [our] August, and the prophet preached for three weeks, and in the meantime he also took some other people to help him in preaching. At this point I like Lyra, who wants this part of the second chapter to belong to the first chapter and to be added to the end of it, so that we now begin the second chapter after the words "of King Darius". So Haggai preached three weeks and three days before Zechariah began his prophecy.

month.

Here a new chapter and a new sermon begins, and in Hebrew these verses are differentiated, but the Hebrew differentiations do not agree in all parts with the Latin chapters. At this point the prophet begins the third sermon, in which he comforts the people by describing the future kingdom of Christ, even that it was already imminent, that it would soon come to pass. For this prophet describes the kingdom of Christ in such a way that it seems to be already at the door (as one is wont to say); he proclaims it so near that there is almost no other among the prophets who has done the same, and he puts all his effort into the description of the kingdom of Christ, so that the people may believe the truth of the promises with certainty. But he starts his consolation in the way of a concession:

V. 4. 1) Who is left among you 2c.

He admits to them that the words of God seem impossible, because the captivity lasted seventy years and many had been taken away into captivity as little children, like Daniel, who lived almost until the return from captivity. So also here the text indicates that there were still some left who had seen the former house built so gloriously and deliciously. Therefore, it seemed impossible to them that the temple could be restored, just as the preaching of the Gospel seemed foolish to us in the beginning. But God shows His power in this way, because when we expect nothing less, when we think that everything is going to ruin, then the Lord stands by, as we said in the preface at the beginning. For reason cannot turn its attention to the word of God, it has its eyes fixed only on the present things, as it is excellently presented to us here. But God, whose way it is to make everything out of nothing, for this reason gives a word that is completely opposed to the present work, so that we may learn to be more attentive to his word than to the

1) Here is neither a verse number nor a keyword in our template.

V. 2. On the one and twentieth day of the seventh present things. Because the priests and the people were looking at the rebuilding of the temple, it seemed to be a quite impossible thing, therefore the hearts wavered, frightened by the greatness and difficulty of the matter. Therefore, the Lord strengthens the people with the sweetest promises:

V. 5. 6. All people, be of good cheer, for I am with you, says the LORD of hosts. 2) Do not be afraid 2c.

These are quite fiery words to encourage the heart of the people. For he repeats the same words from the previous sermon (Cap. 1, 13] to indicate how glorious and exceedingly comforting a sermon it is when the Lord promises that he will be with us 2c., as if to say: If you fear Satan, death, sin, the hostile nations, then I, God, who am far more powerful than all of them, am with you, and will keep the promised covenant that I made with you in Egypt. Nowadays we do not have such promises 3) as the Jews once had, whose whole nation was called GOD's people. Now, however, is a spiritual kingdom, and such promises only concern the godly, whether they be of the Jews or of the Gentiles. But God has preserved the Jews, both the godly and the godless, for the sake of the future kingdom of Christ. And even though today He sometimes spares a country for the sake of a few righteous people, we do not have a promise from God as the Jews once had.

My Spirit shall remain among you.

My spirit will be in your midst, that is, it will be firm in you, that is, you will have a bold and confident heart.

V. 7. There is yet a little, that I may move heaven and earth, and the sea and dry land.

²⁾ The Weimar edition has drawn the preceding words as text to the previous section, and then highlighted RotitB tirners 6t,a. as a keyword, without verse number.

³⁾ Instead of xromissionsin we have adopted xrouMsiones.

You see why he carries the ungodly, why he would have the covenant. He does not look at merits or debts. but only at the future kingdom of Christ. For his sake, namely because of the King Christ, he carries all of them, since Christ should be born from them. This passage clearly convicts all the Jews, so that they cannot contradict it, because it clearly shows that the first nation (that is, the Jews) will remain a carnal nation until the future of Christ. And it could not perish before the birth of Christ, for whose sake the outward people was preserved, which God, separated and chosen from all the peoples of the earth, called His people. But now the Jews are no longer such a people, because they have neither a kingdom nor a priesthood. Therefore, if this text is true, as it certainly must be, the Jews cannot deny that Christ, who was promised to the fathers, has come, since today they have neither a duke, nor priests, nor prophets, of which they never lacked before Christ's birth, even in captivity. For they had in captivity Daniel and Jeremiah as preachers of the word, who upheld and encouraged them by the word of God, so that they would not have doubts 2c.

And drv.

teachers The church have here various interpretations of the birth of the Lord, of which the prophets do not say much; but it must be understood from the ministry of John, as also Christ says (Matth. 11, 13.1: "All the prophets and the law prophesied until John." The kingdom of Christ began with the baptism and preaching of Christ, not with his birth, that is, when Christ was baptized, and the voice of the Father was heard from heaven (Matth. 3, 17.]: "This is my dear Son" 2c., and thus he was appointed teacher, master, duke and And I will make this house full of glory". king. Thus, almost all passages in the prophets have their foresight on Christ's kingdom, few on the birth, like the one in Isaiah (Cap. 7, 14.]: "Behold, a virgin is with child and will bear a son" 2c. Therefore, through the kingdom of Christ everything is now changed: the law

and the prophets lasted until John, we have been changed by the gospel: now the earth is changed for us. because we are no longer attached to the elements of this world; the pope is nothing, because the hearts are changed and they dislike the pope's kingdom; therefore it cannot change. So God moves everything today. because he has changed the hearts that do not care about the raging of the world and the princes 2c.

v. 8. Then shall come the consolation of all the Gentiles.

[Instead of desideratus in the Vulgate] lies desiderium (the desire or desiderabile (the desiring) of all pagans. It can be understood in a suffering or in an active way. But I take it for the figure which looks well to all the Gentiles, that is, for the treasure which was to be spread by the gospel. And so he calls it an exceedingly lovely treasure, which the Gentiles did not know; so much is lacking in it that they could have desired it. Thus he indicates that the kingdom is to be spread through the whole world among all nations, as also Christ Luc. 24, 47. says: "And cause repentance and remission of sins to be preached in his name among all nations" 2c. Above we have spoken very abundantly about this matter in the other prophets. Dear, what will the Jews be able to murmur against this passage? They may tell us what this desirable thing is, which, as is said here, has been spread among the Gentiles in such a short time. Surely we have received nothing from them but the preaching of the gospel, which is the noblest treasure and the most desirable good.

He explains this sentence more broadly, so that they may know that in the new temple they will worship the Lord with the Gentiles. The glory of this later temple was that Christ adorned it with His presence and with His preaching, although it was also a great glory that the Gentiles who had been converted to the faith also came to this later temple.

V. 9. For mine is both silver and gold.

In Hebrew, the meaning is ambiguous, and it can be interpreted in two ways. The first interpretation is this, as if he wanted to say: You think that there is no amount of gold and silver as in the first temple, therefore it is impossible that this later temple will be so glorious. But I have abundance of all things, I am rich enough, mine is all that is on earth, therefore do month. not be troubled about the gold 2c. The other view is: neither gold nor silver is required for this glory. "My hand has made all that is," says Isaiah Cap. 66, 2. And Ps. 50, 10. 12. f.: "All the beasts of the forest are mine. Where I hungered, I would not tell thee of it. I will not eat ox meat" 2c. Thus it is transferred from the carnal glory to the spiritual glory, therefore I like this view. As if to say, this glory will not be in gold, silver, or any outward things, but in my Christ who will bring peace, as follows. By this he indicates that the gospel shall be preached in Jerusalem, as also Isaias says [Cap. 2, 3.], "From Zion shall go forth the law, 1) and the word of the Lord from Jerusalem, and Luc. 24, 47. "And lift up at Jerusalem." Here they may answer us again, when this shall finally come to pass, when the gospel shall be spread out of Jerusalem? 2c. Here, therefore, is also an exceedingly clear passage against the Jews, and well worthy of attention, both for the sake of the Jews, to shut them up, since they deny that Christ is born, and for our sake, that our consciences may be fortified, for there is scarcely in all Scripture such a strong ground of evidence against the Jews. But since they have already become ashamed of their error, I do not know what foolish things they are inventing and dreaming up for themselves a third house. But the text clearly says about this last temple, which they saw, since Haggai already prophesied that the glory of this temple would be much greater.

1) Instead of exivit in our original we read 6xit>it according to the Vulgate.

than that of the previous one. This glory could not consist of gold or silver or any exceedingly precious things, since the first temple was built much richer and more splendidly, but it is a spiritual glory, which came into being through the preaching of the gospel. All this is fulfilled in Christ 2c.

V. 1. On the fourth and twentieth day of the ninth month.

So far we have finished three sermons of Haggai, which he preached to the people at different times, now the fourth one follows here. In it, the Spirit exhorts the prophet not only to the fearful, but also to the weary. This challenge tends to be the first one, when we take care of divine things and of what is commanded by the Word of God, because Satan does not cease to attack us with all kinds of adversities. Then, when he sees that he is mistaken in this expectation, that he is unable to do anything on the left, he turns to the right in order to turn us away from the works of God through shameful idleness and sleepiness, because in this way he attacks us with certainty if we do not open our eyes sufficiently and are careful. And this is certainly not the least challenge that requires more admonition than if we are publicly wicked. Therefore, this whole sermon is directed against the safety of the people, and in this way the prophet comes to the question of the "holy flesh," as the text says, in which the prophet punishes carelessness and sleepiness, and reproaches punishments. God wants us to hasten the undertaking, to do the work with alacrity, otherwise, if we do not do with alacrity the thing that God has commanded us to do, God will dislike even that which is otherwise so good. But here he uses a different kind of exhortation than above, as we see.

V. 13. 14. If someone wore holy flesh in his garment 2c.

"In the garments", that is, in the outermost part and the tails of the garment. - This question has two parts: whether the flesh sanctifies the garment, and whether an unclean person makes unclean. Because this does not happen by nature.

That is why the priests are asked, so that they pass judgment according to the law. For by nature everything is pure, because they are good creatures of God. But the law makes a distinction between clean and unclean things, and says that the unclean makes everything unclean, as is written in the third book of Moses. But how things are sanctified is also sawn there. Therefore the priests could easily answer. With this question, however, the prophet recently intended to wake up and incite the be done, and that should not be left undone." [Matth. 23, tired and sleepy people, as I said above. Therefore he used a new figure of speech to make them attentive, as good teachers are wont to thuu, that they irritate the listeners with new objects, so that they become lively and attentive to the matter 2c. But he makes an application with the last question.

V. 15. 1) So are these full and these people before me.

As if he wanted to say: Everything that therefore touches this people is unclean before me. Namely, he admonishes the sluggish people, who seemed to be holy, while they were unclean, because the temple was not yet completed, as if he wanted to say: If you want to be clean, hurry up with the building of the temple, complete the temple, otherwise you will not be sanctified by the holy thing, rather, because you are unclean, you also defile the temple, which is holy in itself. In the same way, the apostle Paul, in his letter to the Corinthians, brings together strange reasons of proof, which have been very carefully and meticulously filed, in order to remove certainty and drowsiness from their hearts, just as Haggai has weighed the matter most conscientiously and precisely, and yet he even combines the purity of faith with legal purity. God had promised, therefore these promises required faith, otherwise the promises, without faith, are not promises for us 2c.

And all the work of their hands, and what they offer is unclean.

That is, not only what they do outside of worship, but also what they do in worship.

1) This verse number is missing in Weimar's.

Even what they do in the service of God, which they think pleases God, does not please God, because they lack faith and want to be satisfied by legal justice, which God does not approve of. For to neglect faith and justice is something greater than to let legal things stand in the way, as Christ also says [Matt. 9:13, 12:7]: "I am well pleased with mercy, and not with sacrifice." "The hardest thing in the law is judgment, mercy, and faith. This should 23.] It is therefore the opinion of this passage: you are unclean, although you are clean according to the law. Here we see that works do not cleanse, likewise that works without faith are absolutely nothing before God. because everything that does not come from faith is sin [Rom. 14:23]. This is a harsh judgment against all saints of works who praise their own works and righteousness.

V. 16. And now look how you have fared since that day and before 2c.

He repeats what he said above in the first chapter [v. 5, 7] and reminds them of the damage they had suffered and the past misfortune, so that they might believe the prophet more easily, bearing in mind the past misfortunes. And this passage is quite literal, as we generally say, "Fools must be loused with pistons." For this is the nature of the lowly great hemp, that it needs violence and blows. So also Christ says [Matth. 11, 17.]: "We whistled at you, and you would not dance" 2c.

V. 17. [That when one came to the grain heap 2c.] 2)

Thus the prophet speaks here as if to say: If you will not be instructed by promises, you will be instructed by plagues.

V. 18. [For I afflicted you with drought, grain of fire 2c.1

And yet the wickedness and blindness of human nature is such that it is also

2) This and the next following keyword are inserted according to the Zwickau manuscript.

The more they are chastised, the more they become obdurate, which we can clearly see today in the Jews, who stubbornly hold on to their vain hope and opinion. And the stubbornness makes them invincible; they do not acknowledge their guilt, just as the papists are not moved by plagues or signs to believe the Gospel of the great God.

V.19. Look at it now, from this day and before.

He repeats the same thing that he said above [v. 16], for this is the way of the Hebrew language, that it often repeats the same thing, as we see that this happened very often in Moses. Here our commentators raise a question about the month, but I do not know if this serves any purpose. Haggai began to prophesy in the sixth month on the first day 1) as the title of the prophecy indicates, and at that time the foundation of the temple was laid. Therefore, he commands to hasten the matter, to carry out the prophesying with alacrity, it is the time for the fruits to come forth.

Of the ninth moon.

This would be in January for us because they start the year with the month of March. Also

1) In our template: mense primo without specifying a day.

September they call the beginning of the year, as it is written in the second book of Moses. And so this account comes in April or May.

V. 22. Tell Zerubbabel, the prince of Judah 2c.

At the end a promise of Zerubbabel is added. The Lord proclaims this for the comfort of both the king and the people. The same change is proclaimed here, which was proclaimed above [v. 7] about the change of all things, which happens through the word of the gospel in the hearts and consciences of men.

V. 24.2) I will keep you like a pity ring, for I have chosen you.

Quasi signaculum, that is, like a signet ring. - "For I have chosen thee." This does not apply both to the person of the King and to that of Christ, who was born from his loins, "for salvation comes from the Jews," as John [Cap. 4, 22.] says. Now Christ, who was taken from the Jews, changed everything by his future, namely, by the preaching of the Gospel. For while Zerubbabel lived, this change did not take place, but after his death, since Christ, the new King, was now born. To Him be praise and glory. Amen.

2) This verse number is missing in Weimar's.

2. interpretation on the prophet Haggai, according to the

Zwickau manuscript. *)

From Luther's lectures, which began on September 11, 1525, and were probably completed in the same month. Printed in 1886.

Translated from Latin.

[Preface] on Haggai.

heart, his prophecy seems to be small, especially in our times, when the kingdom of the Jews has already been destroyed and the temple destroyed. For it seems foolish that the Lord should raise up so excellent a prophet for the sake of the rebuilding of the temple. For the temple was a natural thing, and yet the divine majesty allows itself to make so many words because of such a small object (materiam). Therefore, both the thing and the position of the heart must not be considered. For in all things the divine will must always be considered. If GOD would command the very least work, in His eyes such a work is no less than the greatest, because by the divine will all things receive weight. Human reason looks at the greatness and quantity of works, the Word does not consider them. Faith acts in the opposite way, knowing that it is the work of the same God to command great and small things. In both kinds of works, it is incumbent upon us to look at the truth of God and the Word.

The time of the prophet was under the king Darius. Knowledge of history is required here.

This prophet is probably the easiest of all, and if This, however, is different, so that nothing certain can the matter is considered without the right attitude of be determined. Josephus counts many kings of the Persians, Philo few; there is still dispute among the historians about the number of kings of the Persians. You have the table in which I have arranged these years with the greatest possible care. The diversity of the names (vocabulorum) has caused the diversity of the history, because one king had two, even three names. The Latin and Greek histories call Cambyses the son of Cyrus, this great Cyrus. In Josephus, however, he is constantly called Cambyses. 2) In the book of Judith [Cap. 1, 6.] he is called Nebucadnezzar. Nehemiah [Ezra 4, 7. 23.] calls him Artaxerxes ["Arthahsastha"], [the Greeks call him] 3) Xerxes. Judith was under Cambyses, who sent Holofernes. The king Cyrus reigned .two years with Darius [with whom united he overcame the Belshazzar]. 4) This very powerful king he killed at the council of Arphaxad. In the history of Judith [Cap. 1, 1. 6.] Arphaxad is mentioned. This [Cyrus'] son was Cambyses. The fourth [king], Darius shat den Beinamens Langhand. So much is enough to understand this prophecy. One calls

- 2) 4o86pU. XntiM., üd. XI, 63.x. II, § 2 SM.
- 3) This addition is made by us from the following to give some sense. Our template provides: Xorx68 4uditlr. luit sud EÄrnd^so oto.
 - 4) Supplemented from the following and from the Hall manuscript.

¹⁾ Both the Altenburg and Hall manuscripts have rnutoriuU8 instead of nuturuUs.

^{*}First of all, compare to this writing the first note to the previous relation of this prophet. Our writing is, like the lectures on Habakuk and Zephaniah, an immediate college booklet, which is found in the Zwickau manuscript No. 6. It is first printed in the Erlangen edition, oxe^. oxp., torn. XXVII, x. 355, then, "improved in many places", in the Weimar edition, vol. XIII, p. 511. According to the latter, we have translated.

Darius Hystaspis 1) in Daniel (Cap. 5, 31.), who is said to have died before Cyrus, longhand. He was until the reign of Cyrus. It is clear who we are talking about. (It is he,) under whom the kingdom of the Persians began, who with Cyrus killed the last king of the Babylonians and captured him (sic!). After he died, Cyrus or Cyrus alone succeeded him. He ruled alone for twenty-two years. He gave the Jews a very broad permission to return to Jerusalem, as is written in the book of Ezra. Since he had gone out to Scythia against his rebellious chief Arphachad, he was killed by the queen Tomyris. In the meantime, the returned Jews tried to rebuild the temple, but they could not, not only because the pagans came and resisted them with a violent hand, but also because after the death of Cyrus Cambyses succeeded, a haughty man. The Greeks call him Xerxes, the Scriptures Artaxerxes. He forbade by a public order that Jerusalem be built. Thus the work on the house of the Lord was omitted under Cambyses. Thus the promise, by which he (Cyrus) gave them permission, seems to have been kept nothing, because nothing was accomplished, except that they returned to Judea.

1) Here, our original leaves much to be desired. Unfortunately, Luther's table, to which he refers, is no longer available, therefore it is not possible for us to bring light and order into this confused relation. The Hall manuscript also has hystaspis. - According to Luther's (Mronwon of 1541, this is the sequence of the Persian kings: 1. Darius Medus together with Cyrus. 2. Cyrus alone. In the absence of Cyrus, Cambysns reigns seven years. 3. Artaxerxes, Priscus Ahasverus, the son of Hystaspis, also called Darius, the husband of Esther. 4. Darius Longimanus. Beginning of the weeks in Daniel [Cap. 9, 1.]. Whereas here, according to both the Zwickau and Hallic manuscripts, this seems to be the order. 1. Darius Hystaspis (which is Darius Meduss. 2. Cyrus. 3. Cambyses. 4. Darms Longimanus. This is confirmed by what Luther himself says in the interpretation of Zechariah: "Dieweil Kores (the first king in Persians in Scythia moved, he left Darius Hystaspis iin land, who was with him king.... After the death of Cyrus came Arthasastha, who is otherwise called Artaxerxes or Cambyses, and Ahasuerus Priscus, who became captain of Holofernes.... After this came the third king Darius Longimanus, of whom Zechariah and Haggai speak here."

2s "not" inserted by us because it seems to be missing.

are turned back. A human king, a man had commanded, not God, therefore the work, although they had begun, was not carried out. After Cambyses died, Darius Longhand followed. I do not care much why he was called so. It is said that the cause was that he had very long hands. So much of the time of Darius, the next after Cambyses.

Then you have that these two prophets Zechariah and Haggai prophesied at the same time, only that Haggai began two months before Zechariah. There in Zechariah it says: "In the eighth month", in Haggai: "In the sixth"; therefore Haggai is earlier than Zechariah. This is in Ezra in the fifth and sixth chapters (Ezra 5:1]. Read also Nehemiah. Philo and Josephus say that they prophesied at the same time. And Haggai at the end of the first chapter confesses it.

One must judge the spirit and the attitude of the prophet. The word of God always comes in the greatest difficulties, because the word of God is an almighty power that comes only when everything seems to be in despair. It is not received by those who are in good peace, but by those with whom it stands in despair, because it promises unbelievable and impossible things, so that the mouth of the world and of the flesh may be shut, that it may not boast that it has begun, but must confess (that it would have been unable to do anything) if it had not been for the Lord. Look at the circumstances, and you will see an exceedingly great work in the spirit. They are commanded a very small work in appearance, but see what enemies the Jews and Zerubbabel have to fight against, since so great princes resist them in the building of the temple. That is to begin a guite impossible thing. In Ezra you see how hostile the neighboring nations were without the king's commission, and that is a lot. Read the history of the Greeks about the arrogance of this king. Yes, it is something great that Zerubbabel and others set themselves against the king. Cambyses threw gold into the sea; he wanted to be mightier than Neptune. He connects the ships (to a bridge) through the black sea, 3) he measures the people like wheat;

3) In the Erlanger and in the Weimarschen: per pontnrw. instead of: per konturn.

this exceedingly pompous king reigned, and yet [Haggai] prophesied. Here one' must look at the greatness of the spirit, not at the insignificance of the works. In a very small thing this prophet speaks exceedingly great things, because he awakens the hearts and the spirit exceedingly powerful against the strongest and most powerful king, as if I would sit down against the Turk today. Cambyses was stronger then than the Turk is nowadays. Behold, how soon God assists His own! While these believe/Cambyses dies. Darius follows; God made him exceedingly kind to the Jews, and the commands against the Jews turn into the most peaceful ones for the Jews.

transformed. Before with violent hand was resisted that the Jews should not build: the colonels write, the Jews build. One looks after the book from [Ezra 6, 1.,f.^ and so it is found. This seemed impossible, afterwards it was quite easy. This seems very easy to us when we look at the spirit. The exceedingly hard ordinance is changed into a very kind one. Where does this change come from? From heaven. The whole world may be against us, 1) if God is for us 2c., Rom. 8, 31. If this were preached to us, few would believe, as then few believed Haggai.

1) Instead of 8i we have assumed 8it.

[The first chapter.]

V. 1. on the first day (in the una).

The Hebrews use the same expression ambiguously. Gen. 1, 5: This unus, that is, the first day. It means both [, One day and the first day]. Here it must be translated "the first." The Latins do not speak like this.

Through the prophet Haggai.

In manu is a Hebrew way of speaking, which means "through Haggai". We say per in Latin; the Hebrews cannot render that, so they use in. The gender name [Haggai means]: he who is joyful and celebrates a feast.

V. 2. The people say: the time has not yet come.

The prophet begins with scolding, as is the way of all prophets, then follows the prophet's sweet consolation. The devil has the opposite way: first he walks sweetly to deceive, after that he leaves a stink behind him. God first terrifies and leads to hell, then he exalts. This is the way of the divine word and work, that he destroys before he builds. The devil does it the other way around. It is a scolding because of

of negligence in building the house of the Lord. He repeats the words of the people [with which they excuse their] negligence in building. They want to say: 2) Under the reign of Cyrus we have begun [to build] both the temple and Jerusalem, but the nations resist us. We remain in the land, [but] we are very poor. Therefore, it is not God's will that [through us] the Temple be rebuilt. 3) Whoever wills [to desist from the work of God because of resistance will never do it]. 4) Luc. 9, 62: ["He who puts his hand to the plow and looks back, he is not sent to the kingdom of God"] not he who has begun, but he who perseveres [is sent to the kingdom of God]. Therefore they want

- 2) Here the editions have resolved v. 6. in the original by vult Niedre, while it should volunt diosre.
- Instead of reuediüeetis we have assumed rsuediüeetur according to the Altenburg manuscript.
- 4) Added by us, instead of ste. in the original, according to the Hall manuscript. Both the Erlanger and the Weimarsche have the words: tzui vult eto. regarded as the citation marked "I^uo. 9". The Erlanger has IE. 9, 24. in the margin, the Weimarsche Luc. 9, 23. But according to the Hallische manuscript Luc. 9, 62. is meant. It is in the same .]. 4 u. 3 v. u. instead of rksisterk to read: desistkre and instead of resistus to read: desistus.

abandon the work of God and retreat because they are resisted. They will never accomplish it, because that means to look back and leave the plow, but it must be broken through all power, because the service of God stands in His word, which is a power of God. He who has this resists [all the raging of the world). 1) Therefore, you are not allowed to excuse yourself from your profession because you are resisted. For God's work rises the more it is resisted. This passage shows that no one is excused from his office, from the service of God, because he resists it. If you believe in God, you know that God is mightier than all. The LORD is wisdom and power, ser gives) horns (as it is said in Micah [Cap. 4, 13.) and Jeremiah [Cap. 10, 12.) says). What is it if you also lose all their things? You will break through after all. The more the work of God is driven back, the more it breaks through. Therefore. because negligence is reprehensible. He raises up for Israel two who stimulate it, 2) Haggai and Zechariah, so that they may be sure of divine protection.

V. 4. But your time has come to dwell in paneled houses.

You see how he describes the unbelief and carelessness of the people. They had attacked the work at the same time with the word of GOD and faith, since they began to build. [But now] they set before them the king of the Persians, Cambyses (for Cyrus had been killed), the multitude of those who resist them: there faith grows dull, there they do not look to the LORD 2c. He who wants to look at death and fight with it is defeated. He who always lets himself be frightened never overcomes the enemy, but one must turn one's gaze away from death and look at life, look at righteousness, not at sin. The Psalm says: "I am not afraid of many things.

a hundred baptizing", Ps. 3, 7. 3) For I look to the present majesty of God, which has its attention on me and promises me help. The thing is in the heart, that thou mayest be stouthearted. "If a man may take a thing into his mind, he may do it." When courage is lacking, one's strength wanes. That is what it says here. When they look at the power of men, they despair; when they look at the power of God, they overcome. Behold, O Jews, how unreasonable you are! You say it is not the time to build my house; with you it is being built. 4) It is all carelessness and stinginess. Why do you not look at the rulers who resist when you build houses for yourselves?

Instead of laqueatis s "paneled") it should simply read: in covered. I do not know whether this is said in praise or disparagement of the houses. It must be read "in covered". It is solely a matter of the construction of the house, and I do not believe that it was the custom of the Jews to have vaulted houses. They had the houses above with a flat roof, Matth. 10, 27. He wants to say: You see my house standing desolate, that there is no one working; it stands deserted, it has no roof. You make sure that you have roofs on the houses; mine is in the open air and rain. "Desolate," that is, forsaken by men.

V. 5: See how you are doing.

Ponite [corda vestra super vias vestras] is a Hebrew saying. Take heed to your ways, see "how you fare" (for you toil in all things with misfortune), take heed to your premeditation, "take it to heart." He wants to add: From the punishment itself you could have known that you are sinners. You are wretched; this happens because you sin against me, I am turned away from you. The kingdom of God is whimsical. "He makes it whimsical," and acts in such a way that no one should believe Him. From Babylon they are brought into the land according to the

Added by us after the Altenburg manuscript instead of "ete. Immediately following we have omitted the words which are repeated in the original from the preceding: Uoe 68t rsspiosro rotro ot uratrurn relinHuero.

In the original: susoitutos. The Weimarsche conjicirt 8U86itntor68; this we have assumed.

³⁾ In our original: non tiinobo nmlu, x>8ulin. 3. but it must, if Ps. 3 is correct, either be read iniliu, as we have done according to the Altenburg manuscript, or, if nmlu is correct, then p8ulin. 23, 4. which would also fit very well.

⁴⁾ Instead of aoüiüoabitur we have assumed uoäitioatur.

exceedingly rich promises; coming into the land, they have opposition from Cambyses the king and from the neighboring heathen. Unhappy are they in all things: in vain do they reap and sow; "is this to "keep' the" promises? Who should not despair, since he so foolishly fulfills his promises that we see nothing less (than the fulfillment)? "It takes much patience" for anyone to stay with this GOtte. And they had such great promises, as also in Zechariah. And he does all these things to make his counsel marvelous against free will, that they may see that they do nothing by their undertaking, by their counsel, 1) that faith may be gladdened, and that all may know and say: Our hand does nothing: the more we have done, the less we have accomplished. He made the people know (a very great experience) that they could do nothing, so that they would not boast that they were the ones who rebuilt the temple; rather, he made them fall into despair, pusillanimity and weakness of faith, so that they would say: When the matter stood in despair, when we were nothing, God came and gave His word and power, that we might do it-"As you are." What is meant by this?

V. 6. you sow much, and bring in little 2c.

This is a plague. That is, you have had little to eat. He does not deny that they have eaten, but not enough to be full.

And who earns money.

Those who wanted to collect treasures, when **they** sold their goods, did nothing else but put them into a box, into a bag "that has no bottom". It is not a sack for grain, but one in which treasure is stored.

The puts it in a bag full of holes.

That is, when they wanted to collect treasures, so great hardships came that they were forced to

Here is in brackets in our template: Keyboard Läss. In the Hall manuscript: laodetur. This we have assumed.

were to be taken out. And that is where the proverbial image comes from: to put the money into a bag full of holes, "the bottom is out of the bag", to put the money into a crushed bag full of holes. All this is done because of the kingdom to come. For they do not set up the temple and the services for their own sake and for the sake of that service, but for the sake of the future Christ, so that God would be true. The Lord urges despair above all things, that God may be glorified who raises the dead.

V. 7: See how you are doing.

He reminds them of the punishment. This is a repetition. And so you will find that the fault is not in the time, because the time of rebuilding has already been there for a long time, but in you, because (the time) has been there for a long time. You should have believed me and the word (as it says in Jeremiah (Cap. 22, 29.)), after that also bravely attack the cause. Here now follow sweet promises after the rebuke, the second part of the prophecy. - 2) "Thus says the LORD of hosts." This is for the sake of repetition, which the Scriptures often do in order to add something else. Thus here. Since he had already said it once above, he repeats here again: Therefore, since you see (how it is for you), 3) or: if you do this,

V. 8 Go to the mountains and cut wood.

The word is applied here to a human work. With God, no work is valid unless it is confirmed by God's word, by which it is certain that everything man does is pleasing to God. If we are without the Word, we are uncertain; indeed, certain that we are not pleasing to God. This is how God wants to act with us, so that He Himself will be certain, and we will be certain that we are rightly based on God's Word. If man acts without the Word, he is a very miserable being, since everything is uncertain. On the other hand, the work is exceedingly blissful, then man breaks through and is subject to everything (, if

²⁾ Already here the Weimarsche has the verse number "8".

³⁾ Set by us instead of them.

he has the word]: even though he has offense and the work has little good prosperity, yet he knows that the work itself is pleasing to God. So Paul, when he preached the gospel, however great his weakness, yet knew that the gospel was pleasing to God. Thus, even though we are unclean, we are certain that God is pleased with our preaching. The same happens to this people because they have the word of God. Lyra interprets the mountain from the mountain of Lebanon, I do not think so: I would rather understand it from Mount Moriah, that is, from the mountain of the house of the LORD, which is called in Scripture the mountain of the house of GOD or of the LORD, Isa. 2:2 ff. Micah 4:1, that is, from the place where the temple is built, and was to be built. - "Bring wood" to this mountain. These are contemptible words, because they deal with the preached history, but beautiful, when one looks at how glorious a thing a work is, which is confirmed by the word of God. Now follows a very sweet promise.

I want that to be pleasant.

That is, I will be well pleased with this house. Luc. 2, 14.: [Peace on earth [and good will toward men], good pleasure. Matth. 17, 5.: "This is my beloved Son, in whom I am well pleased." These stones and the wood and the mountain and the place were nothing, they were creatures without feeling, but grace was with them because He adds: "This shall be acceptable unto me." This comforted them: who else would rely with confidence on this wood, as the Jews did? But because the Lord says. Here shall my good will be, the hypocritical Jews took this place very much, so that they deceived the people by the sacrifices. Behold, Stephen, Christ speak against the temple, which is a blatant blasphemy. Whose mind should not be caught, since this passage was attracted: God is well pleased with this place? Therefore they accused Stephen [Apost. 6, 13.]: "This man does not stop speaking blasphemous words against the holy place" 2c. A very apparent reason for proof! God has provided for us that the pope should not have such strong grounds for proof, as the

Jews hold. To fight with the word of God against the word of God requires a great spirit. But with one word the prophet explains himself how far this prophecy is to be understood. The Jews were promised the kingdom of Christ, to which all the preceding, all the prophecies should be referred 2c. Since the Scripture says that God is well pleased 2c., they should not have misinterpreted it as referring to His temple. Below the prophet interprets "how far he wants to have the saying".

And will show my honor.

That is, I will show great glory there. This promise was made in order to gather the people, so that they would be sure of the outward sign of what God's will was. Thus, through our signs, through baptism and the Lord's Supper, we are certain that God has His glory and His gospel [here]; where this is, there is God's pleasure. Thus says the prophet (ille [Haggai 2, 8. 10.]), so that the promise of Christ may not completely perish: I will make the house there glorious, and you will see great glory there. The first house had great glory, that is, it was an exceedingly costly, splendid building, Zephaniah Cap. 3, 1) a great multitude of the people [came together there, it was] a great service. The same glory or greater was in this house, though the building of the temple was not so delectable. Josephus describes it well. The temple had only one gate. Two hundred men closed it; see Josephus. It must have been built in the most magnificent way. The service was very splendid on this occasion. 2) In the time of the kings all nations were hostile to the Jews. After the captivity, where they had no kings, the Gentiles were also hostile to them, but by God's providence people from all nations came together, as can be seen from Acts Cap. 2. This had not happened before at the time of the first house, that they came together there. This was because the Jews, who were

- 1) This citation does not fit into the context here. Compare the previous relation, where it is correctly applied.
 - 2) Here we have left out Huta.

Israelites, were scattered over the whole earth, so they drew and led along the Gentiles among whom they dwelt. "I will show my honor, that you may be sure, that you may have a firm and well-founded conscience.

V. 9 For you are waiting for much, and behold, it will be little.

The prophet throws his sermon whimsically through each other. He had said v. 7. f.], "See how you fare, and go up into the mountain." For he returns to what he said above. That is, ye expected that much corn and oil should grow. You look at your ways and see your punishment. God indicates how easily he could prevent even the yield of the present year, the present abundance. When the cellars are full 2c., I blow into them. As if he wanted to say: "It costs me no more than that I breathe into it", Gen. 2, 7. that is, I made it breathe, that is, I gave it the breath. And how easily he could bless the present lack! I have blown into your abundance, that is, 1) even though you had wine in the cellar, I have given it to perish or that you could not use it. Why? Because my house is desolate. - "Ye make haste," that is, ye are but diligent in the care of your own affairs.

V. 10. ii. Therefore the heavens have cast dew upon you, and the earth her increase. And I have called the drought 2c.

[Instead of vocavit read: "I have called". Instead of super triticum read: "over grain". For this was the plague, when ye expected much, 2) that ye brought in little. - f "Also over people and cattle "J that is, that not many people and cattle should be born. The curse was on you, everything you worked on did not prosper. Now follows the second part. After the preaching of the word follows the

The people heard that this word was not spoken without fruit. Isa. 55, 3) 11. He indicates what fruit it has produced among the people.

V. 12. Then Zerubbabel obeyed.

The fruit of the word. They heard, that is, they believed and received the word with benefit. Then they feared the Lord, that is, they were reverent toward Him, they became willing to do what God had commanded. This fruit would not have followed if it had not been for the promises in which he said that he was well pleased with the house, 4) which provoked the people and made the people willing. If it had been only words of the law, this fruit would not have followed. Seeing their willingness and obedience, he adds more promises.

V. 13. Then spoke Haggai, the angel of the LORD, who had the message of the LORD. 5)

I would have liked the translator to replace the word 1^? with the Greek word

[άγγίλος, angel) would have been expressed because the interpreters indicate a human being. In Malachi [Cap. 3, 11 it says, "Behold, I send my angel before thee," 1^{\land} ?, a messenger 6) of the LORD, because he is an angel of the LORD. The Latin interpreter translated: angelum, and Matth. 11, 10. it says of John the Baptist: "Behold, I send my angel before you." Luc. 9, 52.: Since Christ walked to Jerusalem], he sent angels (angelum [in Greek: άλλους]) before him. This is how it should have been translated here. For so is this word "angel" in use, Latin: nuntius. Make no difference whether it is a man or a spirit, a spirit of God, [or a spirit] of Satan.

¹⁾ Here the Erlanger continues like this: "... si kadusritis vinnm in eoNurio 6t tarnen üöäi" 2c. The Weimarsche has filled in the gap with the words, "tantnm sorvo," and reads tuntnrn instead of tarnen. We have assumed tarnen and added setiarnM.

³⁾ Here the Erlanger shows a gap. The Weimar one believes to have to decipher "niäiüostis. We have Hatt whose innita exspeetabatis assumed.

³⁾ In our original: Dsa. 56. In addition, the Erlanger has in the margin: los. 56, 3. which does not fit at all.

⁴⁾ Here the Erlanger has a gap which the Weimarsche has filled: dsns pruexarutum. We have assumed uooeptubilom. (Perhaps: donopiuoitum?)

⁵⁾ Vulgata: Dt üixit ^.Muons, nnntins Domini üo nnntiis Domini, which Luther has here so adjusted: ^NMlus Domini intor unMlos Domini

⁶⁾ In the Erlanger: IoZom. In the Weimar one in the text: IoZum with the note: "Or ioMtum?" Without doubt the latter.

The prophets, the apostles are called angels. Those who bring the word of God are angels of God, those who bring the word of Satan are angels of Satan, 2 Cor. 11, 13. 14. If the Latin interpreter had said "angels", it would have sounded much more majestic. He wants to say: At the time when the prophet Haggai began to prophesy, there were others who prophesied the same. The prophecy is written about two of them, Haggai and Zechariah. When the word begins, there are several who prophesy at the same time; one or both were the most prominent. As if to say: Haggai was the first angel, from whom many were begotten. It is a great honor that a man, who is dust, should have this title in common with the angels, the heavenly spirits. 2 Cor. 5:20: "We are therefore ambassadors in Christ's stead." because we have the word which he commanded us and put in our mouths, that we should bring it among men. Now he calls himself an angel, before a prophet, for the sake of humility. I believe that he uses the majestic name because the people to whom he was sent had accepted the word. What is the promise?

1) I am with you.

This is a short sermon. This chapter is not finished in one sermon. The first sermon he did when he said [v. 2]: "The time is not yet here"; the second [v. 4]: "But your time is here" 2c. There are two sermons. One began here [v. 13.]: [Then said Haggai,] the angel [of the HErrnft He gives only the subject of the sermons; how he interpreted it he does not write; the sermon is only implied. This is a glorious sermon: If he who is "God with us" (Emanuel) is with us, what need is there for us to hear, teach, do more? God is with you, he will say everything, he will defend you, he will make you safe; now no one can harm you, because God can harm no one 2c., Rom. 8, 38. f. These are exceedingly comprehensive words and full of the spirit, and they

1) Already here, the Weimar has the verse number "14."

are pure spirit. Without a doubt, these words have been further elaborated by the prophet. Run follows this sermon, which fruit had followed it.

V. 14. And the Lord raised the spirit of Zerubbabel.

Here you see two beautiful things: that it was not enough that this word was spoken, but within was the Spirit who taught, Joh. 6, 44. By heart the angel Haggai preaches and says: Behold the Lord. But this word would not have entered the heart if it had not been the Holy Spirit within. Therefore it follows: "He awakened," so that they attacked the work 2c. [This serves against our prophets who despise the outward word. It is a good passage against our unrhymed prophets, who boast much of the Spirit, as if the outward word were nothing to be delivered by the angels. This proclaimed word is followed by the spirit, which writes into the hearts of the listeners what the angel speaks to the ears 2c.

Zerubbabel and Joshua did not do it out of their own impulse, that they had only heard it, but God 2c. When the word of God is spoken, it is not enough to do any good, for what can nature do? Those who are jealous praise free will, while here the Scripture says: It is not enough to hear the word, for the awakening of the spirit is also necessary. "The spirit" in Latin is animus, in German "Muth", quite actually in Greek θυμός. We use it in various ways: of wrath, "He has a courage," of the hopeful, of the wrathful, of the courageous, that is, of intrepid people. In Hebrew: "spirit." Therefore, when He blows us up with His Spirit, He makes us courageous, bold, people who break through, who are not driven back by any obstacles. "He awakened the spirit," "he gave it a courage" to work. It is not enough that one know it, desire it, but that one submit to it. In the things that are God's we are weak, but when the Comforter comes,' he strengthens us.

The second chapter.

V. 1. On the fourth and twentieth day of the sixth month.

"On the fourth and twentieth day of the sixth month" and [v. 2.] "on the one and twentieth day of the seventh month," how does this agree with each other? On the first day of the sixth month he began to prophesy. This is a great question. March is the first month among the Hebrews; the Hebrews begin the year according to nature (annum naturalem). That sixth month was [our] August, when the apples are ripe. He preached until the twenty-fourth day of the sixth month, more than three weeks, and under preaching he gained people to help him preach. Now how are we to reconcile these two pieces? It pleases Lyra that this piece must be connected with the previous chapter. And this is done, as follows in the text, so that it is indicated that the prophet had preached for three weeks and three days with his comrades. Zechariah, who began in the eighth month, is not yet present. He wanted to indicate that on this twenty-fourth day of the sixth month the foundations were laid.

V. 2. On the one and twentieth day of the seventh month.

Here begins a new sermon and a new chapter, otherwise it cannot be brought into agreement with each other. In Hebrew they are different verses. Those who have printed the Hebrew Bible have differentiated the chapters according to the Latin translation; in the old [Bibles] they are not so differentiated. Here the prophet begins to exhort in a different way and to strengthen this people. 1) Why he did this, you see in Ezra [Cap. 4, 4. ff.], because when they began to build, a disturbance arose, as it is written in Ezra [Cap. 4, 23.]: the neighboring peoples and the rulers, who by the king

1) Here we have taken instead : 60Q-

of the Chaldeans came to Jerusalem 2c. Such is the nature of the word of God: as soon as we have begun, as soon as we are prepared, 2) the temptation follows. As soon as Christ is baptized, he is driven into the wilderness, tempted 2c. It is the same with Christians. As soon as Satan sees the light, the word of God, rising, he immediately sees that this flame will now consume his kingdom, therefore he strives to extinguish it and does not see that he is only fanning it even more 2c. This is what happened to this people 2c. If they had built a hundred thousand temples, Satan would not have cared; but that this happened in the name and according to the word of God, so that they could believe and be saved at all, and had connected the word with the temple, that meant the destruction of Satan's kingdom. He could not stand that, otherwise Satan would not have cared about the temples. Here the shepherds must watch 2c., "stop" the faithful people. It is a long and very beautiful sermon that now follows, which he delivers to the believing people to strengthen them. Thus those who preside over the words must stir up the people, "this is 3) the sermon," lest they become fainthearted by the greatness of the work and the opposition of the opponents. "On the one and twentieth day of the seventh month." The prophet assigns his sermons to different times, and in this second chapter he seems to begin about his third sermon, as he ended two in the first chapter. Therefore, he continues to comfort the people, so that they may know that manifold promises of the future Christ are still remaining; for this reason, the Spirit pours himself out completely in this sermon. In the previous prophets there was not such a prophecy proclaiming Christ as close as this one does, so that he would comfort the weak, Luc. 1, 54, 68, and restore Israel.

In our prelims: we have secMtur adopted.

³⁾ Instead of "applies" would probably better read "gives".

V. 4. 1) [Who is left among you 2c.]

The prophet begins the consolation in the way of a concession. He admits that the matter seems desperate to those 2) who were left. For seventy years [the captivity] lasted, and many little and innocent children were led away, as Daniel, who seems to have lived almost until the return. The captivity continued until Darius, the son of Hystaspis. Next, all agree that Mordecai, the uncle [of Esther (Esther 2, 7.)], returned, who had been led back from captivity. And Ezra [Cap. 2, 2.] enumerates his name, but, whether it be he, I know not. So the prophet admits that after the weakness of their faith [it seems impossible] that the house of GOD will be restored to its former glory. It is the same with us. When God begins something. He begins it childishly, so that the adversaries laugh, as the pagans said to Nehemiah when he built the walls [Nehem. 4:3] that foxes would jump over. So he starts his works with foolishness, but at the end he shows how he was made. So there were many believers here who had seen the first house, and when they saw that the thing was begun under such desperate circumstances, they said: We have acted in vain, let us desist from the work. But there is a great need in this people and in the work of God. There is need of the Spirit to make us stop, to make us dare; only in the name of the Lord and at His word will it come to pass that the whole world will be astonished. Never does the word of God come other than in adversity. And from this circumstance the attitude of those who hear the word of God can be inferred. He does not speak to the full, but to the hungry. [Here's you have a despairing people who think everything is impossible. Let your weakness depart, only dare, and you will see the glory.

V. 5. 6. And now, Zerubbabel, be of good cheer.

The heart of the leader, the priest of the people, has also wavered because the cause stood in despair. That prevents us. [It would be quite different if we stopped all senses and turned away from the matter, and simply paid attention to the word of God 2c. Reason directs its attention to the thing in front of it before it looks at the word. God gives words that go against the senses; he speaks in such a way that he makes everything out of nothing 2c. We want to feel, he does not want to be felt. Those who were to build did not see gold; the rest of the Jews are still among the Gentiles, so their hearts are full of unbelief. Would to God that these examples would encourage us in our distress. The Word alone can sustain us, through which He directed the creation. 3)

For I am with you.

He repeats the same sermon s that he preached Cap. 1, 13: "Then said Haggail, the angel" 2c. to increase and strengthen the promise and comfort. These are exceedingly mighty and fiery words to encourage their hearts. To you who are terrified 4) I, God, will give the Gentiles, I am stronger than they. He reminds them of the words he used when they left Egypt, "I will be your God, and you shall be my people," to encourage their hearts. It is a great comfort that he does not speak of some alone, as in the New Testament, in which he does not separate a people, because in the Old Testament his people is one church. In the New Testament, those who believe are his people. He considered them [the Israelites] his people only in the sense that they were of the flesh of Abraham. He bore their ungodliness, he brought out the godly and ungodly [Egyptians?, he gave to all. This is to show that he is willing to preserve this carnal people. I still want to preserve you until the kingdom of Christ. You shall know that you are such a people as I have made you.

¹⁾ Here our template has neither verse number nor keyword.

Instead of yuoä viäentur Vobis ässpsrata we have assumed: Huoä viäeatur rss 618 ässxsrata.

³⁾ Instead of orevit we have assumed ersavit.

⁴⁾ In our previous day: lurois, instead we have assumed lerritis. In the Altenburg manuscript: s1 timstis.

out of Egypt. Paul says in the Acts of the Apostles [Cap. 13, 18.]: "He tolerated their ways." Here the prophet names the whole people, the godly and the godless, because God had at the same time decided to protect the godly for the sake of faith, the godless out of divine patience, and to distribute his benefits out of grace for the sake of the godly. Now therefore the prince [Zerubbabel] and the high priest [Joshua] are sure that all belong to God, and that he will take care of them, even if they are ungodly. Of this we cannot boast. He preserves some city for the sake of the godly, but this does not help the weak conscience. Though some may have the Holy Spirit, the godly were not the greater part. The greater part shall not be able to say: it happened for our sake, but] God does not say: I will reject, but, I will bear for the sake of the coming Christ; it is my endurance, as before. He says all this for the comfort of the godly. In Sodom he would spare for the sake of ten [righteous] 2c. But we do not have such a promise, even though [God still spares] for the sake of a few righteous people. Or we are not given the assurance of what God wants to do. Now he makes this people certain that the thing shall succeed, because he wants to regard his word and his promise, not their piety.

V. 6. My Spirit shall remain among you.

He will be your sustainer (stator), that is, I will give you a steadfast courage, that is, he will be strong in you, [give] a strong, bold, confident heart 2c.

Do not be afraid. 1)

These are exceedingly lovely and sweet words. If anyone has this for himself, whom should he fear? The sins make, the spirit downcast; this also he takes away, when he takes away the sin. 2)

V. 7. There is yet a little, that I may move heaven and earth, and the sea, and the dry land.

Here you see why he is wearing: he wanted to keep the covenant that was made in Egypt. I do not look at your merits, but the main reason is that I look at the future kingdom of Christ, which is promised to you, who will come from your seed. Here he clearly proclaims the kingdom of Christ, so that they may know that they will remain until Christ. This passage convinces all Jews that Christ has come, and that it is none other than ours. Rather, God says, "There is yet a little one." He makes them certain with clear words that this people is to be considered as such a people as he led them out of Egypt. Therefore it was impossible that this carnal people should be changed until Christ should come. Now the Jews may see what they can say against this text. They have been scattered since the birth of Christ, they have neither a duke nor a priest. And the very clear experience is with the text. If the text were not 3) true, the Jews would have to be together, or have a prince, a prophet, who announced/announced to them the end of the captivity, as Daniel, Zechariah and Haggai were at that time. The people were preserved by the word at that time. They don't have that; they don't have the custom of the law, not the prophets who would like to sustain them with the word and announce the end of the captivity. It follows inevitably that Christ has come, 4) or the prophet is lying, which is impossible. Over a little I will transform all things, is a paraphrase, so that it is a declaration of what I have said. Therefore [it follows] that also this covenant will last except for this little one, until I will change everything. I will preserve all things except the little things. "Heaven" [say the interpreters, that is the angels [Luc. 2:15.] "The earth." If Luc. 2, 1. [the movement of the people by the commandment of the emperor Augustus isft what will they from the sea and the dry

¹⁾ Vulgate: uolits tirusre; in our text: ut uou tirneatis.

²⁾ The Erlangen offers: si. . . pseeatis. The Weimar one has: "i aUsit xseeatnra. We have assumed: 8i autsrt pseeaturu.

³⁾ non supplemented by us.

⁴⁾ Instead of vsnirst we have assumed vsnsrit.

[of Christ], but all speak of his kingdom 2c., as Christ different light in the hearts, there is immediately a says Matt. 11:12, "Of the days of John." He says [v. 13.] different image of things. The emperors "will not keep it" that the prophets spoke until the days of John, who is the that they want to keep the holy people unchanged. The end of the law and began the new testament. The hearts are changed, we think differently of things. It is kingdom of Christ did not begin at the birth, but when he impossible that the monasteries remain; if they should was thirty years old. Daniel says [Cap. 9, 25.]: 2) "Until restore them by force, they will perish by force. Christ the Prince", not: until His birth. That is, at the time Everything must be changed; if not, the last day does it, Christ was baptized by John, the kingdom of Christ 6) it happens nevertheless. Thus he moves everything began; the voice came from heaven, soon he was led! into the wilderness: when he returned, he began to preach. In baptism he is ordained king, priest, and teacher. In Isaiah one and the other passage [deals with] the contempt of Christ, but all [prophets in general have their refrainl. 3) when Christ began to reign 2c. Christ began the Rene, with John the old is ended 2c. Therefore [this passage] is a paraphrase for the fact that everything has been changed. In Revelation [Cap. 21, 5.] it says: He makes all things new, that is, as men are made new: since we are changed, everything else is changed. Zero the earth is different, because we are not attached to earthly and visible things; the invisible is ours; then [are] all creatures [different], but finally in truth in the last judgment. It is an exceedingly clear text that only a little was left that Christ would come. The Jews cannot say that so great a period [of their dispersion was only] a little.

V. 8. 4) Yes, I will move all the Gentiles.

I will change, I will destroy the kingdom, first spiritually then physically, because the gospel changes hearts completely. As the kingdom of the pope stood, the old reputation of all things. The gospel enlightens, so that what 5) was something, is now

- 1) The Erlanger reads: "Lsret s!si-, the Weimarsche: tuerit; the Hallische manuscript offers: tamtzut. We have assumed the latter.
 - 2) The Weimar has in the margin, "Dan. 7, 27."
 - 3) Supplemented by us according to the Altenburg manuscript.
 - 4) This verse number is missing in Weimar's.
- 5) Instead of atia we have assumed illa. Instead of sunt we read

make? 1) The prophets do not say much about the birth is nothing. The pope was everything. Since there is a because hearts are moved. The Roman Empire, which was the most powerful, did not want to suffer this change of things: it is destroyed from the ground up, we have only the empty titles of it. Why? Because it did not want to suffer the judgment of those hearts. If they want, it will be done in kindness; if they do not want, it will be done by force. When He begins to recite the word, "let him who can, duck" 2c. Since the death of Hus, the pope has become contemptible even to a child. Hus was very learned, he has not been convicted. - Hereafter I will make a change and melt together [this people/ with all pagans; it has become a new world.

[There shall then come all the Gentiles' consolation.]

[Instead of desideratus cunctis gentibus in the read:1 desiderium omnium desiderabile. When the prophets describe the desolation, captivity, destruction of the kingdoms, they use this word. 7) Desideratus, which means Christ. Him all the Gentiles will seek. Rather, it should be called desiderabile [the desirable] because this one was something desirable to the Gentiles, that is, the best among the Gentiles, that is, what the Gentiles will have, will afford. I will not go into detail on the former...

- 6) In our template: si uou taeit üiss extrem us. We put a comma after non, and suppose tarnet instead of kaeit.
- 7) We think that this sentence still belongs to the previous section and refers to the word; this remark would not fit well to rwon. - This is followed in our original: Grausam am um in esus, tormositatem suam transtulimus. To this the Weimar one has the note: "In the original: aranea, probably the misheard Hebrew word, or ^.rameo." Because we did not know what to do with it, we have omitted these words.

remain significant. - "He shall come." By the gospel is presented the desirable thing, the dignity, the stature, the prestige, which is acceptable to all the Gentiles, "a precious treasure," which is to be spread abroad among all the Gentiles; not as if it were the thing desired (desiderium) by all the Gentiles, for they do not know Christ, but he extols this inestimable and exceedingly lovely treasure, which is Christ preached by the word, or an exceedingly lovely thing, which is to be spread abroad among all the Gentiles. For the prophet is signifying that another kingdom is prepared, which shall be spread abroad among all nations. This is how Christ interprets it [Luc. 24, 47], that repentance and forgiveness of sins should be preached in His name among all nations, Marc. 16, 15. It is an impressive word, as if God speaks with a certain delight. He wanted to call this treasure out of an overflowing heart a loveliness, 1) without giving it a name. - ["Of all the Gentiles."] Namely, among the Gentiles it shall be proclaimed, spread out. "He shall come," as if to say, A treasure shall come, which shall be acceptable to many, for it is the forgiveness of sins, God's children become 2c. What do the Jews want to say against it? He says it will be, or, since the time was there, it was. It is a thing that will be exceedingly lovely, which will be made known to all the Gentiles. Which is it? None other than Christ. We have nothing from the Jews but that after this time the kingdom of Christ has been proclaimed.

And I will make this house full of glory.

Here he still receives it. At this point he indicates that this treasure will come from the Jews. What glory? Do not be fainthearted; you will remain until the time when 2) I will fill it with glory. At the same time I will give [you and the Gentiles] what is desirable, so that you may know that you alone are not a people. Chri-

stus will honor this temple. [But this refers] also to their [Mosaic] custom, because a greater worship was in this temple than in the first, for the sake of the Jews who brought their sojourners with them, but mainly it was to be glorified by Christ, who was GOD; there can be no greater 'glory giving 2c.

V. 9. For mine is both silver and gold.

In Hebrew, the sense is ambiguous. One meaning is that it comforts the weak. You pusillanimous ones might think: Where is gold? 2c. You are poor, I am rich; I have abundance of gold and silver, I can well build the house. The Hebrews do not have the expression: to have a thing, but they say: to me is a thing, a house. So it is also said here: To me is silver, that is. I have silver. I will adorn the temple. The other view is as if to say, I will fill this house with glory, not with gold and silver, "I [am] not allowed gold," as it says in Isaiah Cap. 66, 2. "My hand has made all that is there," 2c. So it is said in the Psalm [Ps. 50, 8.], "Because of your sacrifice I do not punish you," what can you sacrifice to me? 2c. Have I not before? It is already mine. So also here, as if to turn them away from carnal glory and toward spiritual: I do not want your silver and gold; I seek another glory, not gold. I like this opinion quite well, but I do not reject the former. Burgensis has the opinion, as if he wanted to say: The glory will not consist in gold, but will be another, as follows:

V. 10: "The glory of this last house shall be greater than that of the first," says the LORD of hosts, "and I will give peace in this place.

Not so much gold was brought together to the last heap as by Solomon to the first. Therefore he declares that he wants this house to be filled with glory, that he may show that the former lacked [this] glory. There was a piecemeal, carnal glory, but this I will fill with the [right] glory. But for this

voluit - voeat. Instead of voluit, the Erlanger has a gap. Now, if voluit is a correct addition in the Weimar one, then vooars will have to be read, and the comma after tbssaurnna deleted.

²⁾ Instead of vel, we assumed nbi.

I do not need gold, because I have enough. He therefore says of the spiritual glory that there Christ taught and preached, the disciples and the Christians.

I want to give peace in this place.

He simply says, "Here let it be." He says that the gospel shall be established in Jerusalem, that is, I will give the gospel, the Holy Spirit, and all that he indicates hereafter. Now the Jews may respond to all this. It is exceedingly mighty and clear against the Jews, not only to refute the Jews, but also to strengthen our consciences and faith. As the prophet gives his proof against them, he says it is the second house. There was no third to be expected, since this second temple stood, greater than the former by the glory given to it; and peace was given, and the people were to remain until Christ came. The long duration does not give glory, otherwise there would be great glory in hell; so also the Jews would have great glory, because their captivity has now lasted 1525 years. He says [v. 8.], "I will make this house full of glory," which does not mean to give it a long duration; the glory is made full since the temple stood. All the syllables of the text clearly prove that Christ had come. Now follows the fourth sermon.

V. 11. On the fourth and twentieth day of the ninth month.

Up to this point we have heard about two or three sermons of the prophet, which he preached at different times, now the last and fourth one is left, which contains a kind of threat of evils, and to which a promise for the prince Zerubbabel is appended at the end. And as far as I can see, in this last sermon he does not exhort both the fearful and the languid and weary, as it is wont to happen in divine things [that people become sleepy]. The challenge of the leader [Serubabel, Cap. 2, 3. ff.) is the first by which Satan resists on the left and fights against it, as the prophet described such challenges when the Gentiles fought against the Jews. When

but Satan realizes that he can do nothing on the left, so he turns to the right. Where there is sleepiness and peace, there follows a laxity of life, the accidia [XXXXXX], "that one becomes weary of a thing". This accidia the prophet experienced here. Here they were not afraid, here they were all too sure. Thus every word of God has its difficulties from both sides, for where Satan cannot rage, he makes tired by being dull and sleepy. So it is with us. When there is peace and no persecution, we become worse through unrestraint. Therefore it is necessary that we be admonished twice when we are safe. In the past, under the pope, people gave what they had, now no one lends a hand. This is what happened to this people. Since they were safe by the tender of King Darius (as reported in Ezra (Cap. 6)), the people began to grow weary and slow to work on the temple of GOD. Therefore, this sermon fights against the people's sluggishness in completing the work of GOD. The question which he puts before them of your holy flesh, and holds the punishments against them, moves me to this view. He would not have presented the question of the holy flesh if he was not dealing with things that were in good peace. He says: If you do not work and hasten the work 1) on my house, all that you may do 2c. does not please me.

Of the ninth moon.

He preached the earlier sermons in the sixth and seventh months. In the eighth, in which Zechariah prophesied, he spoke nothing. After that he returns here in the ninth month. He was silent for two months, during which they worked. After that they became lax and neglected the temple because they were working on their things. Therefore, he strengthens them by another kind of exhortation.

V. 12. 13. Ask the priests about the law and say: If someone carries holy flesh in his garment, and touches bread with his garments, 2) Vegetable 2c.

¹⁾ Instead of Hui, we assumed opns.

²⁾ In our template oarnsru instead of pansm.

"In the geren", in a fold or in the outermost corner of the garment. "Holy meat" was that which was sacrificed, and indeed one part fell to the priest, the other to the sacrificer. The garment in which the meat is wrapped 2c. can touch anything edible that is not sacred. Now it is asked whether it becomes holy by touching the garment. The priests answer: No. That is one part of the question; the other:

∨. 14 But if an unclean person touches one of the carcasses he has touched, would it also be unclean?

It is a Levitical way of speaking [immundus in anima] that is, one who is unclean by touching a dead person, 4 Mos. 6, 6. ff. [4 Mos. 19, 11, 13.] In anima, that is, by a dead person. It is not his soul that is unclean, but he is one who is defiled in another, killed or dead. Super animam would be better Latin, or: of any dead, killed one. "If he touched this one," what the garment touches would make it unclean^? It is answered, "It would become unclean." This is not by nature, because the priests must discern about it; neither would] his man become [unclean] if he touched an unclean thing, namely, an unclean garment, because by nature everything is pure 1) but because the law had decreed it so. Here [it is denied] that the garment is holy. Everything that an unclean (unclean) man, from whatever an uncleanness they suffer, touches, that is defiled. Nothing pure is where they dwell, even the dwelling sist unclean]. 2) On the other hand, if a holy thing has touched something [, asks) the prophet: Does the same sanctify this? No, for nothing else is sanctified except by ashes and by blood; by

V. 15. 3) Just so are this people and these people before me.

How can this application stand? Everything is unclean that is touched by unclean people, and no thing is sanctified by touching a holy thing. Such is this people before me. Therefore, everything they have offered, everything they have touched, is unclean in my sight. The other piece he leaves standing, as if to say: The temple, the word is holy 2c., and yet it sanctifies not, because they are unclean, and were sure to let their hands rest, as if they were clean before me. Now he says: No. Because the temple is not yet sanctified, they are obligated to the sacrifices and put them off. As long as the temple is not yet completed, they cannot offer pleasant sacrifices, but everything they offer is unclean. Therefore, be lively and hasten with the completion. It counts for nothing that holy things are there, the vessels, the word, for you are unclean and you unclean make everything unclean. The holy things that are there are not holy to you, for you are not sanctified. Therefore, hurry; if you wait, you will not accomplish anything.

these means all things were ordained holy. - The sanctified flesh makes nothing holy, because it is not written, but the things which are ordained holy. It follows that an unclean man [defiles] all things clean 2c. The question is easy. I leave useless questions here, because he speaks here only of the outward uncleanness and sanctification according to the Levitical law. Why does the prophet use this figure of speech? He has nothing else that moved him to it, but that he wants to stimulate the slack people to work by this question. Therefore he uses new words, examples, pictures, motives, as a right preacher does, so that he wakes up the sleepy hearts, straightens their necks and ears by a strange question and a strange task to be solved. From their own testimony he decides the people, (directs this) against them and applies it so:

¹⁾ According to the Altenburg manuscript, we have assumed munäa instead of irnmuiiäa in our original. Similarly, we have made additions in the preceding and following, and instead of the first inMuiiüam assumed irnrriuiiäum to give sense.

²⁾ The Erlanger offers: niNil rnuiidi iiki ... contra 2c. The Weimar one added thus: niNil rnundi, ubi liakitstis, stiarn baditatio. Instead of üakitotis we have assumed liabitant

³⁾ This verse number is missing in Weimar's.

1) He gathers evidence from everywhere, whimsical places, to incite the fallen hearts. Thus does the prophet to encourage the weary hearts. The temple is a holy thing, and yet you are not holy [through it], but rather an unclean man makes the holy unclean. Therefore, I am not holy to you because you are not holy. You will be holy when you make the temple right. It includes at the same time the sincerity or purity of faith under legal righteousness, because it was not a law that was to be built, but a work of faith. Above [v. 6.] it was said, "Fear not." Such promises demand faith. They have become weary in the way of faith. He punishes this defilement of faith with this similitude of legal purity. If faith is right, it burns and shines, as Christ says Matth. 5, 16.], therefore works and fruits follow; if this does not happen, it is the sign of a weak faith. Therefore the prophet concludes: "Just as in the law of Moses an unclean person makes everything unclean by touching it, and is not sanctified by a holy thing, so before me the best have become nothing; you may appear pure according to the law, but not before me.

And all the work of their hands, and what they offer is unclean.

Not only what they do is unclean, but also what they do in the service of God is not pleasing to God, because they do not first have enough faith. I promised [v. 5] that I would be with them; they 2) do not believe it. I want to be satisfied that my words are fulfilled in faith. He indicates that they have been sleepy in faith. They wanted works of the law, which did not please GOtte. Matth. 23, 23: "This one should do and that one should not leave" 2c. So by this similitude he indicates the same:

You do 3) many things. I do not care about this, because it is the least thing in the law. This passage proves that works do not justify, all that they do does not purify; this is a clear text. Why? Because they do not believe. If faith is not there first, then works are nothing.

V.16. And now see how you have fared since that day and before.

He repeats the same thing he said above [Cap. 1, 5. 7.]. He reminds them of their harm. Isaiah says [Cap. 28, 19.]: "Challenge teaches to remember the word." "Fools must be beaten with pistons." It is a proverb: although he understands, he does not know how to answer. He wants to open their eyes by 4) their harm. Therefore, because you were negligent, because the blows do not remind you, because I promised and you did not [believe] 2c. So it happens with the works, Matt. II, 17: "We whistled to you and you would not dance], we lamented to you" 2c. If it were Satan, we would be quick on the draw.

V. 17: That when one came to the heap of grain, which was to have twenty measures, there were scarcely ten 2c.

He remembers this misfortune, this plague. If you do not want to be instructed by promises, by blows, as unruly servants do, then also be ashamed that you are considered servants of the Lord.

V. 18. For I plague you with drought, grain of fire 2c.

5) Human nature is so ruthless and incomprehensible that it is not improved by plagues, but rather moves away from God. Isaiah says [Cap. 9, I3]: "So the people also do not turn to him who smites them", because they never ascribe guilt to themselves, because they do not believe that the punishment has befallen them because of guilt. The more it is beaten

¹⁾ Already here, the original has the first words of v. 16 as a keyword, as do the editions. The Weimar edition points out in a note that this does not correspond to the order of the text, but has not made the necessary change.

²⁾ Instead of ersdo we have assumed ereüunt.

³⁾ Instead of kaetik in our template, we have adopted kaeitik.

Instead of vultik we have assumed vnlt. Likewise soon following instead of sritis read sratis.

⁵⁾ Instead we have assumed ram according to the Altenburg manuscript.

the more deluded it becomes, as today the Jews attribute the punishments to something else, not to their unbelief. Since the guilt is not recognized, they cannot repent. Now they have seen signs, by plagues they are not moved. "Grain of fire." These plagues are in Moses (Deut. 28, 22.] 1) (in the song): "with heat and drought".

V. 19. Look at it now 2c. (Ponite corda.)

Ponite he repeats again. Corda is not here [at the end of the verse). At the end he repeats only the beginning of the speech. Ps. [68, 17.], "GOD delights to dwell on this mountain." 2) In so should have been omitted. Here the commentators raise a question about the month and about the beginning of the foundation, and put a twofold, the first and the second. I do not want to reject this. But the prophet began to speak in the sixth month on the first day. After that he returns to preaching on the 24th day (of the sixth month) and on the 21st (of the seventh month). At that time, on the 24th day, they obeyed the prophet and began to work. At that time, he indicates, the foundation was laid, although the foundation had also been laid before that, since they were prevented by Cambyses, the king of the Persians. But the prophet says this because they returned to his word. And it is believable that they did not lay the foundation in truth. There is no question about this. He indicates that they began to lay the foundation according to the word and in the power of

V. 20. (For the seed is still in the barn, and bears nothing yet 2c.)

(Instead of: Nunquid jam) it should be: Nun adhuc. He wants to say: "Look at it", whether this is not a manifest plague of God fei.

 The Weimar edition has ary margin, tempted by the words "im Liede": "Deut. 32, 24." The time when the seed should sprout, that the trees should appear, because it is the ninth month, is still delayed. It is cold, and everything seems to want to deny you the fruit because you are sluggish and sleepy. He still irritates them with a prophecy: Be strong, I will give you blessings. Here another question arises, about the beginning of the months, because in the ninth month still nothing bursts forth. November is (with lins) in January or February, because they begin the year with March. What is this miracle? This is something natural in all countries; why does he cite this to frighten them? According to the Scriptures, one assumes a twofold counting of the months. The one: the (first) month according to the law and nature, which seems to agree with nature, as 2 Mos. 12, 2. is written, is March or April, because it is brought forth from the earth; everything is in seed. The other: afterwards they say the beginning of the months is September, at the end of the year. When there is the end, they start anew another beginning. Thus we would find the ninth month in April and May. Gladly I agree with these, because I have nothing else to say. In November it is not a miracle, but if it is in April or May, then it is a miracle and a sign, if there is only cold or dryness. At the end one more thing is added, which concerns a peculiar promise to Zerubbabel. In the same month, on the same day, there was a special sermon and comfort to the leader of the people, because (God seems to have loved him) as a good (man] 4), since the Lord glorifies him.

V. 22. 5) I will move heaven and earth.

This he proclaims to the leader not only for his own comfort, but also for the comfort of the people, as above. It is the change of all things through the word, first in the heart, then with violence and impetuosity. So today the popes rise higher only to fall lower. They seek a deeper fall, which will also be theirs.

In the Vulgate: Llons, in quo denoplaotum est Oeo Nukiture r-r eo. The following remark refers to this.

³⁾ Here in our template is still: "tzuiä?" added to this section. Then a new section begins: "20; nun uäUue." We consider that an interrogation of the copyist took place. In the Vulgate, v. 20. begins with the words: Nunquid jain, to which the words nun nclkue give the explanation.

⁴⁾ Supplemented by us according to the Hall manuscript.

⁵⁾ This verse number is missing in Weimar's.

V. 24. 1) [I will make you like a pitship. hold ring, for I have chosen you].

These are exceedingly kind words: [You] "shall be my" signet ring. So also is this word in Jeremiah [Cap. 22, 24.] "I have chosen thee." This is not spoken to his person alone; this is done for Christ's sake, because he belongs to the Savior's genealogy. He addresses this to the person who was godly in the kingdom at that time. The whole thing is said of Christ. I take it [this way] that at the time when the entire

 This keyword is missing in the Weimar one; the verse number is only before LleZi. world is to be changed, chosen ones from the people [are to be], like this leader and others who were chosen. Zerubbabel was dead when the earth was moved. (This is said in order that] the promise might be confirmed that he had said before that the Jews also should be changed, but in such a way that the rest of Judah would be saved, so that it would not seem as if God had completely despised the Jews, [but had accepted some] like Paul 2c.

(Here we want to rest our string playing for a little while until the school is in order).

So much about Haggai.

P. Interpretations on the prophet Zechariah.

1. the prophet Zechariah, interpreted by Martin Luther. *)

Published by Luther himself in German at the end of December 1527.

Preface.

1. God, the Almighty Father, has given us at this time many excellent, learned people, who act mightily on the Holy Scriptures, both in the New and Old Testaments. May He also help us and give us grace to recognize it and give thanks, amen.

(2) In addition, there are more and more reckless spirits every day who know no end to their art, although, as St. Paul says [1 Tim. 6:3, 4], they do not yet know how they should know. These are the ones who ride high, on top and nowhere, just as if they had the ge-

^{*)} After Luther, probably already in 1525 and in the first months of 1526, had given lectures on Zechariah, he started at the beginning of 1527 to interpret and publish this prophet in German. Already on January 1, 1527, he wrote to Michael Stiefel that he was busy editing Zechariah (St. Louis edition, vol. XIX, 1792 we have assigned this letter with Seidemann and Burkhardt to the year 1528, but it is more correctly placed with Köstlin, vol. II, 644 aš 1132) in the year 1527). On January 10, 1527, it was already being worked on in the print shop, as we see from Luther's letter to Nicolaus Hausmann (De Wette III, 154). But on September 2, the interpretation was only half finished, as Luther writes to Viscampius (De Wette III, 199); the cause of this delay was Luther's state of health. On December 28, 1527, Luther sent a finished copy to Spalatin (De Wette III, 248). Since it was customary in the Reformation period to begin the new year with Christmas Day, the Jena edition correctly placed our writing in the year 1528, as was done in the only original edition, which bears the title: "Der Prophet Sachar Ja, ausgelegt durch Mart. Luther." At the end: "Printed at Wittemberg. Michel Lotter. M.D.XXVIII." The other editions are reprints bearing the same title; one appeared in the same year at Erfurt "ynn der Archen Noe durch Melchior Sachssen"; another in 1528 without indication of the place; a third without place and time. In the collective editions: in the Wittenberg (1556), vol. V, p. 366; in the Jena (1552), vol. IV, p. 233; in the Altenburg, vol. IV, p. 276; in the Leipzig, vol. VIII, p. 525 and in the Erlangen, vol. 42, p. 108. Our writing is translated into Latin by M. Laurentius Span and included in the Latin Wittenberg edition (1566), born. V, col. 505. We give the text according to the Erlangen edition, which offers the same according to the original.

My doctrine of faith, love and the cross has long since been torn by the shoes; they fall for figures, secret interpretations and allegories, and tickle themselves with fine thoughts, so that they likewise lick and jump. As Origen and Jerome did in ancient times, who made the world full of allegories, and yet waved them to the common useful doctrine; so that the blasphemer Porphyrio was given honest causes to mock the Christians, as if their doctrine was such a vain work of interpretation.

Apocalypse, and so on, either what is most difficult, or what has the most allegories; there they want to prove their art, but pay no attention at all to how useful they are to your poor common man, but how artistically and splendidly they can teach, and are, praise God, now all highly learned doctors who need nothing from us. And even if they interpret as long to build.

4 Now this would be a good thing for them to suffer, if they did the same with themselves or with the scholars, and also gave the unlearned people their share, that is, the simple teaching of the faith of Christ. For I daily find that there are very few preachers nowadays who can understand and teach the Lord's Prayer, the faith, and the Commandments properly and well to the poor people. And while they fly high in Daniel, Hosea, Apocalypsi and such heavy books, the poor rabble goes and listens, and gapes at such splendid they can neither read the Lord's Prayer, nor the Faith, nor the Ten Commandments, which are the most noble pieces, as the old, right, Christian catechism, or common instruction for Christians. I do not know how much more useful such launderers are to the spiritual law before.

great art and spirit from the ancient histories of the Bible. The tabernacle of Moses and priestly garments must come forth 2c. Let there still be imago et veritas, and do not know how many high, great, excellent things are present, so that they do not do anything, your: lock up the before

They open their mouths to this witty rabble, just as if it were a small thing that has been revealed to us, how we have been redeemed and saved from sins and death through Christ; that we know how to keep God's commandments, and how to bear the cross and persecution 2c. No, such is not'ts, they can fine; yes, like the goose the Psalter. I have myself (I say this truly) had before me ten such high prophets, who always wanted to teach me high things and the most spiritual spirit; and when I did not want to accept it, but (3) So now, too, each one wants to be a new wanted to stay with the bad crucified, simple Christ, master of deception. This one takes Daniel, that one they became angry, went away, and created hordes.

(6) Wherefore I beseech and exhort every man, both teachers and disciples, with all Christian faithfulness: first, that they despise not them which interpret the scriptures, and are able to do and give the hard books: for Paul saith [1 Thess. 5:19, 20.Paul says [1 Thess. 5:19, 20] that one should not despise diviners, nor dampen spirits (only that they do so in and as much, they still have nothing certain on which places and before persons where it is useful and necessary; as Paul teaches the Colossians [Col. 4:6] that their speech should be useful where it is necessary); but do not greatly esteem interpreters, who base all their art on allegories, which, of course, do not seek much benefit but great fame. For without such art one can well be a Christian and be blessed, because they interpret nothing, or even rarely something certain.

(7) The best and most useful teachers, however, and the best of all, are those who can teach the catechism well; that is, the Lord's Prayer, the ten commandments, and teaching the faith correctly, jugglers, with great wonder. When the year is over, these are strange birds. For there is neither great glory nor appearance in such, but still great benefit, and is also the most necessary sermon, because therein is briefly comprehended the whole Scripture, and there is no gospel in which one could not teach such, if only one would do it, and take care to teach poor people than those who preached Aristotle and the common poor man. One must always preach such a short thing to the rabble, as the Lord's Prayer, the 5 There are also now some enthusiasts who boast of |Ten Commandments and faith, and then insist on it in all the gospels and sermons; they nevertheless (unfortunately) learn little enough of it: and as St. Paul speaks [2 Tim. 4:4], they turn from truth to fairy tales.

For this reason I have also read this prophet Zechariah, and now let it go forth; truly, not for the common people, but for those who like to read the Scriptures at home and want to strengthen themselves in the faith, but mostly for the sake of the careless spirits who fall into the allegories, and also lack mastery. For since this prophet has many visions, and much interpretation is needed, I have wanted to help forestall the same spirits, and to show, as much as is in me, that it is not so great an art to give allegories and interpretations, as they boast and wonder, but that one should seek the right principal, faith, always and in all prophets. Which, alas, they do very little of, and jump about as if it were an unnecessary thing.

9. but Christ our Lord give us all his Spirit and gifts, not for our glory, but for the benefit and improvement of Christianity, for which alone the Spirit is given; as St. Paul says 1 Cor. 12:11, that it may be equally and rightly distributed, namely, to us shame and dishonor for our sin and unrighteousness, but to the Lord praise and honor, love and thanksgiving for his unspeakable grace and gifts forever. Amen. 1)

1) After this preface, in the Wittenberg edition, both the German and the Latin, the preface is inserted, which is found Walch, St. Louis edition, in the 14th volume, Col. 66 ff. In the original, the translation of the entire prophet follows, which we, like Walch, have omitted.

The first chapter.

- (1) In the prophet Habakkuk (preface § 5. 6) we heard how the ministry and preaching of the old prophets had been of the two things: The first, that they kept the people in discipline and prepared them for the future kingdom of Messiah, as St. Paul says in Gal. 24: "The law has been our schoolmaster for the future Christ. For as a young son, though he be heir and lord of all his father's goods, yet the same are not left in his hands, till he be grown up first, and be well brought up; and must first suffer the taskmaster, before he become the captain of the house.
- 2. the other part, that they prophesy and praise of the same kingdom of Christ, under which they exhort the people to suffer the disciplinarian patiently for a time, and also comfort them that they should not despair of it, though it may seem as if it would not come, because they were so afflicted, oppressed, imprisoned, and led away by the Gentiles. Just as a young heir is admonished to be pious, to study diligently and to obey the disciplinarian, for it will not be long before he will be rich and a great lord; for this he should suffer gladly, whether the father of the ruth needs and sometimes punishes him, and not during the time of the punishment.

- (1) In the prophet Habakkuk (preface § 5. 6) we He will not think that his father will leave him or expel and how the ministry and preaching of the old him from the house because of this, but will suffer such seriousness, anger and sour looks as a pious by kept the people in discipline and prepared them
 - 3. while they practice such two things with preaching, they sometimes do a miraculous work, or show a comforting vision of God, to confirm such teaching among the people. Just as a father sometimes buys and sends or brings to his son and heir, besides the rod and disciplinarian, a red pair of shoes or bag, or otherwise a fair, so that the boy does not hate the rod too much and become an enemy of the father, but suffers the sharp rod in patience and always keeps the love for the father in his heart, both over rod and disciplinarian. In short, as a pious, wise father raises up his child, so God also dealt with this people, and still deals with us in this way, when he makes us suffer much according to the flesh, and keeps sharp rods and disciplinarians over us; and yet comforts us with the promise of the future glorious joy and blessedness in heaven.
 - 4 Now this prophet Zechariah is in these pieces, especially in the other piece, a paragon, and in my opinion the most distinguished.

For he was also at the time when it was most necessary to comfort the people with the future kingdom of Christ and to keep them under discipline, because the people, neither before nor after, was never so scattered, chased away, 1) and scattered, as long as it was called God's people, as at this time of the Babylonian prison. For the people of Israel were like a flock of sheep when the wolf came among them in the absence of the shepherd; several of them were strangled, but those that got out and escaped were so confused and frightened that it was very difficult to bring them back to the fold; Or, if a marten comes among the chickens at night, there is also such a choking, spraying and lamentation that the remaining chickens also become so timid and stupid that they do not know where to go, and one must also drive very carefully that one can lure them together again.

(5) Of course, the Jewish people were also troubled when they were recently disturbed by the Babylonians, because wherever they thought to go or whatever they planned to do, they always thought the land would be full of Babylonians. Therefore it costs the prophet much enticement and many good sweet words before he brings them together again and strengthens them. To us, who have not been in the bath, such words move us nothing, but seem to us vain, and henceforth to be impotent words. But they hold up to us an excellent example of faith, which we would never have had if we had been among the Jews at that time, as we shall see hereafter.

In the eighth month of the second year of Darius the king, the word of the LORD came unto Zechariah the son of Berechiah the son of Jeddo the prophet, saying, The LORD was wroth with your fathers.

6 To understand this text, we have to touch a little the ancient histories. In the first book of Ezra [Cap. 1, 3] we read how Cyrus, the first king in Persia, in his first year allowed the Jews to be free and to go to Jerusalem and to build it again, as it was announced before by the prophet Jeremiah [Cap. 29, 10]. So in the same year

The foundation was laid and started in the first years. While Cyrus went to Scythia to fight against the queen Thamyris, 2) he left Darius Histaspis in the country, who was king with him, and helped him to win Babylon and the Chaldean Empire. But Darius died the next year, and Cyrus fought for twenty years, until the queen slew him and threw his head into a barrel full of human blood, saying: "Drink the blood that you have always thirsted for. Because Darius was dead, and Cyrus in the fight was not home, the officials in Judea went to the Jews and refused to let them build [Ezra 4, 4. 5, 6. ff.], so that nothing was built for the twenty years of Cyrus, and they were treated as poor, miserable people are treated by tyrants, as Zechariah afterwards confesses Cap. 8, 10: There was no peace 2c. And no one could do anything about it, so badly did God start it through King Cyrus.

7th After the death of Cyrus, Arthasastha, read in Ezra, who is otherwise called Artaxerxes or Cambyses, and Ahasuerus Priscus, who became captain of Holofernes, were strangled by the Jews at Bethulia by Judith [Judith 13:9] (is the same story true). Therefore he was angry, and the Jews were also otherwise accused against him by the governors, Ezra 4, 7. ff., that he also forbade to build the temple; this also lasted twenty years, as long as he reigned. Behold, so long were the Jews deceived and hindered; should they not have despaired and grown weary of believing, since in forty-two years they held no happiness but vain hindrance? Therefore the prophets had to present many words and signs to comfort them and to keep them in faith in such a manifold accident.

8th After this came the third king Darius Longimanus, of whom Zechariah and Haggai speak, in which year, by his command, the temple was built, Ezra 6:1 ff. Then these prophets stood up and stopped. Therefore the Jews say John 2:20 that the temple was built in forty-six years, and Christ would build it in three days; that is, in six days.

¹⁾ In the original: verjeucht.

Forty years and forty years were passed by before it was built, through many great obstacles. As Daniel Cap. 9, 25 had said before: In angustia temporum, that is, it would be built with hardship and sorrow.

009 From all these things we know the time of the prophet Zechariah, which was about the forty and fifth year after they were delivered from Babylon, and he began to preach two months after Haggai. For Haggai began in the sixth month of the other year Darii. Now this is that he says here: he began in the other year Darii of the eighth moon. The Hebrew language calls this king Dariaves, like the king Cyrus Cores.

010 And he begins his first sermon with the word. "The Lord was angry with your fathers," that is, with admonition of wrath and punishment for the past sin of their fathers. And this whole first sermon remains on the same opinion, that he may move them by the present punishment of the former disobedience, to be the more pious and obedient, just as one points out the rod to a child, so that he is first strengthened to be more pious. As if to say, "You see how angry the Lord was with your fathers, and how severely he punished their disobedience. Take heed to yourselves, and beware lest ye do likewise. For now we also come to you with God's word and command that you should be godly and build the temple. If you also disobey, the rod and punishment will not stay with you long, as follows in the text, and the prophet himself further emphasizes such preaching.

V. 3 And saith unto them, Thus saith the LORD of hosts; Return unto me, saith the LORD of hosts; and I will return unto you, saith the LORD of hosts.

011 Then before he brings upon them the disobedience of their fathers, and reproaches them with the punishment and wrath of God, he calls before them, and preaches to them that they should be godly, saying, "Turn ye unto me," that is, send yourselves to be my people, to serve me only, and to obey my commandments, "and I will turn again unto you," that I may be your God; and

again do all good, and defend you before all the world, as I was before I turned away from you, when your fathers were still pious, and had not turned away from me. One turning brings another. Just as your fathers turned away from me, so I also turned away from them. Now therefore ye turn again unto me, and I will turn again unto you.

- (12) I say this because the school-baiters and sophists use this saying for free will, as if man could convert himself, because God says here: "Turn to me," although the text does not say here what man is able to do, but what he is obliged to do. For when he says, "Return to me," he indicates that they should turn back, that is, keep all the commandments and be pious. Now whether a man may do this of himself, the Scripture does not say here, but elsewhere sufficiently. It is quite far from each other, to be able to do and to do ought; therefore one does not have to lead the scripture nor understand of being able to do, since it speaks of doing ought; of which I wrote further in my booklet Servum arbitrium 1).
- (13) Then let us see why the prophet, who is supposed to comfort the poor, frightened multitude, is at first even more frightened, and begins with sorrow, and shows the rod. But it is the way of the Holy Spirit that he first begins sharp and hard, and then becomes kind and sweet. Again, the devil enters gently, and starts sweetly, but afterwards he leaves his stink behind, and goes out sourly. Just as a father first chastises his child harshly and sharply, but after that it is the dear child, and sweet love is present.
- 14 So also here, because this prophet wants to give much comfort, he starts hard and serious, and is not only the spirit's way and manner, but the adversity demands it from us. For, as has been said, this poor people had had many hindrances, longer than forty years, from their neighbors and from the emperor in Persia, and they were also in trouble, as Haggai says [Cap. 2, 18], that such great causes (as always rise up against God's word and work)

would have made the people weary to turn away from not believe, nor is anything valid with them, yet we God, as their fathers had done. As also some did, who Christians think that [it] pleased God to indicate turned to the Gentiles, when the son of the high priest himself to his own. took the daughter of the Gentile Tobiah, of which necessary first to point out the ruths to them and to prophets preached. Prophets preached, saying, Thus Nehemiah writes [Cap. 13, 28.]. Therefore it was deter them, so that they would not turn away from such saith the LORD of hosts, Turn ye from your wicked

punishment.

15 For this is how man is accustomed to excuse other oxen, the third a wife [Luc. 14, 18-20]. Ahaz, the challenged, and they perished, as follows: king of Judah, wanted to have mercy on the gods in Syria, but lost the grace of God [2 Kings 16:3, 17:20]. Prophets? Are the prophets still alive? preaches here. And even though the words are bad, if you look at how things were at that time, it was an the fathers, saying, They would not hear me through excellent, necessary sermon to preserve the people my prophets; but they heard their own prophets, so that they would not turn away from God and become disobedient to His word, just as we Christians salvation, when they fell down to the Gentiles, and must stop, shout and scream when persecution, rebellion or heresy arises and rages, so that the might not suffer anything for my sake from the people may be preserved so that they do not turn away and turn away from God. It was just the same with the they now, your fathers, who obeyed such prophets, Jews, the poor, shattered little group.

these short words he mentions the name of God, the which comforted them, are they also left alive? LORD of hosts, three times, when otherwise it would Seeing then, and feeling that they are deceived, and have been enough in one time. For it is important and have obtained nothing but destruction, because they hosts and do not fall away through such shocks and temptation be too great to turn you away; hold ye on temptations. Besides, it is not to be rejected that the me, and I will hold good over you. Spirit has secretly wanted to make it understood that there are three persons in one Godhead, each of concerned with faith and unbelief, whom is called the LORD of hosts. And whether the Jews I

V. 4. Be not as your fathers, to whom the former causes and become like their fathers in sin and ways, and from your evil doings: but they hearkened not, neither hearkened 1) unto me, saith the LORD.

017 Here he set them up as an example of their himself: What shall I do? If I do not keep company with fathers' disobedience. As if to say, Your fathers also the people, I must leave my wife, child, property, honor had cause and temptation from their neighbors to fall and body. How shall I feed myself? Where shall I stay? away from me, as ye have now: but I sent prophets, Just as if one had to leave God's word for that sake, and preached unto them, that they should cleave or as if God could not protect or reward all this, if it had unto me. Watch, and do ye not also now so. For what to be lost for His sake, as those in the Gospel also did your fathers gain by it? They wanted to escape excuse themselves, one that he had bought fields, the the rain and fell into the water. They wanted to be

V. 5. Where are now 2) your fathers and the

(18) Here he holds up to them the punishment of which promised them peace, and happiness, and worshipped their gods, and forsook me, that they Gentiles. But how finely they have met it! Where are and left me? Dead are they, as ye see, and their hope For this reason the prophet is so vehement that in is gone from them: and the prophets themselves, important that they remain with and in the LORD of have fallen from me, take heed, and let no thing nor

19 And here you see that this sermon is most

¹⁾ In the original: merkten.

²⁾ Erlanger: "only" instead of: "now", which is found both in the translation of the original and in our Bible. In Latin: jum.

because he is examining the prophets and teachers, so that one may understand how their fathers' sin was most of all, that they did not believe or trust in God in their temptation, but sought help from men, and thus became apostate, idolatrous people, and that the word "turn to me" goes deep and searches the heart; namely, that one then turns to God when one defies and trusts in God in all matters, needs and concerns; again, then turns away when one does not trust in God. Then no sacrifice nor good work will help, in which their fathers, together with their prophets, were very skilled. So also now, in this case, to build the temple, since there are many temptations, it is necessary to turn to the Lord of hosts, to cling to him, and to rely on him, be it the emperor in Persia or the neighbors. God speaks; he will, will and can also help; so that they will not fall to the Gentiles again.

(20) Such and such admonitions are always necessary for us against the mobs and tyrants, so that we do not fall away for their sake. For we also see how the Romans and all tyrants have fared. For where are they now? So also the Arians and all heretics, where are they now? And the princes and the mobs that are raging now will be the same in a little while. Therefore, let every one turn and hold to Christ, and do not fall away; let no one be deterred or deceived. God speaks, God will also do it

V. 6. Is it not so, that my words and my judgments, which I commanded by my servants the prophets, have grieved your fathers? that they have turned back, saying, As the LORD of hosts commanded us to do, and as we went and did. so hath he done unto us.

21 That is, my prophets and I had to be wrong at that time; what they said was nothing; the false prophets had to be right, they followed them. But how did it end? My word remained, and as I said, so it came to pass, and not as the false prophets. Let this be a warning to you, and take hold of the experience you see, that all their teaching and hope is so utterly lost, that in the end they will be punished.

They themselves had to confess that it was not as their prophets had said, but as I had spoken. But it did not help at that time; now that it has come upon them, they believe and feel it. Beware yourselves also.

22 O, who will give that even now our tyrants and mobs believe God's words? Nothing will come of it; they want it and must learn it, so that they may hear this sermon at last, and confess that it was true; and yet they say that they did not believe that it would be so. Summa, one does not believe God until one hears it; so it has lasted too long.

23 Therefore this is the sum of this first preaching of Zechariah, that he will first make the people devout and godly with prophecies and promises, introducing the example of their fathers to terrify them. For because they are to build the temple and the city of Jerusalem, and to do such a good work, he wants them to be devout beforehand, so that they will not think that God is satisfied with the work of building the temple and the city, just as their forefathers thought it was enough for them to sacrifice. No, dear man, he wants to have faith and a converted heart before all good works: that is all that matters to him; this must precede, and must be preached first: "Return to me"; then build the temple for me. And not thus, First build ye the temple, and afterward return ve unto me. Good works puff up and make proud, but faith and heart conversion humble and make us despondent in ourselves.

For this very reason they were prevented from building the temple for more than forty years, even though there was not one obstacle, but much encouragement, to believe and to be pious, patient and holy, namely, so many temptations and persecutions that they had to experience that being pious and believing was more and far more important than building temples and houses and making sacrifices to God. As also Hosea 6, 6. says: I like good deeds more than sacrifices 2c.

25 Thus God always teaches faith and right piety first, then outward works. But men, as having come far above faith and godliness, teach before

and above all things vain outward works, as if it were because of them. But God indicates here that He will not look at the temple unless they are first converted and pious, even if the temple is pure gold, ruby, emerald and diamond.

In the fourth and twentieth day of the eleventh month, which is the moon of Zebat, in the second year of Tarn the king, came the word of the LORD unto Zechariah the son of Berechiah, the son of Jddo the prophet, saying.

(26) The Jews count not the moons by the calendar, as we do, but by the moon's course in the heavens; neither do they reckon the year, as we do. For with them the first moon and the beginning of the year is April, that is, when April becomes new, when spring comes and all things become new. Although according to the course of the moon April is often in the sky, when it is still March in the calendar. So it goes also with all other moons that the eleventh moon with the Jews is the hornung, and may well be that still in Jenner is according to the calendar and with us, when the hornung is new with the Jews. So Zechariah began this first sermon in the eighth moon. that is, in the winter moon, almost around the grape harvest (according to the calendar in the grape moon), that they should become devout; and this other sermon, where he comforts them to build, was given around our women's Candlemas Day, when spring breaks, and time wants to work and build.

27 After the first sermon follows the other, in which he begins to comfort them to build, for he has no doubt preached the first sermon more than once for the past three months, and has also continued to cut out the words and explain with examples how to preach.

28 In the other sermon he shows a comforting vision, like a man riding a red horse among the myrtles, with many elders coming to him and proclaiming to him that all countries sit still. For the prophet saw such visions, that he should preach them unto the people for comfort and exhortation. And this is the summa and opinion of this vision, that the people should not be afraid, neither before [thej emperor in Persia,

nor before their neighbors, but be sure and confident that no one will hinder them from building henceforth, as they have been hindered hitherto; for there is neither war nor strife anywhere, but all countries sit quietly, and peace is everywhere, and now they build well. But it was difficult for the people to believe this, because they had experienced much else during the forty years. Therefore, the prophet had to strengthen their hearts with words and visions and assure them that God was now merciful.

(29) In fact, all the circumstances of the face, both in gestures and words, indicate that there is peace and silence. The first, that the angels appear and speak with men. For where it is of wrath, 1) the angels leave us, and hide themselves, that they be neither seen nor heard.

(30) Secondly, that the angels with the horses do not keep in order or in battle, 2) nor do they carry shields or armor, but in a merry meadow or arboretum, where they do not quarrel, but sing, leap, and be merry, as when there is peace in the land.

The third, that the angel holds among the myrtles. Myrtus is not in German lands, nor have I seen any elsewhere. But they write that it is not a wild tree, but a tame one, like pear and apple trees. It is green in winter and summer, like firs, spruces and box trees, and bears berries that are used to make must and oil, and also tastes vinous, has narrow and many leaves, but is not nutritious. 3) It is also used to make short spears, just as hornbeam is used to make pork spears in our country, because it is not a tall tree. The Romans used it for wreaths when they were triumphant, and also in reconciliations. Now because the angel holds under the tame trees, it is a sign that there is peace; just as if we saw horsemen holding under the lime tree, it would be a sign of peace. For under the linden tree we are wont to drink, dance and be merry, not

¹⁾ This has given the Latin translator by tenaxoro Iraq, at the time of anger.

²⁾ Dispute tip in uoie railitari.

³⁾ Wittenberger: werhafftig: Jenaer: wehrhafftig. In Latin: Uuradiiis.

and joy in our country.

The fourth, that the angels go forth with words, and freely confess that there is peace everywhere. We have gone, they say, through all the countries, and behold, all the countries are at rest; that is, you must fear no one. There is neither strife nor strife against you anywhere.

(33) But the stupid mind does not believe this yet, and always worries about the contradiction; because it has been hit on the mouth before, it fears that there will be more blows behind. The same was true of the Jews, who had been rolled and bruised before, but were always afraid that there would be more. Therefore this face also appears outwardly, just as they are inwardly minded. Although it is comforting and peaceful, reason does not see and accept it that way. Therefore the prophet himself starts and says with fear: "Lord, who are these? As if to say. Woe is me, there are horses and horsemen, what does this mean? What do they want to do? Is there still no peace, but always war and strife?

For God always does this when He begins to comfort, so that it seems terrible. So Mary, the virgin, was also frightened when the angel Gabriel brought her the most joyful message [Luc. 1, 29], and the shepherds in the field were also frightened at first by the clarity of the angel [Cap. 2, 9/, and the disciples when they saw Christ walking on the sea [Marc. 6, 49. 51.].

(35) So Zechariah is shocked for his own and his people's sake that he sees horses and horsemen. For horses are war animals, as Solomon says in Proverbs [Cap. 21, 31.] and Job 39, 21. ff. Item, that he sees them in the meadow, in the ground, as on a cunning, yearly ambush; in addition in the night, since it is otherwise in itself yearly and frightening, more than in the day, with it is indicated, how their heart was fearful and timid. For as the hearts stand, so also the visions and revelations go. Therefore the angel comforted him, or the man who stood among the myrtles (for Zechariah puts both).

nor serious, 1) because the lime tree is a tree of peace as if to say, "It is true that you see horses, and they are red, brown and white; that is, the kings and princes are still here and reigning. But do not be afraid, we sit on them and keep them in peace, in beautiful meadows, under the myrtles, and do not see any armor on us; they will not harm you and your people, but rather serve and

> 36 Here we shall now say about horses and angels. The first are red, the others brown, which Virgilius 2) calls

> spadices, which are chestnut-brown, very good kind and strong horses; the third white. By the horses we understand all the rulers who were at that time, especially around the Jews. Although some understand by the red ones the Babylonians, by the brown ones the Assyrians; by the white ones the Persians. But, as I have said, because the angels prophesy that all the countries through which they passed are silent, we must leave it at that, that it means all the kingdoms and dominions that were around them, especially the empire that was at that time, of which they were afraid.

> 37) But the color, that the first is red, 3) the other brown, the last white, I respect, means, as it is said, that the revelation happens, as those are minded, to whom it happens. Now the people always had in mind the killing and capturing that they had experienced so far, and they were always afraid of it. That is why the first color is red, and blood scar. But because there was comfort, the other color behind the red is brown, as a sign that the fear should soon be relieved, and come from fear to security, which security now means the last, white color, which is a happy color, like the light.

> Now this text in Zechariah is one of the sayings from which one learns how God governs the world through the angels, yet He does everything by Himself alone. For God has established four kinds of rule.

> 39 One that he does for himself, without the cooperation of the creatures. This is entirely by his power alone; as when he creates and increases the creatures, sustains them, and gives them various powers and kinds; to this end, he helps them.

- 2) Vir.1. döoi-Aieu, lid. III. v. 82.
- 3) In the original and in the German editions: schwarz. In Latin correctly: rutum.

¹⁾ Dietz explains "ernsten" by: to argue, to fight. The Latin translator offers: tumultuAri

him no one. The other is when he commands such created and preserved creatures to the angels, that they lead, guide, keep, guard and help them from the outside, and especially the people; because from the inside only the one God receives and helps. Although the dear angels do not help from within, as God does, they still do their part from without, by giving people good, useful or necessary thoughts, and preventing or removing evil, harmful thoughts, so that they help to preserve and improve people and creatures externally, which God Himself does internally alone.

40 Thus it happens and happens that many a man escapes fire, water, murderers, and other accidents, in order to do a light thing that moves him, and such a thought or other thing occurs to him 1) suddenly, so that he is saved, which he could never have thought of before, and must say: Well, if I had done this and that, I would certainly have drowned, burned, murdered, or otherwise perished or suffered harm. Just as it is said, "You had a good angel there. That is why the pagans attributed this to luck and made an idol out of it. For they saw and learned that such a thing happened, but did not know that the true God did it through his holy angels. Thus it happened to St. Augustine, when the heretics held out for him to be killed, that he went down another street without a second thought, no doubt by the motion of his angels. Item, when the emperor Julius jumped out of the ship, and escaped his enemies by swimming, and yet was courageous and confident to do so; which counsel and courage his angel gave him from without, and God from within. It is the same with all people who escape misfortune or have good fortune. It is all God's work and the work of angels.

41: So we see here that the angel cares for the Jews and asks; item, Zechariah instructs and comforts from outside; item, in Daniel Gabriel has much to do with teaching, comforting and instructing [Dan. 8, 15-20. 9, 21.], and shows inside, how the angels of the Jews

Michael fights for them and how the angel of the empire in Persia resists him [Cap. 10, 13]. Such and such a revelation of the angels shows how they do so with us without ceasing, invisibly and secretly, that their office is to help and advise men, to promote and improve, also to ask and care for us.

Thus every emperor, king, prince, lord, even every man has his angel, whether the emperor or his empire, Christian or not. For it is an outward office which they both exercise on the pious and the wicked, because both the pious and the wicked are creatures of God, created by him. For this reason, he also nourishes, sustains, provides for and protects and increases them, as a god and master of his work. Where else would the Romans often have had such fine coincidences, advice and wit? Whence should Hannibal have been so skilful and ready and brave? Whence should the great Alexander have been so fresh and sprightly, so bold and blissful? It is all God's and the angels' work, what they have or do useful or blissful.

The third rule is that God rules through men, as through the apostles and preachers. For although God could teach people the gospel without preaching, as He does inwardly (just as He sustains and governs all creatures inwardly without angels), He does not want to do it, but needs preachers outwardly through the word, and lets them cooperate in the teaching and spirit that He Himself gives inwardly. Thus St. Paul boasts in 1 Cor. 3, 9 that the preachers are God's helpers and coworkers in the salvation of the Corinthians; and 2 Cor. 6, 1 says: We help and admonish you 2c. So also through the angels, as co-workers and His helpers. He helps and saves all men, and will not teach without the preachers. nor help without the angels. For this reason, God wants to honor the ministry of preaching and all the authorities, because they are His work, and the work of His angels and His messengers.

44 The fourth is the worldly rule, which includes the rule of the home and the parents' authority over the children. For even though God could raise children without parents (as he well demonstrated with Adam and Heva, and

^{1) &}quot;a" is missing in the original edition, but is added in the Wittenberg at this place, in the Jena before: "such thought".

He does not want to do it, but has established the order that he does it through the parents and with the parents. So he could also keep house without housekeepers, as

So he could also keep house without housekeepers, as he often does; but still he will not do it, but with the housekeepers and through the housekeepers he will do it, as the 127th Psalm, v. 1, says: "Where the Lord does not build the house, there is no use working to build it. So he could well keep peace, punish the wicked, protect the pious without sword and prince. But he does not want to do this, but has arranged it so that the princes should help him, that is, he wants to do this with them and through them. Therefore, all regiments are his and truly divine regiments, without the need of angels and men, so that he may demonstrate his wonderful power, wisdom and goodness.

So he has three kinds of external regiments, and three kinds of external ways or means, over his own divine regiment. In the temporal regiment is the sword and the fist. In the spiritual is the word and the mouth. In the angelic one is the. Mind and reason. These are the three sages, sword, word, understanding. By the sword I understand everything that belongs to the worldly regiment, as, worldly rights and laws, manners and customs, gestures, estates, differentiated offices, person, clothes 2c. By the word everything that belongs to the spiritual government, as the spiritual offices, 1 Cor. 12, 5. Eph. 4, 11. Rom. 12, 7. 8. and the sacraments and the like. Through the mind all that the dear angels need, that they may move and hinder us from evil, or promote us to good. For they do not rule with the sword nor with the word, though they can. Again, the spiritual cannot rule with the mind, as the angels do; so they do not rule with the sword, though they can do it, but with the word, The worldly cannot rule with understanding, like the angels, nor with the word, like the clergy, but they rule with the sword. So each has its own modest work and measure, that the lowest cannot govern the highest, but the highest can govern the lowest, and that the worldly regiment is the lowest and least of God's regiments, for it is the lowest and least of all.

makes no one pious, only punishes the wicked and fends off the disorderly. Enough of that elsewhere.

(46) And of these three regiments none is contrary to the other, neither breaketh nor destroyeth the other; but one serveth the other. The lowest, the regiment of the sword, serves the gospel by keeping peace among the people, without which one could not preach. Again, the gospel serves the sword in that it teaches and holds the people to the obedience of the sword, and testifies that the sword is God's order and regiment [Rom. 13, 4.]. therefore it is to be feared and honored, without which fear and honor the sword would be a wretched, miserable regiment. So also the angels serve both the gospel and the sword, that they help it and move the people with understanding to it. Again, sword and word serve the angels. For they make room, and prepare the people by peace and preaching, so that the angels can come the more strongly to it, and drive their regiment. For in strife and in error the angels cannot rule well with their understanding.

Now Satan, whose office is nothing other than to break and destroy everything that God creates and does through these regiments, rages against such regiments of God. First of all, he sets himself against the divine regiment, and strangles, breaks, corrupts everything that God creates, maintains and improves, as much as God decrees for him. For he is the prince of the world [John 16:11], even a god [2 Corinthians 4:4]. Against the angelic government he also has his angels, who instruct. counsel and incite the princes, lords and all men to all kinds of evil, also directing all obstacles to good and all encouragement to evil, inciting people together, setting fires here and there where they can, and making the world full of sorrow and heartache. Against the spiritual regime he has heretics, false teachers, hypocrites, false brothers. He will not celebrate until he destroys them. Against the secular he has rebellious, disobedient boys. evil. poisonous counselors at courts, flatterers, traitors. spies, tyrants, rabid people, and everything that serves for war, strife and destruction of the country and people. That is enough of it now.

W. VI, 3322-3324.

From this, everyone may think how God rules the world so strangely, and how he can punish us so easily when we sin, that he only removes his hand and lets the devil rule, so it is horrible enough in all the world.

And the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast been wroth these seventy years?

- (49) This prayer also the angel must make, that the prophet may hear, and declare unto the people, and comfort them. And this is a fine prayer. First of all, it is done by the Jews' own special angel, who is St. Michael, Dan. 12, 1, who takes care of his people with such earnestness. In addition, he is considered so great and powerful by the others that they come to him and answer him and proclaim how all the nations sit still, so that the stupid people may be comforted because they hear that such a powerful angel cares for them and prays so earnestly for them.
- 50 Secondly, he makes the prayer hot and fierce, indicating the two things, as that all countries sit still, without God's own country alone having fear and anxiety; and that God had promised to release these prisons for seventy years; as Jeremiah chap. 25, 11. and Cap. 29, 10. had proclaimed. As if to say, O LORD of hosts, have mercy on all other ungodly kings and countries, that they sit in peace, but your own people alone must have strife; so that it would be better for them to have strife, and for your people to have peace. Moreover, you promised that after seventy years you would turn away your wrath. Because thou art righteous in thy works, and true in thy words, consider thyself, and remember thy righteousness and thy truth; for thou wilt not consider them.
- (51) Behold, how accurately and honestly the angel speaks to God. 1) These are the right prayers, which take hold of God, and penetrate with
- 1) The Wittenberg edition and Walch have changed "GOtte" to "GOttes". The 'Latin translation offers:

V6>i6lli6iit6r 6t urÜSQtSr an "sink V6N1N alloHnutnr.

His righteousness and truth, and not alone with our needs and concerns. Where does he want to go? What does he want to do? His own righteousness and truth pleads, compels, urges, he must go and answer. Happy are those who can make such a prayer, for they cannot fail to be heard. Behold, that is well and abundantly comforted. Nevertheless, this is not enough, but follows further:

V. 13. And the Lord answered the angel that talked with me, kind words and comforting words.

52 The prophet also heard how the Lord hears and answers the angel's prayer, even though the Lord speaks nothing to the prophet, so that the prophet might be comforted all the more, because he hears not only the mighty angel, but also the Lord Himself speak to the angel and promise him an answer. But what the friendly, sweet, comforting words have been, the angel announces to the prophet, as follows:

V. 14. 15. And the angel that talked with me said unto me, Preach, saying, Thus saith the LORD of hosts, I have been very jealous over Jerusalem and Zion. But I am very wroth with the proud Gentiles: for I was but 2) a little wroth, but they help to destruction.

(53) Look at all the words, how fatherly and heartfelt they are spoken. They sound no different than the words of a dear father, who after the rod lures his child back to him and gives him the very best words, lifts up and throws away the rod, yes, he is angry against the rod, scolds it and tramples it underfoot, as if the rod had done it and he had not. Then he explains his stomping in the best way, how he meant it so well, and was not anger, but only love; next to it he gives him a penny or an apple as a sign, so that the stupid child forgets the rod, and stands childlike to him again. God does the same with the Jews. And first he begins to rebuke the rue, as if he had not done it, but the Gentiles had done it, and says, "I have been jealous over Jerusalem," 2c.

2) "only" is missing in the Erlanger.

people, but as a father punishes his child, and a husband his wife, and is wroth with her, so have I done.

(54) For zeal is not evil wrath, which enemies have against one another, but is the wrath of love, a kindly, fatherly wrath, such as those who are angry with one another love one another. This anger serves to make love all the more fierce and new. For if such anger did not sometimes come between the love, then the love would become rotten, and the rust would eat it up like iron. But zeal sweeps it fine, and makes it ever new; as also the heathen says, Terentius [Andr. act. 3, 86. 3.) that love becomes new again as often as those who love each other are angry with each other. That is why I use to call angry love Zelum or zeal. For where love is angry it does no harm.

55. But when hatred and envy is angry, it corrupts and disturbs as long as it can. For the wrath of love seeks and wants to separate the evil (which it hates) from the good (which it loves), so that the good and its love may be kept, as a father wants to keep his dear child, but he wants to do away with sin; and a man also wants to keep his dear wife, but he wants to avoid her disgrace and unrighteousness. Again, the wrathful hatred drives in, and wants to destroy both the good with the evil and bring to nothing.

56. So God also says here that he was not angry with Jerusalem out of hatred and enmity, but that he was jealous as a father and angry out of love, so that he would fight their evil and keep them as his children, and he himself interprets the zeal in this way and says: "I was a little angry", as if he should say: My zeal is a short. small anger, it does not last long; so he does not even bite, but stabs a little, so that he turns away the evil. Thus he excuses his anger, and so sweetly entices the heart of the people back to him.

(57) And indeed, when one sees who he is who speaks like this, namely God Himself, these are sweet words, ves. words of life, joy and all bliss. For if a man were in death and in hell, and

I have not been justly wroth to reject or forsake my If he heard such words from God, he would become alive and happy from the words. But we let them go, regard them as if they were spoken by a man, do not believe that God Himself speaks; therefore we do not taste how sweet they are.

> (58) Then he rebuked the Gentiles who had been his servants, not saying that he was jealous over them, but that he was very angry with them, calling them proud and blaming them for helping to destroy them; that is, they did not seek to punish Jerusalem, for which God needed them, but to destroy them badly was their opinion.

> (59) The word "proud" in Hebrew XXXXX, I do not give enough in German, because it means to be secure, certain, free, without worry and fear. As when the great lords rely so highly on their property and power that they defy everyone at once, and sit so firmly that they think they cannot fail, as wisdom says in Proverbs Solomon Cap. 1, 33: "He who obeys me shall dwell securely, and be safe without fear of evil." So he also wants to sav here: "My people are so shattered and shaken that no one can comfort them again; but the heathen are so safe and free that no one can frighten them, they make themselves believe that they have no need and that there is no wrath against them, that they have plagued my people so far. But not so, says God, but I am angry with them, and am not so well off as they think, Again, I am merciful toward my people, and am not so evil toward them as they think.

> (60) And here you see God's judgment and work, how He is angry with the secure, free, impudent, proud spirits, and merciful with the fearful, humble, afflicted spirits, that it is not a good sign, but terrible, when it is safe and well with someone, that he lives without fear and trembling for temporal power and good. For there goes this saying mightily, I am very wroth with the secure nations. Again, there is no evil sign, but only comfort, when there is fear, trembling, anxiety, sorrow and distress. For there goes the saying Isa. 66, 2: "My spirit rests on the humble, quiet spirits who fear my words."

61 All these things are now preached to the Jews for their comfort, that they should no longer fear anyone on earth, for they have two good promises: one, that God is jealous over them and still loves them as His children; the other, that He is hostile to their enemies and angry with them. Who will harm them now, when God is with them? Of whom shall they be afraid when God is angry with their enemies? He has soon shielded his own, and soon he has smitten those who oppose him. Who can stand against God? Follow:

V.16. Therefore thus saith the LORD; I will return unto Jerusalem with mercy, and my house shall be built therein, saith the LORD of hosts; and the cord of the room shall be drawn in Jerusalem.

(62) This is the year's fair, the jewel, or the gift, which he gives in addition to the words of comfort, as has been said, promising that the temple and the city of Jerusalem shall be rebuilt, that the Gentiles also shall not hinder, as has been done hitherto, but that it shall be accomplished and prosperous. This is what he means here, to turn back to Jerusalem with mercy, so that they will not only find it in words, but also in deeds and works, that he is merciful and gracious, and that his wrath is over.

63. he brings forth two kinds of balls. The first, his house, the temple, in which the most important thing is that they are first provided with spiritual regiment according to the soul, through God's word and worship. For God dwells where His word and His glory are. Therefore, it is a great mercy (as he says here), not to build a house of wood and stones, but that God will dwell in it with His word, service and ministry, and be with them, teach them, and sanctify them. This is called God's house. For where His word is not, there He does not dwell, nor does He ask for the house; for since the word no longer remained, He had the Romans destroy the temple and the city.

64 The other building is the city of Jerusalem, where the outward, worldly regime is included; which is also a great mercy. For the two regiments must be The spiritual for the soul, the temporal for the body. But that he says that the cord of the room should be drawn in Jerusalem, is briefly and so much said: One will see many carpenters and builders in Jerusalem, who now and then build in the city, here a house, there a house, so that the cord of the room will not celebrate nor lie idle, but will be used and drawn in all places. He also means by the same carpenter's cord not only the carpenter's cord, but also the stonemason's cord and all builders who measure and straighten their building with cords, lead, iron, rods.

V.17. And preach again, saying, Thus saith the LORD of hosts; It shall be well with my cities again; and the LORD shall comfort Zion again, and shall choose Jerusalem again.

65 Not only shall the temple and Jerusalem be built, but the cities of the land of Judah shall also prosper. But Jerusalem shall be chosen above all, that the LORD may dwell there, and she shall be the capital. And he shall comfort her, that is, he shall give her his word, and his service, and wives, and children, and houses, and courts, and goods, and honour, and all that pertaineth unto a holy city and habitation of God. In the same way as it was afflicted, devastated and desolated by the Chaldeans, all this will be restored, so that both the land and the cities will be restored to orderly rule and existence, all of which is a great promise, and at that time it was very difficult to believe, because it was in such a bad state.

(66) In the Hebrew, when we say, "It shall be well with my cities," it means that the cities shall be scattered before a great God, that is, God shall do so much good to the people, and shall make them so that the cities shall be built again and again in the land, that the land shall be full of cities, as if they had been scattered and sown in three places, even as they lie scattered. With this word he shows how easy it is in his sight to reorganize a land and make it full of cities, as if he could scatter and sow cities as a farmer scatters grain in the field and sows it.

sows. He wants to do so much good for the land, because he considers the temporal good to be less than that which he scatters abundantly and throws into the rapids. Yes, who believes it? Should a man believe that God can scatter cities like grains, or even throw kingdoms into the raphe, if we cannot believe that He will or can feed our bellies for a day with a piece of bread? Fie on our unbelief that such beautiful, rich, powerful promises of God should be presented to him in vain.

V. 18-21. And I lifted up mine eyes, and looked; and, behold, there were four horns 2c.

67 This is another sermon, and brings another vision, which shows two things: first, four horns; and second, four smiths, who shall break such horns. And this vision also comes to pass like the former vision, that it is terrible to behold, though it is comforting; and the prophet also is terrified at it, saying, "Who are these?" As if he should say, Blowing horns; throwing smiths; 1) there is yet vain beating and slaying. For as their heart stood, so the visions appear, and they also accept them as their heart stands; that is, fear is in their heart, therefore everything they see or hear is terrible to them; as is the way of the stupid conscience, that it always thinks the sky is falling, and God stands behind it with the club.

68 The angel himself indicates what the horns are, namely, that they are the Gentiles who have scattered not only Judah and Jerusalem but also Israel, that is, all the kingdoms and dominions around them. For this reason four horns appear, indicating, not, as some think, the four empires of Assyria, Babylon, Persia and Rome. For the Romans had not yet harmed the Jews or scattered them, as the angel says here of the horns. For the Romans were not yet so powerful at that time, nor had the Persians done them much good, nor scattered them; but that the Scripture divides the world into four parts. Morning, evening, noon, midnight; therefore it also makes four winds,

1) The Latin translator has given this "throw" by xsrcutiunt, to beat them.

Matth. 24, 31. So the four horns are nothing else than all the Gentiles (as the angel himself indicates) who had scattered the Jews around. For their neighbors round about, in all four places, were enemies to them, and helped to destroy them. It has been known long enough that in the Scriptures "horns" are called kingdoms and dominions, as is especially proven in Daniel [Cap. 8, 3. ff.] and St. John's Revelation [Cap. 13, 1. 11. 17, 7. 12.]. 009 And the four smiths shall discourage the four horns. and turn them away from the land of Judah: that is. Fear no more the horns: they have scattered you, it is true; ye think too much of them; but they shall do it no more. For there are four blacksmiths, and they shall defend them. Who are they? They are the angels, to whom such kingdoms and dominions are commanded, as said above [§ 42]. They are to deter them, that is, to keep them away and turn them away, so that nothing will happen to you from them to prevent the temple.

(70) This little word "smiths" in Hebrew means not only smiths, but all kinds of builders who belong to building, such as smiths, carpenters, masons, stonemasons, carpenters, 2) goldsmiths, and what deals with wood, stone, iron and ore. Therefore, some would think that these four builders mean all kinds of people who were to help build the temple buildings around; but I remain of the opinion that they are the angels, and therefore appear in the builders' persons to comfort the people, so that they are sure that the building should continue unhindered. For as the first vision shows how the angels are among the myrtles, and all is quiet in all the world, so this vision shows that in such quietness the building should be promoted without any hindrance. Therefore, for the sake of the weak, the dear angels must come and appear in the guise of builders. One carries a carpenter's axe and cord; the other a stone axe and chisel; the third an axe and haft; the fourth a hammer and tongs. As if to say, Four horns have scattered Judah, but four builders shall set it up again; that is, fear not, ye have now so many to build you.

help than those who have broken you. For this they are to be built stronger than those have been to break. For they will scare off those and keep them away, so that the ban must go away and their appearance will be enough.

[They appear as builders, therefore it must be built. Behold, God so delicately and sweetly comforts the poor, stupid, shaken consciences. After all, it is a fine, gracious, sweet God. Blessed is he who believes it.

The second chapter.

V.1-3. And I lifted up mine eyes, and looked, and, behold, a man had a measuring line in his hand. And I said, Where goest thou? 2c.

This is also a new sermon and a new vision, there are three angels. The first one appears with a cord or measure. The other one, who is used to speak with the prophet, who is Michael, goes out, that is, he comes forth into the vision. For in Hebrew to go forth is as much as to stand out, to come into place. This angel is to interpret the vision, as he did before. The third angel also comes forth and commands your angel Michael what he is to say to the prophet. And, as far as I understand, because the two angels bump into each other and meet, this is the opinion that the angel Michael wants to come forth and point out to the prophet the face of the physical Jerusalem, how it is to be built; but before he does this, the third angel comes to meet him and commands him to speak about the spiritual Jerusalem. For this whole chapter speaks of the spiritual Jerusalem, that is, of the kingdom of Christ, which was signified by Jerusalem. That is why I have spared the allegories or secret interpretations in the previous chapter, because the prophet himself points them out and gives them here.

2 For after he has sufficiently comforted in the previous, first chapter, and promised with two visions and many words, how Jerusalem should be rebuilt bodily and temporally, he continues, before he continues to preach about the bodily Jerusalem, and shows how it should be with Jerusalem afterwards, when she now stands there in a temporal building, and says: it should not remain so, but

The angels said, "Let there be such a great Jerusalem, which cannot be measured, but shall be without walls, as far as the earth is, that God Himself will be a fiery blue around it. Therefore the angel appears with the measuring rod, just as the prophet's and the people's heart stands; for they do not yet know of any other Jerusalem, ohn which is measured and has its space, how long and wide it is bodily. For we have often heard how the faces appear, according to which the people are minded in the heart, so here Zechariah, because he measures in the heart the bodily city Jerusalem, must also see the measuring cord. But it is interpreted to him much differently, namely, that [it] shall become an adequate city, according to the fleshly room 2c.

(3) For the man or angel with the measuring line should certainly know how long and wide Jerusalem would be, or that he would not need to know, since the people knew and saw before their eyes how large it should be. Therefore the measuring line goes to another measurement, namely, to the spiritual Jerusalem, and the man with the measuring line is Christ, our Lord, the only builder of the new Jerusalem.

4. but that he has the measuring cord in his hand means that he distributes the Holy Spirit with his gifts, to each his measure and modest portion, as Paul teaches Rom. 12, 6. 1 Cor. 12, 7. ff. and Eph. 4, 11. For Christianity goes no further, nor is it narrower, than as far as the Spirit of Christ reaches and is given. This is the spiritual measuring.

¹⁾ In the Erlangen and German Wittenberg: "Geschicht"; whereas in the Jena our reading is. In Latin: vision^s. The latter is also confirmed by K 33. 35. 37 and 67 in the first chapter.

through the prophet Joel [Cap. 3, 1.]: "I will pour out my spirit over all flesh", that is, over all men in all the world. Not that all men receive the Holy Spirit, for that several part persecutes him. Neither does he say that he will put or give his Spirit into all hearts, but that he will pour out his Spirit on all flesh, which is nothing else than that the Holy Spirit is sent by the word of the gospel upon all men in all the world, and offered to them all, and so hovers over all men in the world where the gospel is preached. Just as Christ says [Luc. 11, 20] that the kingdom of God has come upon the Jews, since he cast out devils by the Spirit; and Matth. 10, 7. and Luc. 10, 9. 10. commands the apostles to say to the unbelievers: "The kingdom of God has come upon you", and to depart from there. All of which is said, "The gospel has come to you, and in it and with it has hovered over you, and has been there and offered Christ's kingdom, that is, the Father, Son and Holy Spirit with all grace. But you did not want it 2c. That therefore this measuring, and the Holy Spirit being poured out upon all flesh, is nothing else but the Holv Spirit being offered in all the world by the word to all men, hovering over all and being there, ready to help them, heaven being open as far as the world is, no place being shut out: and all these things being begun at Jerusalem. and from thence coming into all the world in like manner. Thus the physical Jerusalem has become a spiritual one.

(5) Behold, this is called great comfort, that the Jews are promised not only to build again the perishable temple and the perishable city of Jerusalem, and the perishable land of Judah, but also immediately thereafter an everlasting Jerusalem. For the prophets, as I have said above [1 ff] and in Habakkuk [Cap. 2, § 2 ff], hang and tie the two Jerusalem and the two kingdoms to each other, as the spiritual Jerusalem to the physical one, and the throne of David to Christ's throne, in their prophesying to indicate that Christ should and must come, when the physical Jerusalem and the Jewish reign

But he reaches as far as the world is, as he speaks through the prophet Joel [Cap. 3, 1.]: "I will pour out my spirit over all flesh", that is, over all men in all the world. In Zechariah, in the midst and under the prophecy of the Not that all men receive the Holy Spirit, for that several physical Jerusalem to be built, the prophecy of the part persecutes him. Neither does he say that he will put spirit on all flesh, which is nothing else than that the Holy Spirit is sent by the worl of the gospel upon all men come and the prophecy must have been fulfilled.

6th And because we have come to the interpretation. we want to bring the visions in the first chapter also to Christ's kingdom, about which they publicly indicate happiness according to the letter of the fleshly Jerusalem. To the first: The angel who holds and prays among the myrtles, and proclaims the sweet, living, comforting words, is Christ Himself, who prays for us, and represents us to the Father through His blood [Rom. 8. 34. Heb. 7. 25.1, who lay in the right prison of Babel. that is, under the devil, the prince of the world [Jn. 16. 11.], in sins and death, seventy years, that is, all our lives. For seventy years is almost the time of human life. as the 90th Psalm. v. 10. says. He also proclaims to us from God the sweet, comforting gospel, in which is forgiveness of sins and redemption from death, by which the right Jerusalem is also built and inhabited by God.

- (7) The fact that he rides a red horse signifies his miraculous warfare and victory. For a horse is a beast of war, as we have said [Cap. 1, § 35]. He himself says afterwards, Cap. 10, 5, that he will prepare Judah like a well-armed horse for battle. Such a horse is the humanity of Christ, in which he fought for us against the devil, death, and sin, but only with restraint and suffering. For the angel keeps still among the myrtles and does not lash out. Therefore, the same horse must also be red, to signify his blood, which he shed for us.
- (8) Among the myrtles, that is, among the Jews, he did this. For the myrtles are tame and cultivated trees. So the Jews were not a wild, desolate, forsaken people like the Gentiles, whom the 96th Psalm, v. 12, also calls wild trees when it says: "All the trees of the forest rejoice," but they had the fathers, the prophets, God's laws,

until Christ.

9. in the floodplain or in the bottom, not on a mountain, means the synagogue and Jewish people, which in Christ's time was low and despised by the Gentile rulers, whom the 76th Psalm, v. 5, calls "mountains of robbery". For Judaism was under the Romans and was completely oppressed: that is, at the end of the Jewish reign Christ came to make a mountain out of the meadow above all the mountains, Isa. 2:2.

The other angels, which kept behind him with red, brown, and white horses, and were sent into all countries, are the dear apostles and their successors, who proclaim peace and quietness of conscience in all countries, by Christ's command. That some are red means those who, according to the Lord Christ, have also shed their blood, as St. Peter, James, Paul. The brown ones, which are not quite red, nor white, mean those who have not shed their blood or been killed, but have suffered much in life, as, St. John, Lucas, Athanasius, Hilarius and the like. The white ones are those who have suffered nothing in their bodies, but have also been in honor, and have led a pure, innocent life, as, St. Ambrose, Augustine and their like, These all answer to the man among the myrtles, that is, they do submissively and obediently what Christ commands and interprets to them.

The other face also belongs here, full of the four builders. For they are the apostles and teachers, sent into the four places of the world, not only to build up Christendom with the Word, but also to strike down and subdue with the Word of God those who oppose it, as the wise and prudent, as the pagans and heretics were, as St. Paul says in 2 Cor. 10:4, 5, that our weapons are not carnal, but mighty through God, to break down all prudence that exalts itself against the knowledge of God 2c, as he also teaches Titum [Cap. 1, 9.] to destroy bishops who are mighty in doctrine. For we see that in the end the gospel has remained above, and has disturbed both tyrants and heretics.

12. but that such visions are strange and cruel to the prophet, means that flesh

Service, promises, so that they were drawn to the best, and blood shuns and shuns the work of God and the cross of Christ and His own, for it cannot understand it; it looks too small to do such a great thing, just as these builders are too small to deter and turn away the horns of the heathen. Men of war should have appeared with armor and cannon, with horses and chariots. What shall ball men get? So it seems nothing at all, when tyrants and heretics rage, that the Christians should win. There are horns, that is, kings, against the builders, and lie on

> (13) So all the sayings and doings of our God are foolish in the sight of men. He hangs and hounds builders in all the warlike kingdoms. With building he wants to conquer. Who has ever heard this more? And above [Cap. 1, 11], when he proclaims peace and quiet tranquility, he lets horses be seen, which serve for war. and wants to build zero again with wars, or have peace. But this is how it is in the spirit. When one preaches the gospel, all these things happen: one makes and keeps peace, and wars all the same; one builds and breaks all the same. Against the unbelievers and heretics goes warring and breaking; with the believers goes peace and building. And indeed he does not say here that he would break the horns by the builders, but that he would scare and turn away. For the gospel does not hurl itself at the kings, nor overthrow them, but so strongly comforts them against their raging that they create nothing with the Christians, and must finally give way to the cross, and let the Christians remain. That is enough of the interpretations. Now let us look at one part of the text.

> (14) Enough has been said about the man with the measuring cord and the three angels. Let us hear the words of the third angel, which he says to the other

∨. 4. Go, tell the boy, and say, Jerusalem shall be inhabited without walls, before the great multitude of men and cattle that shall be therein.

These words may not be understood of the fleshly Jerusalem, for she was built

1) This "siehet" is given in Latin by viZstur.

with walls, as a city is to be built, as we read in Ezra [Cap. 4, 12] and Nehemiah [Cap. 6, 15. 7, 1. ff]. So it did not happen that Jerusalem was without walls, without being desolate. But he says here that it shall not be desolate, but inhabited, so full that there shall not be a wall before a great multitude of men. For this is the reason why it should be without walls, that there should be so many men and cattle in it. Now it must be admitted that a city is not forced to be without walls because so many people are inside; suburbs can be added and also walled up. In short, so many people will never live together that it would not be possible to build a wall around them, and so they would have to remain open for the sake of the crowd. Since, according to all custom, walls are built first where the greatest number of people live together, the contradiction should be promised.

(15) But, as it is said [3], this is to signify that Jerusalem should become such a great village, as far as the world is, around which a wall cannot be made, only for the sake of the multitude of men. For who will build such a wall, when all the world dwells within, if men multiply without ceasing? That is, as we have said 4], the kingdom of Christ shall come upon all the earth, and the blessing promised to Abraha shall be spread among all the Gentiles [Gal. 3, 14.ff So Lyra leads a Jewish master or rabbi over this prophet, who says that in the time of Messiah Jerusalem shall become so great that her walls shall be the end of the world. He has seen something; yet the Jews do not believe. It cannot be spoken of the bodily Jerusalem.

16 He also speaks of the cattle, that so much should be in them. But what shall the cattle do in the kingdom of Christ, if they are not left in the flesh of Jerusalem, but go into the suburbs? But because he speaks of Jerusalem, that it should be like a large village or town, without walls, he also includes that which is used to be in villages and towns. For in cities there are walls, towers, horses, armor, defenses, and all that belongs to the battle; item, court, scholars, rain.

and what belongs more to secular authority. But in the villages there are farmers and cattle, and what serves for food. This is another indication that this is to be a spiritual Jerusalem, in which there is to be no physical warfare or strife, but only the nourishment of the soul in secure peace. Thus men and beasts are two kinds of Christians, the strong and the weak. For the strong are men, and can instruct and carry the beasts, that is, the weak, outwardly, as St. Paul teaches Romans 14:1 and 15:1.)

V. 5. I will, says God, be a fiery wall around them.

(17) Again, we see that this is to be a spiritual Jerusalem. It shall be without walls, and yet have a wall. yet have a wall. Where God Himself is the wall, and there is no physical wall, there must certainly be a spiritual city. For God cannot be a physical wall.

(18) Are not these words exceedingly comforting and sweet? Where are the Christians here who believe this? Give me one who believes this saving to be true and believes that God is around him as a fiery wall wherever he walks or stands. Of whom should he be afraid? There have been many kings who had two hundred thousand. three hundred thousand men around them. In the past. Attila, the king of the Hungarians, had five hundred thousand men with him, so that he frightened not only the Roman Empire but also the whole world: and the Turk also has many people around him. Yes, the king of Persia, Xerxes, had eleven hundred thousand men with him. Now, all these in a heap, what are they against him who has God as a fiery wall around him? Beggars they are, and poor, defenseless people; and with all such great food and heavy armor, since much rises and much belongs to it, they do not like so much that they would be sure of their life for a moment. Attila, in his happiest night, had to choke on the blood that used to weld out of his nose, and the king of Persia had to escape with a barge from the sea. But a Christian

He has no pay for his people, neither armor nor food, he goes free, and has a fiery wall around him, which keeps his life safe for eternity.

19 The 125th Psalm, v. 1, 2, also sings beautifully: "Those who trust in the Lord will not fall, and will remain forever, like Mount Zion. There are mountains round about Jerusalem, and the LORD is round about his people from henceforth even for ever." Mountains are around Jerusalem, and the Lord Himself is around His people. Mountains are better than walls; indeed, who wants to fight against a city over mountains? But here it is even stronger and more certain that the Lord himself will be a fiery wall. Who will or can fight against and through fire? In order that God may comfort us, as He will not only be a wall to protect us, but also be terrible to our enemies, and consume them like fire: which He also proved before in the case of the children of Israel, Exodus 14:19, 25, when the angel of God with the fiery cloud stood between the Egyptians and Israel, so that they could not come together all night, until in the morning God threw the Egyptians into the sea and destroyed them. Likewise read the second book of Kings, Cap. 6, 16. 17. how the prophet Elisha showed his servant fiery mountains and horses around the city, and said: With us are many more than with them.

(20) But this requires faith, because God keeps His fiery walls so hidden that not only can no man see them, but He also causes His own to be persecuted and strangled, as if He had not drawn a straw or a cobweb around them, let alone a fiery wall. Therefore the flesh is too weak, it cannot understand nor believe such sayings and comforting promises; the Holy Spirit must give and teach.

[And I want to be in it, and I want to be glorious in it. 2)

21. lastly, he will also be in the glory, that is, he will be with his Spirit in the Christians, dwelling with them, teaching them and guiding them, so that they may have glory, that is, he will do by deed, that they may not have

They should not only boast and defy God with a good and happy conscience, as if they were sure that God is their own and that they are God's own, but they should also be praised in all the world, above all nations with their idols, as if they could not do to their nations as God does to His people. For this is also what St. Paul says in Romans 5:11: "Not only this, but we boast of God," that is, we defy and insist on it with a happy conscience, and are sure that God is ours, takes care of us, is fire and wall, mountain and armor around us. Again, of the unbelievers he says Rom. 3:23: "They lack the glory which they ought to have in GOD." This is the honor or glory that he wants here, since he says that he will dwell with honor in Jerusalem, just as before they were scattered with all shame, and could not boast that God dwelt with them and was their own, nor could they be otherwise described in all the world than that they had forsaken their God, and were now without God. Therefore, it follows:

V.6. O, o! flee from the midnight land, says the Lord; for I have scattered you to the four winds under heaven, says the Lord.

(22) Having promised the spiritual Jerusalem, that it should be future soon after the earthly Jerusalem, when it is rebuilt and made ready, he now exhorts and exhorts the Jews together to come from all countries and help to make ready the earthly Jerusalem, for the sake of the future spiritual Jerusalem, which is to be awaited in the earthly one. For there it shall begin, and from thence it shall spread abroad. And I will therefore say, Because it is so, that I will make of the small earthly Jerusalem a great and glorious spiritual Jerusalem, and will be the wall thereof, and dwell therein with great honor, that ye shall no more be ashamed among the heathen, as those that are without God, and forsaken of me: Come ye therefore, flee, flee from the midnight land, that is, from Babylon and Assyria, whither ye are carried captive by the kings of Assyria and Babylon. And not only you, the same, shall come from the north, but also

^{1!} In the original (according to the Vulgate): fourth.

²⁾ This keyword is found in the German Wittenberg edition and in the Jena edition.

All the others also, whither they flew round about in the have had their mockery of the word of God, as that it was about, and from all places, come again, and restore the inhabitants of Jerusalem before all, saying:

Babylon, escape.

023 For the same citizens of Zion shall be the first to receive it, because Christ should come of the tribe of Judah. And fine he calls them Zion, though they are yet at Babylon. For they do not belong to Babylon, but to Zion. He also says especially, "You who dwell in Babylon," and does not say, "You who are a stranger in Babylon," as the Scripture says of their fathers, Abraham, Isaac and Jacob, that they were strangers in the land [Gen. 21:34, 26, 3, 37:1]. With this the prophet indicates that many of the Jews have become completely Babylonian, and have set themselves to remain there forever, as those who have come over there with wife and child, house and goods among the Gentiles, and have let their fatherland Zion go, and despise it. For not all the Jews went up again to rebuild Jerusalem; indeed, the less part, as Ezra [Cap. 2, 2, ff. 8, 1, ff.] well indicates. As it is always the case that God's word has the lesser part of disciples. Therefore the prophet touches them, and gives them a sting, as if he should say: Oh dear Jews, you are citizens of Zion, how you forget your fatherland, and despise the future promises of Christ, and sit down in Babylon, and no longer want to be guests and prisoners there, but citizens, and dwell there; let your wife, child, house, goods and friends endure and hinder you, so that you do not also come and help to build. Be ashamed of yourselves that you want to be Babylonian, if you are Zionist. Who has ever despised his fatherland? Is it not natural, as all Gentiles say and experience testifies, to love the fatherland?

024 So this preaching was done, that it might be sent to Babylon to admonish the Jews that believed not, or were slothful, or were negligent, or were hardened. For there is no doubt that there were many of the Jews who

time of the destruction; all of them, all of them round impossible to restore Jerusalem, so shamefully destroyed, much more impossible that it should become Jerusalem, that ye may be made partakers of the honors so glorious. For God's word is always such that it to come. And specially he calleth unto the Jews and to pretends to be foolish and impossible things, at which reason must be annoyed by its cleverness, and faith can hardly stand here. Therefore many will have mocked at V. 7. O Zion, who dwell with the daughter of that time, and said: Awe yes, go and build, you shall build something fine; you are skilled to sing like the donkey; and likewise. Just as the citizens of Succoth and Pnuel also mocked Gideon. Judg. 8, 6.7 For God's word must be a mockery to reason, and few there be that believe 1) it. So he himself will confess afterwards [Cap. 8, 6.] that some have considered it impossible, some a mockery, since he says: "And if it seems impossible before these others, should it therefore also be impossible before me?" Item, Cap. 4, 10: "Who is he that despiseth these few days?"

25 Therefore he also meets their thoughts, when he says above [P. 6. 1): "O flee from the land of the midnight; for I have scattered you to the four winds under heaven." As if he should say: Flee, flee and escape; let nothing endure you in Babylon, nor in other places. Whoever does not want to go, let him stay there, be it wife, friend, property or honor. Do not think that it is impossible or disgraceful to restore Jerusalem. For I, who have scattered you abroad, and have put you to shame, am able and willing to gather you again, and to make you honourable. The Gentiles did not do it, but I scattered you; otherwise they would have had to leave it. So I can help you again; what are you looking for in the land that lies toward the midnight and toward the darkness, which is a vain misfortune? Return to your homeland, which lies toward noon and toward the light, which means happiness and salvation. So it is very difficult to leave the world and cling to the word that the prophet must use these words, "flee" and "escape", 2) that is, you must do violence to yourselves and consider freshly, otherwise it will not come off. For Adam is too heavy, and holds too hard.

The words: "are, the" are missing in the Erlanger. The Wittenberg and the Jena have our reading.

2) Wittenberger: reminded.

As St. Paul says Rom. 7, 19. 20. Gal. 5, 17. that flesh and spirit fight against each other. Therefore it must be jerked and torn out and broken through. This is what 1) he means here: "O Zion, escape," that is, break away, and let nothing be too dear to you in Babylon.

But here you see, 2) that it is the custom of the Scriptures to understand the whole world around by the four winds under heaven, or by the four oerters, evening, morning, noon, and midnight. In which way Christ also speaks Matth. 24, 31: "He will send his angels with trumpets to gather his elect from the four winds" 2c.

(27) Item, that the inhabitants of all the cities and the villages belonging to them are called daughters. So here the "daughter of Babylon" is called the people of Babylon, and afterwards [v. 10; Cap. 9, 9]: "Rejoice, you daughter of Zion," So, when Jacob announces the divine blessing over Ephraim in Gen. 49, 22, he says that the daughters are in regiment, that is, the cities in the country should have a principality and regiment. For to have a regiment in the land is a great gift and a gracious blessing from God. Item, in the book of Joshua we find, how the cities with their daughters, that is, with their associated spots and small towns or villages are divided [Jos. 15, 45. ff. 17, 11.], that it is even a Hebrew way to speak so, and we do not speak so in German.

V. 8 For thus saith the LORD of hosts; He hath sent me unto the Gentiles which spoiled you: the glory is gone. He that toucheth you toucheth the apple of mine eye.

28 Here he explains and further deletes the promise of the spiritual Jerusalem. But the text in Hebrew reads thus: For thus says the LORD of hosts, after glory he has sent me to the Gentiles 2c. The word [XXXX XXX]according to glory, is a

little dark, because we do not understand the Hebrew language kind well, or the Holy Spirit has so darkly wanted to speak here of Christ out of

thoughtful counsel. We have this much certainty that this message is to take place after the glory, which is indicated by the words "after the glory", that is, afterward, when the glory is before. But what glory he means, the text does not give, therefore he makes many thoughts and various interpretations.

29 The first may be that Christ should come after the glory, that is, of the kings of Babylon and Persia, that is, when they have now perished and their kingdoms are over; lest the Jews should think that Christ would come so soon, because the empire of Persia was still standing. Therefore he wants to say, the glory of the empire must first go away, he will not come at the time of the empire. In this way Paul also speaks of the Antichrist in 2 Thess. 2, 3, that he should come, but not before, because the Roman Empire was gone. In order to understand the text more clearly, we have translated and arranged it in this way: "He has sent me to the Gentiles; the glory is gone."

(30) The other opinion may be, that Christ should come after the glory of the Jewish people, that the Holy Spirit should thereby indicate how the earthly Jerusalem and the fleshly kingdom should cease through Christ's coming. For this is how it happened: When Christ was present, the tribe of David had lost the rule, and the Machabees from the priestly tribe ruled, then the Romans and Herod; so that the glory of the Jewish kingdom was gone, and some of foreign blood were kings. For Jacob had also proclaimed beforehand in Gen 49:10 that the tribe of Judah would have princes and teachers until Shiloh the Messiah came. For after that, when Christ was come among the Gentiles, and was preached, Jerusalem also was distressed, because the glory was already departed. On this opinion the text must stand thus: After the glory he sent me; or, He sent me when the glory was departed, that he might tell the time, and give a sign, when the new Jerusalem should begin, even when they should see that their glorious kingdom was ended, and that they had strangers for kings. Then they should look to him and wait for him. I like this interpretation best, and

¹⁾ In the German Wittenberg and in the Erlangen: nennet.

³⁾ but - again.

Methinks it is right, because it agrees with the saving of Jacob Gen 49:10. And because he speaks to the Jews. it is believable that he speaks of their glory, of which they held most dear and coveted highly.

The third opinion, which is not far from this next one. is that not only the time of the future kingdom of Christ would be determined, but also the manner and form, which Christ and his kingdom would lead outwardly, to the extent: You Jews want to understand us prophets carnally, as if we preach about a bodily, earthly kingdom of Christ, which would be glorious and splendid before the world (as happened before and now). No. all that will then be over and have an end. Forsake this, and hold that it is all that was to come to pass; but this kingdom, which is to come after this, will outwardly be seen as dishonest, shameful and wretched. For it shall lie under the cross. So after the glorious earthly kingdom will come a poor, miserable kingdom, according to outward appearance, so that you will no longer be allowed to gape and hope for the glory of a worldly kingdom.

32 For that these words speak of Christ and his kingdom is easily proved. First, that it has never happened that this prophet Zechariah was sent to the Gentiles whom they had robbed. For he should have gone to the Assyrians, the Medes, the Babylonians, the Chaldeans, and, as he says hard before, to the four winds, that is, to all the Gentiles, and preached; for all these Gentiles did evil to the Jews and robbed them. On the other hand, this did not happen, nor will it ever happen, that the Gentiles, to whom the Jews had to be subjected, would in turn have robbed the Jews, as the text here says in a dry way. The Assyrians may have been robbed by the Chaldeans, the Chaldeans by the Persians, the Persians by the Greeks, the Greeks by the Romans, and so on, but never by the Jews. But Christ fulfilled this text; he came to all the Gentiles through the gospel, and also brought among himself spiritually those who had previously been among the Jews, his people, bodily. This is also indicated by the words in which he speaks:

33 Thus saith the LORD of hosts: After glory hath he sent me unto the Gentiles. Who is this Me? Is it Zechariah? No; for it is written before, Thus saith the LORD of hosts. He hath sent me. With all force the text forces that the LORD of hosts himself speaks here in his own person, and says: "He has sent me." He who speaks is also sent; the Lord of hosts sends the Lord of hosts. For no one can send himself, for by sending he testifies that there is another who sends, and another who is sent. Thus all the Jews confess, and it is true, that this name "LORD of hosts" is not assigned to anyone in Scripture, except to the right natural God, who is only One. Therefore, it is here that in the same unified Godhead, the two personalities must be both right, natural, unified God, both the sender and the sent.

34 And this saying confirms that our Lord Jesus Christ, sent full of God the Father (as the Gospels teach), is right natural God with the Father. For where here the sent person should not be God himself, the text (as the Scripture should read) should read thus: The Lord says: Go, do this, talk to that; so that he turns to another, and does a command. But here he turns to no one, nor commands anyone. 1) but the person who speaks in God's place remains, and tells what he is commanded. "Thus saith the Lord, He hath sent me"; this is spoken in German enough, that the Lord speaks and confesses that he is sent: just as he writes above (Cap. 1, 16). "Thus says the Lord, I will return to Jerusalem," and the like. There one hears that God speaks full of Himself, and He who turns to Jerusalem is no one but the same God who says it of Himself. So there is also no one who is sent, but the Lord, who says such things full of himself.

35And, what is more, look at the sequence in the text, and you will find that the same person who says, "The Lord has sent me to the Gentiles," quickly speaks in one tone and in one voice.

He who touches you touches the apple of my eye," which World, I must be touched when you are touched. is certainly spoken by God Himself, because it is a divine (38) Much could be said of these words if there were promise. Now it is the same person who says before in time and space. For in the word "sent to the Gentiles" the the same speech: "He has sent me to the Gentiles", and whole man Christ is included with his ministry. He is God, then follows: "He who touches you touches the apple of as we have heard; but if he is to be sent, he must also be my eye." And if it should be said in Zechariah person, man. For to be sent in Scripture means to receive the how would it read? What sense would it make for him to ministry of preaching among men. Because God is sent, say, "He has sent me to the Gentiles who have robbed he must become a preacher; he cannot be a preacher, he

you; whoever touches you touches the apple of my eye? must be a man, like the other prophets, because angels

(36) The stiff-necked Jews and the quarrelsome cannot dwell with us. If he is to be man and God, he must clowns may twist and invent here, and pretend that in be conceived and born without sins. For God cannot be a one speech in the prophets various persons are mixed sinner; therefore he must be made man by the Holy Spirit, in; but they will not twist this for me, that God here says from a woman without a man, that is, from a virgin. If he of himself that he is sent by God; the text is too bright, is to be a prophet to all the Gentiles, he must have such a For where an I follows after the words: Thus saith the nature that he can be and teach everywhere; which need LORD," that same I is certainly the LORD Himself, as is not be this mortal life, for it could not do that. So then he proved by all the Scriptures of the prophets, and also must be mortal, as born of a woman, and yet become enforced by all tongues with all power. How should it immortal, that is, he must rise from death, and be spiritual read if I introduced the words of a prince and said: Thus master everywhere through the word itself. There is no says the prince: I have commanded to provide for the room to speak further of this now; it has been briefly poor 2c., and such I should not interpret the prince, but enough indicated, and otherwise often abundantly my person? It suffers neither reason nor the languages deleted.

kind otherwise, than that it interprets the person who is 39 Let the words be accepted: "He who touches you introduced to speak. 39 Let the words be accepted: "He who touches you touches the apple of my eye"; this should be the protection

(37) This then is the sum of this text: You Jews have and comfort in Christ's kingdom, which is truly hitherto suffered shame and harm from the Gentiles, as unspeakable. He does not leave it at that, that he wants you have no God; now let it be otherwise. I will be your to be a fiery wall around us, but says here, we are so dear God from now on, and so I will be sent and come into the to him, as the apple of his eye. Well, that is a lot. How flesh myself as a prophet and teacher. Before I sent shameful our unbelief still is, so often such comforting prophets, but now I myself will be sent and come to be a promises are held out to us, that we should not honor and prophet and teacher. But so will I come a prophet, and keep them differently. It is too far from our mind, because be sent, that my preaching shall not come unto you it is much different in reputation, that he lets us be alone, but shall go into all the world unto all nations: for I persecuted so horribly. The Baptist St. John was will be sent unto all. When this happens, I will come near beheaded for the sake of a harlot [Matth. 14, 10.], does enough to you, because I will take care of you myself. this mean: "Whoever touches you touches the apple of my Therefore, "he who touches you touches the apple of my eye"? So do all the other martyrs and saints.

eye". For indeed I will be everywhere with the Gentiles, 40 The pope and his people have to know this saying because I will be sent to all; therefore you will not be for their benefit, that whoever has not paid interest, or without me, nor I without you, wherever you are in all the whoever has not paid the interest, has to pay the interest.

world.

touched the apple of the Lord's eye. So one had to help the Scripture, God grant, we are Christians or not. But let the devil go with his own.

(41) But if there be a Christian, and he believe these things to be true, beloved, what shall he think when he looketh upon him that harmeth him? Of course, he must not think much of anger or vengeance; he must not only be patient, but also merciful and pitiful toward his enemy, saying, "Oh, you poor man, what are you doing? Do you do nothing to me, but reach into the eye of the one who, alas, is too powerful for you, and is called God 2c. From this he is moved not only to suffer patiently, but also to plead, yes, even to die for his enemies, if he would save them from the wrath, which they grasp into your eyes. Now nothing is more unpleasant than to make a lot of fumbling in the eyes. In order that God may show Himself to us for comfort, to the enemies for terror, how disgusting and tender He is to tolerate when we are touched, so that it is not necessary for us to be angry or to take revenge. He does not deny that we must be touched, because he says, "He who touches you"; but let him not prosper who refrains.

042 Therefore he will say, Ye Jews, ye are hitherto afflicted of the heathen round about. Now therefore let us make it henceforth, that not only these Gentiles, but all the Gentiles that afflict you, shall afflict me. They shall come down again, and be among you that are Christians, and hear me; as follows:

V. 9 For, behold, I will weave my hand over them, and they shall be a spoil to them that served them; that ye may know that the LORD of hosts hath sent me.

(43) He still speaks who professes to be sent by God, and yet presents himself as a God who is mighty in all the world, and wants to make the Gentiles a prey for the Jews; which he claims to be such a great miracle that he boasts that one should notice that he is sent by God. And again he boasts that he is sent by God, and yet he says that he wants to make the Gentiles, as a God, a prey; he wants to be God,

The clergyman has broken off the property, he has and yet be sent by God. Of which we have said above 34 ff.] have said enough, as this place powerfully proves that Christ must be right God and man.

> 44 And to confirm that he should bring the Gentiles to the obedience of faith through the word, Rom. 1:16, he now declares the work for which he is sent, and that he should bring about such obedience, saying, "I will weave my hand over them, 2c. As if to say, For this purpose I am sent to the Gentiles who have robbed you, not only to defend you, so beautifully and kindly that whoever touches you will touch the apple of my eye, but further I will make it so that they in turn will become your spoil^ who before had to be their subjects. For above [v. 8.], when he says, "He hath sent me unto the Gentiles"; "he that toucheth you" 2c., is cut short, and badly said of sending, nothing at all/how he should direct the sending, or what the command would be. That the Jews might fill the gaps in such speech with such a carnal mind, and think: Because he is sent to the Gentiles to create so much that no one should touch us, he will accomplish this with horse and chariot and mighty warriors, and defend us by force. But in order to counteract such reasoning, he has not only set it beforehand that he will first be sent "after glory", and that his command will be carried out without worldly pomp and glory, but also here himself indicates the way in which it will happen: "I will weave my hand over them"; not your sword, not your bow, but my hand shall do it, and so do that I will weave it over them.

> (45) There we see that it shall not be with the stroke of the sword, but God's hand will do it. For the word "weave" here does not mean to lift up the hand, as he usually speaks, as it is written in the Psalter now and then [Ps. 106, 26. Ps. 21, 14. Ps. 10, 12.]: "He lifted up his hands to strike them down"; item, "Arise, O Lord, let your right hand be lifted up" 2c., but it means to go over and float, just as the priests weaved their sacrifice before the altar in the four places of the

World; therefore it is called Webeopfer or Webe [4 Mos. 8, 11. 21. 3 Mos., 30.]. So also he will here weave his hand over the Gentiles, and let it hover in the four places of the world (that is, in all the world), not to overthrow them, or to cast them down to the ground; for that is, to lift up or exalt his hand over them, but by his Word and Spirit he will weave and hover over the Gentiles in all the world, so that they will be converted, and give themselves kindly and willingly to the spoil, and to servile service, both to God and to the apostles; as Paul writes that the Macedonians did, 2 Cor. 9, 2. For this hand weaving is a kind, gracious weaving. In which way he also speaks Ps. 68, 10: He will let a gracious rain weave and float now and then. For it is the same word that is written here.

46 And such a work, he says, should be a sign by which it should be known that God has sent him, that is, it will be believed that Christ, the true God, has been sent by God. For it is also an unheard-of, unspeakable work, that Christ is thus accepted in the world; as St. Paul also boasts 1 Tim. 3, 16. and says: "It is publicly hastened great, godly mystery, which is revealed in the flesh, justified in the Spirit, appeared to the angels, preached to the Gentiles, believed by the world, taken up into alory." For if we consider how foolish it is in the sight of reason to preach that a Jewish man is the Son of God and Lord over all, when He Himself was crucified and died by His own people [Rom. 9:5, Apost. 2:36], and how mightily all that is high in the race has opposed it; and how even the apostles acted without all weapons and resistance, but also with much suffering and death in it, we must say that it is not a man's thing. Otherwise it would have perished a thousand times over from so much resistance. Yes, because it pretends such foolish and impossible things, it would have had to fall soon by itself. But now all kingdoms and all races, which were against it, fall, and it remains above all and before all. Therefore there must be a divine power behind it, which keeps it against all devils, all kings, all wise men, all saints of the world, so that it will not fall.

World; therefore it is called Webeopfer or Webe [4 Mos. the Jews should henceforth take hold of it and (as he 8, 11. 21. 3 Mos., 30.]. So also he will here weave his says here) learn that this Christ was sent by God; yet hand over the Gentiles, and let it hover in the four places they do not.

47) This is called by St. Paul [1 Tim. 3, 16] a great. godly mystery, which the world believed, no matter how hard it persecuted it at first; and it was preached to the Gentiles, no matter how horribly the devil fought it with his mighty ones. It also appeared to the angels, that is, in heaven it is manifest before the angels, and not so hidden in word and faith as in the world. It was also revealed in the flesh to the world, through Christ's own person and His apostles, who, though they had flesh and blood as other men, yet it was revealed to them. And is justified in the spirit; for though it is condemned and foolishness in the sight of reason, yet where there is spirit and faith, it is accepted and approved as the word and work of God. Summa, it fills heaven and earth, must and will be everywhere, with God, before the angels, in the saints, among men, in the world, on earth 2c. But it is called and remains a secret; therefore it is hidden from men in word and faith: only before God and the angels it is before the eyes and revealed.

(48) Whoever does not want to know that Christ was sent by God will certainly have no excuse, and is worthy of being blinded and hardened. He has proven himself enough, and he has let it be known that he will weave his hand over the Gentiles in such a way that not only those who robbed them before, but still rob them every day, will go among them; and in short, that Christ has no friends but those he makes from his enemies. And where he should kill his enemies, he should also make no more Christians, and so would pluck out the wheat with the tares [Matth. 13, 29.]. Where would St. Paul be, if he should be strangled, since he was an enemy? So the 110th Psalm, v. 1, sings of Christ's kingdom, that he shall reign among his enemies; and the 45th Psalm, v. 6, that the nations shall give themselves under him in the midst of the king's enemies. And here in Zechariah he speaks that he should be sent, not to the Jews or friends, but to the enemies, to the Gentiles.

The ones who rob him and their robbers, that his I am a sinful man who falls many times and is frail, so kingdom is of a different kind than the worldly kingdoms. and that all he does is to make friends out of joy, so that he receives all good things and suffers all evil from them.

But the worldly kingdom makes enemies out of friends, so that it takes good and demands, and neither wants nor can suffer anything bad. For how would a worldly king remain if he should neither demand nor take anything from his subjects or friends, and should suffer all evil, punish nothing, let himself be fooled and fooled by everyone? It does not work, nor is it suitable in a worldly kingdom; therefore, since the Jews also wanted to have worldly kings, 1 Sam. 8, 11, he let them know what burdens and burdens they would have to bear, which they did not need before under the judges and prophets, since God Himself ruled through them. Follows:

V. 10. Rejoice, and be glad, O daughter of Zion: for, behold, I come, and will dwell with thee, saith the LORD.

50 This is an exhortation to them that are despised, and are under the cross, as the Jews were at that time, to confirm the next promise of Christ's mission. As if to say, "Since all these things are now present, and Jerusalem is to be restored for the sake of these great things, you should not be idle, sluggish, or unenthusiastic, as the unbelievers are, but should build and build with courage, freshness, and gladness, for the sake of the good and great hope of the goods to come under Christ's kingdom.

51. "For I come and will dwell with you," that is, I will rule myself, and shall no longer be a worldly kingdom, but I myself will dwell with you spiritually, through the gospel and faith; all of which the Holy Spirit works, as St. Paul Eph. 3, 17 teaches that Christ dwells in us through faith; and Isaiah Cap. 66, 1 speaks that God does not dwell in earthly houses, as also St. Stephen Apost. 7, 49. But these are all spiritual and high words, since faith is necessary; that I poor man should believe that God dwells with me, and yet I am outwardly in the body of the devil and of all the world.

that it is an incredible thing to be God's dwelling place

V.11. And in that day shall many nations be brought unto the Lord, and shall be my people; and I will dwell with thee, that thou mayest know that the Lord of hosts hath sent me unto thee.

52 Then he repeats again that he will dwell with the Jews, so that not only the Jews but also the Gentiles will be devoted to him, and become a nation of Jews and Gentiles, as if they were all Jews. So that the Jews would not think that he wanted to dwell only with them as Jews. as was said above [v. 10], he extends the same promised dwelling also to the Gentiles, and wants to dwell with the Jews, not only as Jews, but also as gathered together with the Gentiles, so that the Gentiles and the Jews will be one thing, and will sound alike. This miracle is greater than any other, and by it, as he himself says here, it should be evident that he was sent by God. For when one sees how the Gentiles and the Jews were so hostile to each other, it is impossible to believe that both should become more and more One People of God, and one must confess that it was a great miracle of God, so that the apostles and disciples themselves could not believe it for the first time, Apost. 8, 13. 14. 9, 21. 10, 25. 11, 2. ff., and hardly came to it, that God had to give St. Peter a sign from heaven, Cap. 10, 10. ff., and the apostles held a great concilium about it, Cap. 15, 1. ff.

(53) He also gives it to be understood that because the Gentiles are to become his people. Moses' law is to cease. For Moses was not given to the Gentiles, and yet they are to be given to the Lord himself, not to Moses, and to become the Lord's people, not Moses' people, that he may dwell with them together with the Jews. For this dwelling place, which he repeats twice and includes the Gentiles, cannot be the physical dwelling place in the temple, but, as has been said, must be spiritual, since he also dwelt with them before without such a promise, and this new promise goes to another, new dwelling place.

V. 12: And the Lord shall inherit Judah for his portion in the holy land, and shall choose Jerusalem again.

(54) This is spoken in a proverb, and drawn from the physical inheritance to the spiritual, in this way: When all these things come to pass, that God makes Jews and Gentiles one people, and dwells with them, then it shall come to pass that the Lord shall possess Judah for an inheritance [Ps. 2:8], which hitherto has been so often spoken of, so often desired, and yet has not wanted to take place bodily. Then Jerusalem will be chosen rightly. so that from now on no one will be able to resist. Thus Christ says John 15:1: "I am a true vine," drawn from the physical vine to the spiritual. Item, so Zechariah will also say in the next chapter [Cap. 3, 10.]: "At that time one will invite the other under his fig tree", that is, in Christianity this will happen right at first, that one now does it bodily, and one invites the other as a guest. For he does this here, and says that it is to take place "in the holy land". For on the earthly land many unbelievers dwell and remain, who do not let it be a holy land, nor are they God's inheritance for his part.

V. 13. Let all flesh be still before the Lord, for he has arisen from his holy place.

55This is an admonition to all the world, that he may show how he has spoken here of such Judah and Jerusalem, which all the world has come to know.

goes. For if he meant the earthly land of Judah alone, what need was there for him to cry out to all the world to be silent before the Lord? The Jews alone should be silent, who would be alone before him. But now he speaks: "Let all flesh be silent before the Lord," as if the Lord were before all flesh. Now the opinion is that because God wants to do this in all the world, and dwell among Jews and Gentiles everywhere, everyone should be silent, that is, give room, let God rule and do it, Let no one oppose him, let no one resist him, and let no one think himself too wise, pious, powerful, nor rely on men, but let everyone let him rule, and confess himself a sinner, a poor, lost man before him, so that he may be helped. For this reason the Lord has gone to his holy place, that is, he has come forth and preached about himself and made it known to all the world that he alone will do all things, that he alone is able to do all things; as Christ says in Matth. 28:18: "All authority has been given to me in heaven and on earth.

(56) And especially this little word "be silent" means to be silent, as those who speak and rumble with words are called silent, as Caleb called the people of Israel silent when they murmur, Numbers 13:31. This indicates that Christ alone reigns with the word, and he alone should speak, be heard, and be believed; false teachers, heretics, and those who want to be wise should keep their mouths shut before him and in his kingdom. Truly, a necessary admonition, but one that is little kept. For where Christ speaks in one place through one mouth, there the devil will also go, and with ten mouths he will wash and chat. His kingdom is in speaking; therefore he must suffer vain and much pleading, and is a perpetual wrangling with words and preaching.

¹⁾ In the Jenaer and in Walch: ..das Recht". Even the Latin translator has given "recht" by a noun: illa luetitiu, while vere should have been put, as the context shows.

The third chapter.

V. 1. 2. And Joshua the high priest was shown to me, standing before the angel of the Lord. And Satan stood on his right hand to oppose him. [And the LORD said unto Satan, The LORD rebuke thee, O Satan: yea, the LORD rebuke thee, that slew Jerusalem.]

After the prophet has comforted and strengthened the people in general, and interpreted the same visions and consolations himself, pointing to Christ's future kingdom, he now begins to comfort the heads and rulers in particular, both spiritual and temporal. First, the spiritual head, in this chapter, together with its interpretation and interpretation of Christ. Then the secular head, in the following chapter. For where the heads are despondent and do not want to attack the work, what shall the people do? It is, they say, up to a good lifter, and a good lifter is worthy of all honor. Therefore, because the people are now admonished and awakened, they may say, "Well, we would like to do it, but who shall lift it up? Whom shall we follow? We must have a head to go with, so he gives them lifters and heads, Joshua the high priest and Zerubbabel the ruler of Judah, and treats them both with kindness, so that he may make them bold and fresh to go.

(2) But he masterfully meets every thought that makes them despondent and unenthusiastic. Namely, the high priest, as a clergyman, because he sees that there is so much hindrance, thinks it is his and the people's sin, therefore God is not yet quite merciful to them. Prince Zerubbabel thinks that his worldly power is far too small to do anything against so many heathens. So they both stand grieved; the high priest by his evil conscience, the prince by stupidity of his inability. Therefore he takes away from both of them their stupid thoughts and shows how the high priest is pious and pleasing in the sight of God, and from where the prince Zerubbabel should have strength and power so that he is safe. Let us deal with the high priest first.

"Joshua the high priest was shown to me," he says, "that is, I saw in one vision Joshua the high priest, what was wrong with him, so that I might preach it to him and to the people, how he should not take such a fault into account, but be bold and joyful, knowing that he had a gracious God. But this was his fault, that two thoughts oppressed him and made his conscience evil. The first was that Satan stood at his right hand and challenged him. This is nothing else, because the devil stood firm, and made his sin great, and his conscience stupid and despondent. For this is the devil's way, to magnify sin and make God's judgment terrible, as Revelation 12:10 says, that the old dragon accuses the saints before God day and night. Just as the Holy Spirit is a comforter and advocate [Joh. 16, 7.], who excuses sin before God, makes it small and futile.

The other thoughts follow from the fact that he thinks his priesthood and work is unpleasant before God. He shows that his clothes, that is, the priestly clothes, were unclean or not glorious. For the prophet did not see Joshua as a common man, but as a high priest in priestly garments, which were to be beautiful and glorious, as God commanded Moses, Ex. 28:4, to make Aaron ornaments and glorious garments for the priesthood. Therefore, even among the papists, the vestments or church clothes are called regalia, that is, ornaments. So Joshua had priestly garments on, but they were unclean; not of filth or sullied, but that they were not beautiful nor adorned as befitted, but were old or worn, or of common cloth, like other daily garments. All this is called unclean and unholy, because it is not according to God's word, who commanded that they should be beautiful garments.

5 Because therefore his garments are not righteous, it is signified by this that his conscience is before

Even though he considered himself a priest of God, born of priestly stock (which he could not deny), he was not happy and beautiful, that is, he did not consider himself righteous, beautiful, nor worthy enough to do pleasant service before God. Therefore he must be seen in shabby, evil clothes, like a poor village priest in a shabby and shabby chasuble, so that the sum and opinion is this: the high priest Joshua had such thoughts, and his conscience gave him such words: Well, I am born a high priest, according to God's order; but, dear God, we have sinned, that God has let the priesthood be destroyed by the Babylonians, so that there is little hope, and truly a wretched priesthood, which has almost shriveled up and the moths have eaten it; if it is to come forth again and become glorious, it will still be bad. It will take a lot of sunshine, it is a shabby thing, and vain rags.

(6) For so naturally does the conscience, when it is evil and bitten with sins, that it cannot adorn itself at all, that is, it cannot be cheerful, nor have good cheer toward God, but always fears that its works count for nothing; or even hangs in doubt, that it cannot cheerfully say: I know that my work pleases God 2c. That such an interpretation is right, I have David as a witness, who himself points to the beautiful clothes of a righteously happy conscience, since he says Ps. 132, 9: "Let your priests put on righteousness, and your consecrated put on gladness"; and Solomon Eccles. 9, 7. 8: "Let your clothes always be white, for your works please God"; and Christ Matth. 6, 17: "When you fast, anoint your head" 2c., that thus adornment indicates a cheerful good conscience before God, which is sure its works please God. Again, rags and shod clothes mean an evil, despondent conscience.

7 Against such two pieces of comfort, the angel of the Lord is also seen with two pieces. The first is that he scolds Satan with words, saying, "The LORD

rebuke you, you Satan" 2c. As if to say: O Joshua, I see that you are stupid, and have a bad conscience, as a poor sinner; but behold, I come with a comforting sermon, for I have seen an angel scolding Satan for God's sake, and speaking your best. Therefore be of good cheer, and know that it is not your sins that make you so foolish, but the devil thus challenges you, and makes your conscience so evil, and wants to hinder this building. Be of good cheer therefore, fear not; God is gracious to thee, and begin to build, that the people may follow thee.

- (8) And here let us learn what is meant by Satan standing at his right hand. Satan, in Hebrew, means an adversary, as he himself indicates and says, "Satan stood at his right hand to resist him. For this is the devil's way, that he resists God and all his own; as also John 1 Ep. 4, 3. calls the Antichrist, that is, the Counter-Christ; and Paul 2 Thess. 2, 4. calls him the Resistant One, thus rendering the Hebrew word Satan in Greek Antikimenon [ἀνταείμευον], for it is commonly called Satan.
- means all the repulsive ones; but here it certainly means the devil himself.
- 9. he standeth, saith he, neither lieth down nor sitteth. For the devil is in earnest, and verily treadeth upon his feet, and is stiffnecked, and feeleth not, and is not fallen to destroy and to hurt, as also Peter saith 1 Ep. 5:8: "Your adversary (that is, your Satan) prowleth about like a fierce lion." This is also felt in the conscience, because he begins to press and to make sin great, how utterly despondent and stupid a man becomes, especially before God; like him, how stiffly and firmly he holds those whom he has caught in error and heresy, how they will not yield, nor let him tell them.
- (10) But he especially loves to stand on the right hand, that is, in the best and spiritual things; that is, he resists most of all that right faith and a good conscience should not arise, but that vain unbelief or doubt and despondency should remain, just as the 109th Psalm, v. 6, says of the Jews, Satan stands on their right hand; for there is no angel to rebuke Satan. Therefore it is not possible that they should cease from unbelief; Satan

He stands too stiffly and too firmly, just as in all herds of the Lord, and immediately afterwards he says that the the faith. Blessed is he who is worthy of such a thing.

The other part is that he does it with a deed or sign. and it is called stripping Joshua of his rags and putting on glorious garments. As if Zechariah were to say, "Dear Joshua, you think the priesthood does not apply and you are stupid: but I have seen that you are well off with God and that your priesthood is pleasant.

- (12) These are excellent, great words and visions. How great a man must Joshua have been in the sight of God, to have such glorious words and visions ordered by God for his sake. Should it not give him joy and courage when he hears how God acts on his behalf and lets his angel see him and fight with the devil over him, proclaiming to him forgiveness of sins and that he has a gracious God?
- (13) Yes, what good would it have done him if he had not believed? And how could he have done greater sin than to dishonor and doubt God? If one looks at Zechariah alone, who preaches such things, it seems as if he is pretending to the high priest. But what a necessary hypocrisy it would have been, because good Joshua is so low and despondent before his eves. It would be much more hypocrisy, because the pope is called an earthly god, and a mixed person of God and man.
- 14 Here Joshua is miserable and nothing; therefore God, who looks upon the vile and miserable, also makes him so glorious, according to the saying of Mary [Luc. 1:52]: "He pushes down the mighty from their seats, and exalts the lowly." So now Joshua is strengthened, both with words and signs, as the Scriptures use. The word is when Satan is scolded. The sign is that he is stripped of his rags and clothed in glorious garments. Let us now see the text
- (15) Again, he shows how there is more than One Person in the Godhead. For Zechariah speaks first of all how Joshua was before the angel.

and heretics. But here, in Joshua, he would also like to Lord scolded Satan, as if he meant that the Lord himself stand on the right side and resist the faith, but there is a was like the angel. For he says nothing of the Lord, that stronger one, who tells him to triumph and give room to he was there, but an angel, and yet he says that the Lord speaks; just as Abraham worships the Lord in the person of an angel in Genesis 18:2, 3, and speaks with him. For take heed to the words as they follow one another; thus he says, Joshua stood before the angel of the Lord, and the Lord said to Satan, The Lord rebuke thee 2c. If the angel was not the Lord himself, the text would have been better: Joshua stood before the angel of the LORD, and the angel said unto Satan. The LORD rebuke thee 2c. (16) Also in this way one Lord speaks of another, as one God speaks of another (for Lord is here, in both places. also the one right name of the right natural God), as if I thus said: And God said to Satan: God rebuke thee 2c. Here it would be understood that one God speaks of the other God, like Ps. 45, 8: "Therefore, God, your God has anointed you." From which Psalm the Epistle to the Hebrews Cap. 1, 8, 9, proves that Christ is God; and this speech is the same: God speaks to Satan, God reproaches you. There is also the whole speech. For Joshua stands before the angel with Satan, as before God, that all this happens and is considered as before God's face, in conscience, as [§ 3] is said. And the angel also gives to the others who stand before him, that is, the angels, as one God, that they should clothe Joshua. That Christ, however, is indicated here, that he is God, and an angel into the world in the future.

17 This rebuke of the Lord is also spoken in the Scriptural way, which testifies that God does and creates all things by His word, as the 33rd Psalm, v. 9, says: "He speaks, and it is done. So, when GOD speaks, it is so much, he does and creates something. When he blesses (that is, when he speaks well and favorably), he does good, helps and makes great, as in the Old Testament the goods and temporal possessions of GOD are called blessings [Deut. 28, 2. ff.]. Again, when he curses, he corrupts and destroys, Deut. 28, 16. ff., therefore curse means: destruction of goods, as Malachia says

Cap. 2, 2: "I will curse your blessings", that is, I will make your goods less, which you have through my blessings. So we must also get used to this divine speech, that God's rebuke is as much as to ward off and deter the devil, so that he must leave his intentions in the hands of God, as the 9. 1) Psalm, v. 6, says: "When you rebuke the nations, the wicked perished. St. Paul Rom. 16, 20. speaks of the same rebuke of God in other words: "God will soon tread Satan under your feet"; the trampling is as much as the rebuke, although St. Paul also uses the word "trample" in other passages of Scripture that give the same.

018 And he added, Yea, the LORD reproach thee, which hath chosen Jerusalem, to comfort Joshua and the people the more, because they heard that the devil was reproached for the very thing that was against them, even for Jerusalem, which they should build, and that they should henceforth be unhindered of the devil, and of all that was against them. For God has chosen Jerusalem to dwell there, and will build it, and will no longer allow the devil to hinder it. Such manifold great comforts indicate that without a doubt the people and their leaders were almost very stupid, frightened and misguided, and suffered great hindrances and temptations. For where God comforts strongly, there must indeed be strong persecution. He does not give his word and comfort so lightly or without need; he holds himself and his word dear, as is also just and right. Therefore there has been great misery and distress here, as follows:

V. 2-5. Is not this one a burn saved from the fire? [And Joshua had unclean garments on 2c.]

(19) This much is said: Is it not enough that God has destroyed the whole Jewish people, as if a whole city were burned out? And thou Satan wilt leave nothing, not even a fire or a flame? Not so, but you shall depart, and

Let this Joshua remain a remaining piece, so that the whole Jewish kingdom may be established again.

020 And there we see how wretched things were about the Jews in those days, and how all things were of no account that any thing should be made of their building. For he compares the high priest to a remaining fire, which is honestly kept and torn out. If a house or a city burns, what is such a fire 2) compared to a house or a city? Who can hope that a house will be built from a fire? It is not possible nor humanly conceivable. The Jews, and Joshua in particular, felt the same way, thinking. "What shall we do? Shall we build? For we are as a fire to the former city of Jerusalem, to a goodly house that is burned; and we are as nothing to them that were before in that city, which are all destroyed and perished with the city: but we are left as coals and buntings. See now if it has not been necessary to comfort abundantly and to pretend well in such distress.

21. but the Scripture has its way of speaking of God in this way, that He makes everything out of that which is nothing or little [Rom. 4, 17.], and if He disturbs, that He nevertheless leaves something and keeps seed, so that He starts it up again. Thus he caused the world to be destroyed by the flood of sin, together with men and animals [Gen. 7:21, 22], and made it again by eight men and a pair of animals of every kind, which were the seed. Cap. 8:16 ff, item, thus he speaks Isa. 1, 9.: "If God did not keep us seed, we would be like Sodom and Gomorrah"; and again Cap. 10, 22.: "When the children of Israel shall be as much as the sand of the sea, then shall the remnant be saved": item. Jer. 10, 23, [Kagl. 3, 22.]: "It is God's grace that we have not perished": item. Is. 49, 5. He says: Christ shall convert the fagots or the yeasts of Israel; and Is. 65, 8. He says that He will make Israel again out of one kernel of wine.

¹⁾ In the original and in the German editions: "the 10th Psalm". Only the Latin translation has correctly: 9. ?8ulmii8.

22 Therefore he that can make out of the branches wine, and out of the kernel vineyards, and out of the corn fields full of seed, and whatsoever more he hath in the scriptures, can build again out of the residue of the fire a whole city. He proved it before, and from one Adam he made all men on earth, from one Jacob the whole Israelite nation, and daily from one cherry or nut kernel so many trees that from year to year one kernel would give enough cherry trees and cherries for all the world, if one wanted to produce them. So also in all other things, he makes abundance out of scarcity, wealth out of poverty, honor out of shame, 1) life out of death, everything out of nothing.

23 Therefore this is said for the comfort of Joshua. that he should hear how he is a fire plucked out of the fire, and kept for this purpose, that a great and glorious city should be built of him, not by his own power, but by him that is able to make of one grain a year an hundred: the next year, out of the hundreds ten thousand; the third year, an hundred times ten thousand; and so on, filling the world; and so making it daily. Therefore this word is not to Satan alone, but rather to Joshua, that he should not look upon himself as a leftover, poor burnt of fire, but as he was kept by God to be a seed, nucleus and root to raise up the whole city more glorious than it was before. And though the devil be sorry, yet shall he not hinder it. Therefore, my dear Joshua, do not look at yourself as a small piece of short stocking and a wretched blight before your eyes. It is God who wills and is able to make beams, pillars, rafters, houses, cities, forests and all things out of the fire; and you are ordained by God to build the glorious Jerusalem through you and out of you, no matter how small you may be.

(24) From this example we learn, first of all, how difficult it is to make a good, confident conscience, and how sour it is to do what God commands, and to whom He commands it.

 In the original: "aus Ehren Schande", which is obviously either a typographical or a printing error. Only the Latin Wittenberg edition and Walch have improved this error.

Work calls. 2) Truly in Joshua there is no pride, nor ambition, nor thirst, but only fear, trembling, and humility. But the reckless spirits and enthusiasts go along: if only a thought occurs to them to teach or do something, it must be the Holy Spirit. Your Joshua can hardly instill the Spirit with single drops; and these drink it into themselves with whole buckets. But God's work always begins so sickly and weakly, but increases confidently; again, the spirits, as swiftly as they run and hurry, so soon they also sink again, and subside.

25 Secondly, the doctrine of grace against works is confirmed here. For here Joshua is taken off and put on before he is given the office and commandment of what he is to do. The person must first be pure and beautiful through faith, after which his works are pleasing, as is also shown in Habet and Cain [Genesis 4:5]. Follows:

V. 6, 7: And the angel of the LORD testified unto Joshua, saying, Thus saith the LORD of hosts, If thou wilt walk in my ways, and keep my charge, then thou shalt also judge my house, and keep my courts: and I will give thee to walk among these that stand here.

(26) According to the way of the law, he commands Joshua what he should do, and does not place the promise freely on God's goodness, but on Joshua's obedience. For this is the difference between the Old and New Testament, that the promises of the Old Testament do not extend further than as far as the people would be pious and obedient. Therefore all such promises go in this way: If thou wilt do this, it shall be done; if thou wilt be obedient, I will do thee good. All with attached obligation, difference and condition. But the promises of the New Testament come quite freely out of pure goodness, and without the addition of any obligation they read thus: These things will I do (saith the Lord); these things shall be done (saith the Lord). Sometimes he adds: Not for your sake,

²⁾ The last sentence has been given by the Latin translator thus: 6t quarn NiMeultor nü Uivinum opns voenti n666cknniu8 ^and How hard it becomes for us to go to God's work when we are called to it).

about this to the Romans and Galatians.

27 Thus, because Joshua is still to lead the old priesthood. he relies on his obedience, which he almost common to us, that God's ways are called God's promises him. In this way, he again prevents Joshua from commandments and works; and to walk in them is to becoming too proud through the previous visions, practice God's commandments and works, and to be consolations and promises, as if God had to do it and was obedient in them. About this he gave Joshua a special captivated by such promises, but must remain humble command: he was to wait on his guard, as Moses also and walk in the fear of God.

He has enough to afflict and frighten us. Our flesh is far was especially due to Joshua as high priest. too weak and frail to bear God's work, both evil and good. could realize how we poor people are before God!

God's word is called testimony, because God speaks God's word and God's service go. through men, who are His witnesses to the people, Acts not seen, but only heard, and must be believed.

but for my name's sake I will do it. St. Paul wrote enough God's word, spoken through angels or men, that demands faith.

(30) Now the saying, "Will you walk in my ways?" is said in the second and third books [Cap. 8, 35]. The guard For we are such poor people on earth: when God is what we call waiting on the church and God's service. punishes us and lets us go badly, we become too For there one does not have to do with men, but waits despondent and fainthearted that he has enough to and cares for the Lord, and pays attention to him alone. comfort and lift us up. Again, when He comforts us and what he says and wants. Such respect and waiting is makes us feel good, we become too proud and sure that called the guard of the Lord, or waiting for the Lord, which

31 Therefore, the first promise of such a duty is that Evil and good. As he does with us, so he gains. We Joshua shall judge God's house in peace and keep His cannot bear evil, we cannot bear good. So now, after courts, that is, he shall not be confirmed by men but by such great comforts, he must again humble Joshua and God Himself in his office, so that he may know how God keep him in check, so that he will not overreach himself has commanded him and be sure that he pleases God in with such a glorious promise. Saul and many kings such an office, because he accepts it not by his own deceived Israel that they had God's promise, and choice nor by presumption but by God's command. For became proud that they perished, and of course brought this purpose, he will give him peace and space, so that the Jews all at once into the Babylonian prison, because he may lead such an office, that is, the city shall again they relied on God, and still did not want to be pious, but come into being and be protected by God. For if this were wanted to live safely and without fear: again, many not the case, how could be take care of his office inside? deceived the miserable prison that they remained This means to judge God's house, that is, to be judge and outside, and did not come back from Babylon. Oh who governor over the state where God's word and God's service is within, that is, in the priesthood of Levi, and in 29. the word "testify" is in Scripture as much as to the spiritual state. And is indeed a high, glorious proclaim God's word, Ps. 122:4: "When the tribes go up command, who is commanded to govern God's word, to testify to Israel"; that is, God's people come up to the God's service, and the souls, and is set to be the pope in temple, when God's word is proclaimed to Israel; and Ps. Judaism. He also includes the courts with the house of 81:9: "Hear, my people. I will testify to you": therefore God, so that not only in the temple, but also in the courts.

32 The other promise is that he will give him obedient 1:8. 1:8: "Ye are my witnesses." And what is witnessed is subjects; for where there is authority without obedience, there is disorder and nothing of value. And Joshua is also in need. For the Jewish people were a haughty, stiffnecked people, so that

Joshua might be anxious, saying, Thou commandest me the spiritual government in these miserable times: how if it were so with me, that the rest believed not, and would every man boast that it was commanded him? Moses and Aaron could not receive it: Korah and the best of the tribe of Levi rose up against them [Num. 16:1 ff], how much more shall it be so with me, who am much less than Moses and Aaron?

033 Then the promise goes, saying, Fear not: I also, which command thee the ministry, will give thee subjects, which shall follow thee, and shall not rise up against thee, nor rebel against thee. For I will have my angels with thee, which shall see that they keep thee in rule, and them in obedience. This is what he says here: "And I will give you those who will walk (that is, who will be obedient) between or among these who are standing here" (that is, among the angels), who will stand there to wait for you and keep the people to you against all the devils and their rebellious angels. You can be sure of this.

34) From this saying we have that the grace and gift of God is vain where there are devout, obedient subjects, and that God provides and maintains this in the world through His angels, against the rebellion and disobedience that is in all men's hearts and is stirred up by the devil, that there is no doubt where there is disobedience and rebellion, that the devil has loosed the bridle 1) and the angels refrain from guarding, so that God may punish those who deserve it. Just as in German lands the next uprising was undoubtedly also a punishment on us who despised his gospel and did not want to obey his word. Although by such punishment we have only become the more angry, as the wicked are wont to do, as Isaiah says Cap. 9, 13: "The people turn not to him that smiteth them."

35 Again, it is also grace and goodness where he establishes and gives authority, especially when they are Joshua, that is, pious and useful; as also here the text teaches, and also Solomon in his Proverbs says Cap. 20, 12.: "An ear that hears, and an eye that sees, the

the Lord makes them both. The seeing eye is the pious authority, the hearing ear is the pious subjects. Neither is in man's power, God must give it both.

V. 8. Listen, Joshua, you high priest, you and your friends who dwell before you, for they are vain wonders. Behold, I will send for my servant Zemah.

This text speaks of Christ's future; for the prophet links the Levitical priesthood to the future priesthood of Christ, to which it is also directed, and to which it should have an end, as we have just heard. And the prophet himself teaches what Joshua's priesthood means, so that no one should seek any other allegory or interpretation here. For so far he has said enough about the priesthood of Joshua, how it was his turn with God, what he should do, what God wanted to do to him again, that nothing more was necessary to teach. Therefore he now proclaimed what would follow after all this, and how long Joshua's priesthood and ministry would continue, saying: "Listen, Joshua, with your friends, I will proclaim to you even more and something greater.

37. but he takes the friends of Joshua, who are also to hear this, so that he may understand that the promise of the future kingdom of Christ is only for the benefit of the pious and faithful, who are like Joshua and of one spirit with him. For many of the Jewish people have despised this promise and its fulfillment, and still despise it to this day, and remain with Joshua and his friends alone.

(38) And he calls them "vain wonders. For all those who receive Christ are strange things and wonders in the sight of the world. For it is such an annoying, foolish and wretched thing about Christ's kingdom on earth that all who believe in him are considered vain fools and wretched people, as Paul also says [1 Cor. 4, 9.]: "We are a spectacle to God, angels and men." In the same way also Isaiah Cap. 8, 18. 14. speaks: "Behold, these are my children, whom GOD giveth me for a sign and for a wonder, and for a fall and for an offense unto both houses of Israel. "2c. "Christ is an offense to the Jews and a foolishness to the Gentiles,

1 Cor. 1, 23. So also, whoever preaches and confesses Christ must also be an offense and a fall to the highly intelligent, prudent and holy.

(39) Now here the angel thinks that this promise of Christ is so vexatious that his friends who want to hear it with him must be considered fools and strange, strange people by the other Jews and the whole world. Therefore it is necessary that they be admonished to listen, as if he were to say, "Listen, listen, dear Joshua, along with your friends, it is necessary to listen and to pay attention to the word and to stick to it. If you do not keep the word, you cannot stand before the trouble that Christ's kingdom brings.

40 From all this Joshua must learn that he should build the temporal temple and keep its office, but not cling to it as if there were nothing left, but know that it will last for a short time and another will come. And it is a wonder that such a thing is commanded to be built with such earnestness; and yet it shall be nothing to the servant that is to come. Joshua knows that he is the high priest, and he must believe that this Zemah will be greater and more glorious than he and his descendants. Therefore he understands that another high priest will come and abolish his Levitical priesthood.

41 He says, "My servant Zemah," just as if he had no other servant, or as if the others were not his servants. But Christ in particular, above all others, is called God's servant, as Isaiah used to call him before other prophets, as Isa. 52, 13: "Behold, my servant will drive wisely," and Cap. 42, 1: "Behold, this is my servant", which the evangelists interpret puor meus, as Matth. 12,-18. and Apost. 4, 27: "They are come together against thy child JEsum, whom thou hast anointed" 2c. For this servant should do the right work, since all other servants have prophesied about it, as he himself often praises in the Gospel of John [Cap. 4, 34. 5, 36.] the work which the Father commanded him to do, namely to redeem the world through his suffering 2c. Therefore, he is the right and only servant of God, the exemplar above all other servants.

42. but he calls him Zemah [XXX], which means in German a plant, like a branch, rice or rue grows; as also Isaiah Cap. 4:2: "In that day shall the plant of the LORD be glorious"; and Jer. 33:15: "In that day will I cause to grow of David a plant of righteousness" 2c. And therefore it is called a plant, that Christ is preached without ceasing through the gospel, and grows and increases in the world; for his kingdom is growing and increasing until the last day, and is always bringing new and more Christians out of the world.

(43) But there is a strange growth, which in the sight of the world seems like withering and destruction. because there is the cross of Christ with all kinds of persecution; yet there is also a vain growth. In the midst of death there is life, in poverty riches, in disgrace honor, and so on, under all adversity vain glory. Therefore Isaiah Cap. 53, 2. says: "He arises before Him as a rice, and as a root out of dry earth before Him"; that is, before God and in the spirit there is vain growth, and yet it comes out of dry earth, where there is neither moisture nor sap, that is, out of vain misery, distress and sorrow before the world. So also here Christ is not called bad Zemah or growth, but a growth of the Lord. For he is the Lord's servant in such growth; not a plant in the sight of the world, because it is fat and wet land, that is, good, honor and pleasure.

V. 9 For behold, on the one stone that I lay before the face of Joshua are seven eyes.

44 Here the prophet himself gives the allegory or interpretation of the physical temple, and speaks of a spiritual building of a living temple, in which a much different stone is to be laid as a foundation than in that one. It shall be a few stones, but in the physical temple many stones are laid. This stone is, since Isaiah Cap. 28, 16. and Peter 1 Ep. 2, 6. of say, "Behold, I lay in Zion a cornerstone, a precious, tried stone 2c., he that trusteth in him shall not be put to shame." The stone is Christ, as He interprets Himself Matth. 21, 42: "The stone which the builders rejected has become the cornerstone." And God lays the same stone Himself, not Joshua.

nor Zerubbabel; for God builds this temple Himself, as He says here, "The stone I lay before the face of Joshua." For God already began to build the spiritual temple, because He had the physical temple built for the sake of the spiritual one. And over this is such a spiritual building before the face of Joshua, that is, before the eye of the priesthood of Joshua. Christ's temple and kingdom began while Joshua's tribe and priesthood were still standing. This indicates that Christ was to come before Joshua and his tribe and priesthood perished. That therefore with Joshua's descendants this stone was laid before their eyes; although they neither saw nor understood it, even rejected it 1).

45 There shall be seven eyes on this stone. A strange building, there stones are built on stones; here eyes are built on the one stone. Who can guess how this can happen and exist? Why not just as many seven ears, or seven mouths? The kingdom of Christ is based on faith and the knowledge of Christ, as Isaiah, Peter and Paul teach. For he that knoweth Christ is enlightened, and hath spiritual eyes. Now not all who hear about him recognize him, but only those who believe. Therefore not ears, but all things must be built upon this stone. So then the seven eyes are all true Christians who are enlightened by the Holy Spirit, especially those who teach, instruct and guide others.

46 It is well known that the seventh number in the Scriptures is considered as a common number, or as all kinds, so that the seven eyes are all Christians. Besides this, it is said that in Judaism there should be no eye, but blindness; indeed, blindness should be everywhere that is not in Christ. For on this stone are all eyes, and nowhere else. And eyes are called eyes, because a Christian knows and sees and recognizes all things, as Paul says in 1 Cor. 2, 10: "The spirit also searches the depths of the Godhead"; and v. 15: "A spiritual man judges all things." For he knows what GOD, Christ, Spirit, life, righteousness, sin, death, hell, teu-.

The world, the flesh, the future and the present; the eye and the knowledge are with him.

Behold, I will hew him out, saith the LORD of hosts.

This stone is not polished by the stonecutters, but also by God Himself. I, I, He says, will dress, polish and carve the stone for Me, so that [it] will be a beautiful, fine, well-crafted stone. Some interpret this polishing to mean that Christ was prepared in his mother's womb by the Holy Spirit with various beautiful gifts. I leave them to it, but I consider that he is speaking of the passion of Christ, by which Christ was prepared and made ready to be the cornerstone of all who believe in him and are to be built on him. For thus he says Luc. 24, 26: "Did not Christ have to suffer these things and thus enter into his glory?" and the epistle to the Hebrews [Cap. 2, 10] says: 'He was made perfect through suffering to be a duke of our salvation, and through suffering was crowned with honor and praise 2c. But the Jews and Pilate were our God's chisels, stone axes and tapping irons, which he used to polish this stone, to lay such a foundation for the new temple. For the seven eyes and all Christians came by his suffering and from his blood, and also built themselves on his suffering. The following text also proves all this:

And will take away the sin of the same land for One Day.

(48) For this purpose this stone is to be polished, so that sins may be taken away. Now sin is not taken away by anything except the suffering of Christ, as we well know. For this is also the power and fruit of His suffering, namely the forgiveness of sins, as Isaiah Cap. 53, 14, and Peter and Paul teach in many places [Rom. 4, 25]. Therefore, such suffering must be his suffering, and not his birth or conception. But because he promises to take away the sin of the land, he indicates that through the old priesthood no sins can be forgiven; indeed, that everything that is not Christ's suffering may not be forgiven.

sin, and all good works are unfit and sinful before God. It must be done by the polished cornerstone, and nothing shall invite another under the vine and under the fig

- 49. How strong and powerful this forgiveness is, he gives to understand that he speaks, he wants to do it in with one sacrifice [Heb. 10:14].
- promise of Christ was made to the Jews; so they also one is safe nor sure of his own. had the law and the priesthood, in which atonement was labor may no longer be necessary. And so with this word and let every man invite his neighbor to his table. the old testament and priesthood is reproved and awav.
- 51 Now behold, whether Joshua's friends be not vain enough; second, that the other temple should be so should come to pass when this new temple is built, and done in one day. their priesthood and temple are taken away. Vain vexation, vain vexation is this.

V. 10. At that time (says the LORD of hosts) one

- 52) That is, when sin is gone, and God is reconciled one day; that is so much said: He wants to make such a through Christ, then true and eternal peace will come; as great reconciliation and forgiveness in one day, which Paul teaches Rom. 5, 1. For where there is sin, there should be enough for all sin, from the beginning of the cannot be peace in the heart before God, as Isaiah says world to eternity, and should not have to make new [Cap. 48, 22. 57, 21.]: "The wicked has no peace." and forgiveness for new sins daily and yearly, as happened Isa. 59, 8.: 1) "They do not know the way of peace. For in the old priesthood, where forgiveness of sins was this is spoken proverbially, one shall invite another under sought daily and yearly with sacrifices and worship; but the vine, to show peace in the land; for where it is so in the one polishing on the day of Christ's suffering should the land, that men dwell safely, and invite one another to work a complete, sufficient forgiveness. The epistle to the guest, and are merry, and drink, and eat, there is good Hebrews also teaches how Christ perfected the saints peace. Therefore also the scripture says of the great peace under king Solomon, that every man dwelt under 50 But that he speaks of "the same land" means that he his fig tree and under his vine [1 Kings 4:25]. But when wants to take away the sin of the Jewish land. For the there is war, one must go out and lie down in the field; no
- (53) So now he will say: Until now, when sin has made for sins. As if to say, "It is a great trouble to this remained, everyone has sought peace, but sin has not land and people to take away sin daily and yearly, but wanted it. It has been more desired peace than peace they will not do it. Therefore I will take one day before that has existed. But now that sin is gone, there shall be me, and put away sin altogether, that such a being and complete peace. Let every man sit under his own vine.
- (54) Not that Christ gives peace in the flesh (as the abolished, as being incapable of taking away sin, and world does), that His own should be gathered together shall stand alone until the day when sin shall be taken under vines and fig trees, but that the prophet needs to praise such a speech for spiritual peace, which the Jews needed for peace in the flesh; as if one said of the marvels, that they should suffer such vexation. First, that cleansing of the law of Moses, "The cleansing will come there is another temple, and the fleshly temple is not|when Christ comes; item, one will eat the right paschal lamb once when Christ comes, and the like. For such strange that it should have a single stone, and vain eyes forgiveness of sins as is here spoken of, and the peace built upon it; third, that their priesthood is unfit, and that that follows, cannot be understood from the Old there is vile sin in what they do, as if no sin were ever Testament, as has been heard, because it deals daily and forgiven in and under their priesthood, but all these things yearly with the forgiveness of sins. But here it is to be
 - 1) In the original: "Ps. 14". In the Vulgate, these words are found in the 14th Psalm as part of the third verse. Cf. St. Louis edition, vol. IV, 904 ff, especially s 100.

The fourth chapter.

- V.1-3. And the angel that talked with me came again, and awoke me, as one is awakened from sleep. And said unto me, What seest thou? And I said: I look, and behold, there is a candlestick all of gold, with a mantle on the top of it, and its seven lamps on it, and seven and seven ladles for the lamps that are on the top of it, and two olive trees by it, one on the right hand of the mantle, and the other on its left.
- (1) Now here he wants to comfort the other head, the prince Zerubbabel, who was also challenged with two thoughts, that he should be easy and stupid to build, as it is said above [Cap. 3, § 2]. The first is that he sees his inability and his strength, which is nothing compared to the power of the Persians and all the enemies. The other is that he sees how the enemies have so far succeeded in resisting the construction and have not wanted to continue what they have undertaken. Against these two challenges, the prophet comforts him and tells him not to look at his own inability, but at God's ability. For what is impossible with men is all possible with God [Luc. I, 37]. and should also consider how the great kingdom of the Persians is nothing at all compared to God, who wants to do it. For though it is a great mountain before the world, yet before God it is no mountain, but a plain like other flat fields. For before Him there is nothing great, high, broad, mighty, wise, pious, blessed, or anything else, but all nothing.
- 2 Thus the prophet preaches that he has seen a vision like a golden lampstand standing between two olive trees, and he himself interprets and adds the word, saying that it is the Spirit of God who wants to be among them and strengthen and help both Zerubbabel and Joshua. For, as I have often said, the signs or visions that God gives in addition to the word are necessary for weak and afflicted souls, to strengthen them the more in their faith, who cannot cling to the mere word as well as to an image and sign. For it is a great thing to believe that God has given us

- The spirit is gracious and favorable, and comes to human hearts with difficulty. But the reckless enthusiasts rumble and rush along, and quickly boast of the Spirit so surely that they do not want to suffer any image or sign, and can believe all things at once, even the mere word, without sign. Here, however, even though Joshua and Zerubbabel are great men before God, and truly have a mighty faith, it is still so weak that God must instill faith in them with visions and interpretations, like young children. It is not such an easy thing about faith and spirit, so easily the rude spirits can talk about it.
- (3) The prophet says, "The angel has awakened him, as one is awakened from sleep. For this is to be another sermon to Prince Zerubbabel, showing how Zerubbabel is stupid and lazy in his heart, sleeping in unbelief, and does not see the light of the Spirit that wants to help him. For the prophet to be awakened means that the prince Zerubbabel is to be awakened from his sleep. As if he were to say in words, "Zerubbabel, you have set your heart's eyes on your inability to see light and help, and so you sleep in the darkness and night of your unbelief. But awake, and behold, it is day; the grace of God shines upon thee, and will be with thee. Open your eyes and let go of your inability, there is another who will do it 2c.
- 4 The face of this golden candlestick is a little different from that of Moses' candlestick, Ex 25:31 ff. Mosi's candlestick has tubes on the sides, on the shaft or stick 2c., but this one stands straight up with its shaft, and has on top a round, large, wide plate or bowl, which I have translated a hoop; and on the same plate around seven lamps in a ring, which all burned and shone; and so that the light is not extinguished for lack of oil, there are seven ladles or tubes,

which are full of oil, always to follow. For we cannot know what form these ladles had, whether they were like pots or jugs or tubes. Oil was poured into the lamps with them, that is enough for us; they may or may not have been like pots or jugs, and they were all made of pure gold. In Hebrew it also says that there were more than seven of these ladles. For the text reads: Septem et septem infusoria pro lucernis, that is, seven and seven ladles for the lamps. This is almost as if seven ladles belonged to each lamp, to indicate that the lamps were abundantly supplied with oil, and that there was no worry that they would go out.

V. 4-6. And I answered [and said unto] the angel that talked with me, My lord, what is this? And the angel that talked with me answered and said unto me, Knowest thou not what these things are? And I said, No, my lord. And he answered and said unto me, This is the word of the LORD of Zerubbabel, saying, It shall not be by might, nor by power, but by my Spirit, saith the LORD of hosts.

5 This is the interpretation of the lampstand and the whole face, namely, that just as the lampstand with its burning lamps and ladles stands between the two oil trees, so God wants to be with and among the people with His Spirit, especially with and among the two heads, Joshua and Zerubbabel. And he especially meets the thoughts of Zerubbabel, because he says to him: "It shall not be done by army or power, but by my spirit. As if to say, "Cast your eyes around you and see where the power is that will defend the king of Persia and all his enemies, and will help you and strengthen you. For thou canst not otherwise devise a way how it should and would be done; but I will show thee another way, that thou mayest not have such thy way. My spirit shall do it. and it shall strengthen thee with thine own, and shall give the king of Persia a gracious mind to build thee in peace, and to help thee with all his captains. And all this because my lampstand, my Spirit, is among you, and I am gracious to you and will be well with you.

For whom God pleases, no one will harm. And Solomon says [Proverbs 16:7], "Whoever pleases God, he also makes his enemies favorable to him."

006 Now therefore this is the opinion, O Zerubbabel, thou hast my word, which shineth unto thee out of the candlestick, which is to build thee by Zechariah and Haggai. Then look up, and be content. For where my word is, there is my spirit, there am I myself. And if I be with thee, who shall be against thee? I will make thee at peace for the building which I have called thee to do. Only do what my word says, and let me take care where you may have peace before the king of Persia and all your enemies. I will be powerful enough. I can make their hearts different, as I want, so that the ones you fear the most will help you the most.

(7) This is once again a defiant, mighty promise, that Zerubbabel will be so secure from such great enemies, and that this will happen so easily, without any effort, war or swordplay. God thereby shows us once again, for our comfort, His omnipotence, how He has our hearts and the hearts of all enemies so powerfully in His hands that they may not harm us, if He wills; and in addition, He must also help us where He wills. About that, in the New Testament, the enemies help best when they harm the most, that even death, the greatest enemy, must help us to live, just when it strangles us.

But the interpretation is this: The candlestick signifies the preaching state or office. The same lampstand is single, that is, the preachers and teachers of God's people are of one mind and teach the same thing, as Zechariah and Haggai do with their comrades. And is golden, that is, divine wisdom, and not of clay or earth, that is, they have not the word of man. The seven letters on it mean that although they teach the same thing and there is one spirit in them, they have different gifts, as Paul testifies Rom. 12, 7.8. 1 Cor. 12, 4. 7. ff. Eph. 4, 11. Now the light is the word, which they preach bodily, each according to his lamp, measure, and

The oil is the grace of the Holy Spirit, which keeps such light among the people of God, and is always with and with the word, so that it always has an emphasis and consequence, and the word neither ceases nor abates. The ladles or tubes are the prophets, from whom the external teachers and preachers take and receive what they teach. For prophets are those who are not enlightened by men but by God, and other men take from them. Therefore, the same ladles are many times seven to indicate that God had always given and wanted to give prophets to this people, so that they would be abundantly supplied with prophets and with God's Word and Spirit.

(9) The angel, answering to the prophet's question, means: "Don't you know what it is? As if he should say, you should know it, because you are also a piece of the lampstand. For otherwise this answer of the angel is read as unnecessary and superfluous, as if he did not know how the prophet did not understand this face. But now it is spoken quite kindly, as a father speaks to a child: Do you not know, my dear Zechariah, what this is? You are in it yourself 2c. But what the two olive trees and two beaks are. will follow in the text.

V. 7. Who are you, you great mountain, which is a plain before Zerubbabel?

(10) For more comfort he turns to the mountain, that is, against the kingdom of Persia, of which Zerubbabel feared, and is challenged in faith, as has been heard. For just as he rebuked Satan in the presence of Joshua, so he rebukes the kingdom of Persia in the presence of Zerubbabel, calling it a great mountain (for it was a mighty kingdom), according to the Scriptures, which call all kingdoms and principalities mountains. But these are sweet, fatherly words, as when a father has chastised his child, and wants to nurse it again and entice it to him, he scolds the rod in front of the child, and says: Oh, you false rod, you have chastised my little son, wait, you shall never do it, my little son is pious 2c. So

Here, too, since God had well punished the Jewish people through the Babylonians, that also Zerubbabel is still afraid of the same rut, and is stupid to believe God, here he scolds the same empire before his ears, and says: it should no longer be a great, terrible mountain before Zerubbabel, before which he is afraid, but as a beautiful, funny plain, that is, through God's spirit it should be funny, friendly and helpful to the Jews.

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And he shall bring up the first stone, so that people will shout. Good luck! Good luck!

- (11) Then he strengthened the nursing child, and promised that it should now be established and proceed. He shall bring up the first stone, that is, he shall build up and lead the building from the foundation that was laid before and prevented for a time, so quickly and blessedly that everyone will be favorable and inclined, even happy about it. What beautiful words and promises of God to awaken and maintain the faith of Zerubbabel.
- 12 Thus we see how difficult it is to raise a stupid conscience. For here God must act on both sides of Zerubbabel with rich words; here reproving the enemy and making him small, there comforting his heart and making it large. For it is a tender, soft thing about a conscience.
- 13) These words in Latin: Exaequabit gratiam gratiae ejus, which in Hebrew say: Cum clamoribus gratia, gratia ei, I have translated: "that one will shout. Happiness! Happiness!" indicates the joy one has when one rejoices in a building that is going on, and everyone wishes happiness to it, and wants [it] to be finished. For that twice gratia vel favor, that is. In the Hebrew way, gratia vel favor means that there will be one here and one there, and that there will be many who like the building and wish them luck, which the logici distributive say is the same as when one is building and there comes one here and one there who praises it and says, "Oh, how well it is going up and pleases everyone. Such praise of many and liking of the building is called gratia, gratia ei; id est, habet gratiam, est egregium cert; so that it could also be translated: Ei. wie fein ist das:

truly a praiseworthy building 2c. With this, he wants to assure Serubabel that not only should it be built, but also that it should be built finely and beautifully, so that everyone will like it, appreciate it, praise it, and wish it happiness.

V. 8, 9: And the word of the Lord came unto me, saying, The hands of Zerubbabel have founded this house; his hands also shall finish it, that ye may know that the Lord of hosts hath sent me unto you. For who is he that despiseth these few days? 2c.

14 Here the prophet comes with a sermon to further strengthen Zerubbabel against a new challenge he had from his own, namely, that some of them considered the work small and impossible, as Haggai also rebukes them, saying [Cap. 1, 2/: "This people saith, It is not yet time to build the house of the LORD"; and Ezra Cap. 3, 12/ says how many of the ancients who had seen the former temple wept when they saw the foundation of this temple; and afterwards Zechariah also Cap. 8, 6/ says: "Do they think it impossible in the sight of the rest of the people at this time; should it also be impossible in my sight, saith the LORD of hosts?"

(15) From all this it is evident that many of the people were of loose faith. Some may have mocked, especially those who were well off with Tobiah, their enemy, of whom Nehemiah writes [Cap. 2:19]. So Zerubbabel heard these and similar words: "Oh, what are we building? It will come to nothing; we are too poor and small to do it. But the others: Yes, yes, build quickly, you will do it, you are fine people for it 2c.; that Zerubbabel also had to fight with his own people, so that they would not become despondent through useless mouths, renegade, and leave to build and prevent him. For what God is called and wants to have must be contested on all sides, tempted by Satan from within and without.

16 Now Zechariah repeats the previous sermon, 1) how Zerubbabel is to accomplish the building. And adds the piece: "Who is he that hath passed these few days? 1) In the old editions: "Widerumb holet".

echte?" That he might rebuke the useless mouths, as he did above [Cap. 3, 2/ Satan and the great mountain, for the comfort of Zerubbabel. And this is the opinion: You judge by reputation and not by my word. According to appearance the work is small, and yet my words are glorious. But if you believed my words, you would not be so offended by the small increase. Therefore keep your mouths shut, and do not make Zerubbabel and the others mad or despondent to me, as they did in the wilderness of old, and they deterred the people from entering the land of Canaan [Numbers 13:32]. For who are ye despisers, that esteem the low estate of the building at this time more than my word, and deceive them that esteem my word more than the low estate?

17 For "little time" is the name given to it, because at that time the building was little, just as Paul [Eph. 5:16] calls the days evil, because evil is done in them, and good days, because they are good. And in the Hebrew it reads thus: Quis contemnit ad diem parvorum, which I cannot well give in German, without thus: Who despises at the time of the small? that is: Who is it then who despises my word, because of the fact that at this time everything is still small, and not at all equal to my word? As if he should say, I will make it equal and great enough. Therefore I do not know how to translate it very well, because thus: Who despises these small days? 2c.

V. 10 For they shall rejoice, and see the pinnacle of the hand of Zerubbabel, with the seven, which are the eyes of the LORD, that run through all the land.

18 In Hebrew, weight or measure means a stone; therefore the crenellated stone is here translated: "the crenellated measure"; and is, of course, what with us the masons call the Richtscheit, since the lead weight hangs in it, or whatever other measure for the building the Jews and the peoples used against the morning. What great joy is it, then, that one will see the straight edge or weight in Zerubbabel's hand? I think he does not mean the bad sight, but that through Zerubbabel the building shall be made so that one must confess that God's eyes and spirit have

He did this, and led the rod into the hand of Zerubbabel, to shut the mouths of all those who despise such small days and despair of the building.

019 For the seven that shall be with Zerubbabel (saith he) are the eyes of the LORD, that is, his Spirit with divers gifts. He shall be present, strengthening and helping with grace, both among the Jewish people and in the kingdom of Persia, that is, in all lands, so that it may not be by the sword nor by the power of the army, but by the Spirit of God, as he said above [v. 6]. Thus we also heard above [Cap. 3, § 45 f.] that "seven eyes" mean the Spirit of God with His gifts.

V.11-14. And I answered and said unto him, What are the two olive trees on the right hand and on the left hand of the candlestick? And I answered the second time, and said unto him, What are the two branches of the olive trees, which are by the two golden beaks [of the golden candlestick], to break off the praise of the golden candlestick? And he said unto me, Knowest thou not what these are? And I said, No, my lord. And he said, They are the two sons of oil, which are with the ruler of all the earth.

020 Here the prophet himself indicates what this is. that the lampstand stands between the two olive trees and the two olive branches, saying, "The two olive trees and the two olive branches are the two olive children, that is, Joshua the high priest and Zerubbabel the prince of Judah. With this vision they shall be comforted and assured that God's Word and Spirit will be with them with grace and will stand with them in this work. He calls them children of oil in the Hebrew way, not only according to the oil trees and branches by which they are signified, but also according to the power and interpretation of the oil, which we would have to say in German: "There are two who are fat and full, that is, they have enough and a gracious God; just as Isaiah Cap. 5:1 also says: "My friend has a vineyard in a fat place," that is, where he stands well and is pleasing to God.

1) In the original and in the old editions: "ölehern".

21) That he sees two different visions, as two olive trees and two olive branches or two olive ears, is one thing, just as Pharaoh's dream of the seven oxen and seven ears of corn was one thing [Gen. 41:26], that God uses two signs to indicate one thing. But whoever wishes, may interpret the two olive trees as the priesthood and principality in the Jewish people, from which the two branches, Joshua and Zerubbabel, have grown up as the most prominent and special above others, and stand high in the top, and serve the Lord of all the world, or of the whole country.

22 But what the two golden beaks are, and how they have been shaped, I really do not know, and let here guess who can. It is beyond my art, also find no one who makes us certain in it. I have translated it thus: two beaks, so that one breaks off; alone, that I would not have to leave a window in the text, and have imitated the lampstand of Moses, 2 Mos. 25, 38, which also had beaks, and thought it would be fine for the sake of interpretation. For among the teachers there must also be those who sweep and clean the light, 3) so that [it] is not extinguished by filth, as is meant in Mosi's lampstand. For the first teachers, as stated above [§ 8], lay the foundation and plant; but where others do not follow, watering and sustaining such teaching, the flesh and blood is rotten and let, and causes the light to get a taint and scour, from which it becomes dark, until it is even extinguished. This is the office of the teachers, to exhort and to encourage with the doctrine which they have received. St. Paul says Romans 12:8: "He that exhorteth, let him wait for exhortation. They do not kindle any other light, but they sweep and preserve the light they have kindled, for they teach nothing new, but always stir up, urge, and persevere with the same first teaching against the rotten Adam.

Now, this interpretation is not wrong; but as I said, I cannot stand on the text. St. Jerome has also interpreted it into Latin: Quid sunt duae spicae olivarum, quae sunt juxta duo rostra aurea, in quibuss

2) In the old editions: "Ehern".

In the original "butzen", that is, to take away the snoot s "butze", to snort the light. In Latin: sunt suffusoria ex auro? That is, what are the two branches of oil by the two golden snouts or tubes, in which are the little pots of gold? From which it can be seen that St. Jerome meant here that there were two snouts or tubes, like the spigot or tap on a barrel, through which the wine runs out, and that by the same tubes there were pots or other golden vessels, into which the oil ran through the tubes and was then poured into the lamps. But in the commentary on Zechariah he makes it thus: Quid sunt duo rami olivarum, qui in manibus duarum narium aureorum sunt, et quae infundunt et retrahunt suffusoria aurea? that is: What are the two branches of oil, which stand there between the two golden noses or snouts, and pour in and draw back the golden watering-pots?

24 From this I understand that St. Jerome did not understand the text either; what am I to make of it? The Hebrew word Zantroth [XXXXXX] they are called noses or

Toe, through which something oozes, as through the nose from the head oozes the filth. If this were true, it would be indicated herewith.

that these noses or points would have been at the candlestick, that the lights would have been swept by it. according to my above said understanding. So the Hebrew reads: Quid sunt duae spicae olivae in manu duarum narium aureorum, evacuantium superne aurum? that is: What are the two oil ears, between the two golden points, which empty the gold from above? From this I have so much, that the two golden tongues or gutters, or what [it] was, hovered above the lamps and flowed out, perhaps into golden vessels, which he here calls gold; or calls gold, the whole candlestick with lamps, and with everything, ut evacuantium a superioribus auri scilicet candelabri feces supernas in lampadibus. Whether the flowing was oil or the oil was yeast, I do not know. And why should I grope long in the darkness? I can't find it. I say that I do not know, and let the little piece go, like other dark pieces more, because not so great power lies in it, if we have the sum of it, that Serubabel should be confident by the help and assistance of God's Spirit 2c.

The fifth chapter.

V. 1. 2. And I turned, and lifted up mine eyes, and looked, and behold a flying book. And he said unto me, What seest thou? I [but] said: I see a flying book twenty cubits long, and ten cubits broad.

(1) Thus do the holy apostles: when they have preached the faith and Christian doctrine, they afterwards proclaim the future deceivers and false teachers, as Christ also does, saying Matt. 24:5, "Many shall come under my name, saying, I am Christ, and shall deceive many," that they may warn us to beware, and to abide by the pure doctrine. Zechariah does the same here. After he has preached how the temple and the service of God are to be set up again

He now proclaims here how it will be with the descendants afterwards, namely, that they will no longer have the Spirit among them. The lampstand will be taken away and will fall on the teachings of men and their own works, as the Pharisees and Sadducees did when Christ shows us in the Gospel. That is why the prophet has the golden lampstand before him. For in his time it was well, the Spirit of God was with them. But when he turns around and looks behind him, he becomes aware of another thing, namely a great book that was to come after him. For to see behind him is to see what is to come. Just as Abraham saw the ram in the hedge behind him [Gen. 22:13]. But to have before the eyes is to see the present.

2 And look at it, this face is a masterly painting or picture, gend heredity. For the doctrine of men has also no which teaches us in the finest way what human certain arrival, but flew and swarmed like a swarm of teachings are, both before God and the world. First of all, bees, and like a dream it seems to one that they it is "a book", so that one does not doubt that it means themselves do not know where they got it, without [it] art and wisdom of the scholars. For books are the being given by the devil. Nor does it say here whether scholars' emblems, and Moses and the prophets also made books.

by preaching in momentum. For to fly means to speak or to preach, as the cherubim with their wings also signify [Ex. 25:20]. For the oral word flies along in the air like a times, that one has wound them in, as the painters wind bird. Therefore the poets also give their Mercurio wings in their cloths. Now, this art wants to stand open and be

4 So the tender fruit, the doctrine of men, does not want idolatry among the Jews after that. But instead of the to be a book that lies under the pew or in the box, but wants to come forth among the people, and be preached and heard, even much more and above God's word, so that it could not be called finer than "a flying book". Book, because it pretends to great wisdom, art and spirit, and wants to help and advise the world, as St. Paul says: it has a semblance of wisdom, Col. 2, 23. Flying, because it has many preachers and disciples, who drive it: and where they should not wash and chat about it, their belly would burst with great art and spirit, so greedy and heated are they to teach, like the useless washer Elihu does Job 32, 18. So the book bows to and fro. So the Pharisees' laws went with painting among the people, that they also suppressed God's commandment with it, Matth. 15, 3., and Paul speaks [Tit. 1, 11.] that they turn back whole houses, deceive and increase; and [2 Tim. 2, 17.]: "Their word eats around like cancer." In short, false doctrine does not go, but it beguiles, and people fall to it and cling to it as if they were mad. We can see this even now with our Rottengeistern.

Some say that the prophet saw this book flying out of the temple, to mean that false teaching wants to be holy and spiritual, and boasts of God's Spirit. But because this is not in the text, I let it remain that the prophet has seen it fly badly, and never

the book was closed or open. But I think it was open, because Zechariah sees how large it is, and perhaps, 3. but it is "a flying book," that is, it is a doctrine that goes like Mosi's tablets, a large letter, which can be closed round. For so there is the Hebrew word Megillah 1) sn^], a volvendo. For so they have made the books before seen: that is one thing. For we do not read that there was former idolatry, here comes the book, the art, wisdom and doctrine, which the right idolatry causes in the heart. that is, the conceit and man's commandments in the things of God. Therefore the prophet does not see an idol, but a book.

> Secondly, it is a large book, and has the same length and width that Solomon's hall had before the temple [1] Kings 6:3], as it is said above [§4] that the doctrine of men is everywhere a great thing in the sight of the world, having great appearance and prestige, coincidence and following, great power and obedience, far more than God's word. Moreover, it is also great and heavy to bear, for it has many, even innumerable laws. as Christ says Matth. 23, 4, that they lay infallible burdens on people 2c. Again, God's commandments are light and small, 1 John 5:3, for they are few in number, as they are all contained in one commandment. Romans 13:9. Nor do we abandon the light commandments and submit to the heavy and infallible laws of men, which all teach outward things and go beyond the Scriptures, as Solomon's hall stood outside the temple [1 Kings 6:3].

> 7 But whoever wants to, may also interpret the flying in such a way that the doctrine of men is of such a kind that it never gives rest nor tranquility to the conscience, as St. Paul says Eph. 4, 14.

¹⁾ In the old editions: "Megalla".

Wind weaves a reed, that we must be uncertain and uncertain. Therefore this book must also weave and float, and nowhere rest nor lie still. Mosi's book, however, lies and rests in the golden ark [Mos. 40, 20. 5 Mos. 10, 51, because God's word and teaching is quiet and calm, makes consciences quiet, sure and calm, where it is grasped in faith. So St. Paul also chides them 1 Tim. 1, 7: "They do not know what they speak or say", that is, they do not teach anything consistent or certain, but only make consciences mislead and restless. Thus we have what is the doctrine of men in the sight of men. namely, a glorious thing, having great art, wisdom, appearance, power, and chance; and yet difficult and extensive, in addition uncertain, inconstant, uncertain, and fickle, since there is nothing behind it, a vain, deceitful splendor and specter. But what it is before God

Erl. 42, 227-229.

V. 3 And he said unto me, This is the curse that goeth forth upon all the land.

- (8) The book is a curse and a thing of shame in the sight of God, by which a whole country is cursed and deprived of blessing. For the word of God is blessing, and brings blessing and grace with it, because it preaches, not our work and righteousness, but Christ's blood and God's righteousness. For this is what the Pharisees did among the Jewish people, when they overruled God's commandment through their doctrine of men. Matth. 15. 3. as we will hear; as it is the nature and manner of the doctrine of men to lead from the truth. Tit. 1, 14. There must be curse and wrath. And here he almost indicates himself what the flying of this book is, when he says. "This curse goes out over the whole land." As if he should say: You have seen rightly that it flews. Indeed it does flee and run through the whole land. For the Pharisee's teaching had brought the whole nation under him, just as the commandments and orders of men do in Christendom.
- (9) And should the abominable title deter us from all doctrines of men, that they be cursed or cursedness in the sight of God. Who would want to be cursed before God, and earn the curse with so much effort and work? as those do who torture themselves in the commandment of men. Where there is a curse.

Christ's blessing cannot be there. It does not only go through some houses, but over the whole country. But such a curse is now completely upon the Jewish people. that they have despised the gospel, which brought them the blessing promised in Abraham, and are now torturing themselves with their Talmud and rabbinical writings, which make them cursed before God, as the 109th Psalm, v. 17, also says of them: "They do not want the blessing; therefore it shall come far from them. But they love the curse, so they shall also be clothed with it" 2c. And to such a time this vision of the prophet goes most. For in Christ's time the curse was begun by the Pharisees, but after that it came in the Schwang, when the Jews were disturbed, and took the Talmud before them. This is the right curse, and the right great flying

W. VI, 3418-3421.

For all thieves are judged pious according to this book, and all periurers are judged pious according to this book.

(10) Here he touches and indicates the doctrine written in this book and taught from it, by which they are cursed. And though it is darkly set, yet I hold that the angel gathereth together such doctrines of men, in these two pieces, and will say this much: All their doctrine is, that they teach and praise thievery and ungodly living. For all Scripture gives the false teachers and commandments of men the two parts, that they teach hypocrisy and serve the belly, Rom. 16, 18. Through hypocrisy and beautiful glittering of works they lead away from faith and God's word to ungodly beings, as St. Paul Titus 1, 14. says, that the doctrine of men turns away from the truth; Rom. 16, 17. he says, "They are an offense and a sect apart from right doctrine." In sum, they are always fighting against the salvific word of God and pure faith. Through thievery and avarice they devour widows' houses, Matth. 23, 14. For all their doctrine is to gain money and goods, honor and glory, as St. Paul says Rom. 16, 18: "Such serve their own belly and not our Lord Jesus Christ"; and Phil. 3, 19: "Belly is their god"; and Ps. 5, 10: "Their mouth is an open grave"; and Ps. 14, 4: "They devour their own belly.

prophets they are scolded stingy and belly servants.

(11) So false teachers are thieves and miserly at first. For with a good appearance of holy life and doctrine they deceive the people, so that they are carried away with heaps. For that is called acting thievishly, when one steals away one's goods secretly. Yes, they are twofold thieves: First, that they take it from the people through hypocrisy and deceit. Secondly, that they take it from the mouths of the right preachers. For the right teachers should have what they take, and yet they must go behind.

12. how the Pharisees did this is well taught in the Gospels, Matth, 15, 5, where Christ reproved them for abolishing God's commandment and taught that sacrifice was better than honoring father and mother. Matth. 23, 16, 17. They taught that the gold on the altar and at the temple was better than the altar and temple. They also had changers and merchants in the temple [Matth. 21, 12]. These were all thieves for their own profit: vet all this was not punished, but praised, and their doctrine judged them to be righteous who taught and did such things. But how such things are also practiced in the papacy by the stingy, insatiable altar boys and monastery guards, must no longer be indicated. It is a fact that they have taken the world's goods as thieves and scoundrels; nevertheless, they are called pious, holy people, according to their books and teachings, and they persecute those who do not keep up with them. It has been child's play with the Pharisees 2c.

(13) Secondly, they are perjurers, that is, they are liars and blasphemers. For it was the way of the false prophets at that time, that they spoke their doctrine under God's name, and swore by God's name, as Isaiah laments in Cap. 48, 1: "Hear, ye of the house of Jacob, that swear by the name of the LORD, and think not of the LORD Israel with truth nor with judgment." And again [Jer. 5:2], "Though they say that the LORD liveth truly, yet they swear falsely. "2c. Because the doctrine of men is a lie, and yet it is taught under God's name as God's right word, and the

my people like food", and so henceforth, in all the If false teachers also stand on it, swear and swear, banish and curse, as St. Peter did when he denied Christ [Matth. 26, 72], here they are called swearers or perjurers.

> 14 These are the two virtues that are ugly and hostile even in the eves of the world, and are commonly found together when it is said, "He steals and lies a great deal. For they must preach lies, otherwise they are not given much. He who must preach the truth has nowhere to stay. If they want to get rich, they have to talk people out of it and steal it away with lies, as they used to say: "The world wants to be deceived. But all these lies remain unpunished; yes, it must be called vain wholesome teaching, and those are judged and praised as right preachers who teach it, but persecuted and condemned who punish it. These are they, the dear, beautiful thieves and liars, who devour all the world, and seduce it to wages for it, and thus ruin body and soul.

> V. 4. But I will bring it forth, saith the LORD of hosts, and it shall come home to the thieves, and to them that swear falsely by my name, and shall abide in their house, and shall consume it, with the wood thereof, and with the stones thereof.

> 15 Here he proclaims the punishment of such false teachers. For as long as the false teachers continue, there is such swearing, boasting and defiance; there must be vain truth, vain Holy Spirit, vain God, that their adversary might well despair, just before their great boasting and swearing. Therefore God must comfort them and proclaim that such boasting and swearing will not endure. O what have I suffered from the prophets in these short years, who wanted to persuade me badly with swearing and boasting that the spirit was with them. How confidently and defiantly the coiner drove, and all that was against him had to be nothing. How defiant are our blasphemous spirits now, how they go about! how stinking is everything that is said against them, as if they had won forever.

> 16 But here is the text, and overthrows them, and comforts us. I will bring it forth,

he speaks. What is the bringing forth? Nothing else, but to bring it to light; I will make the book manifest before all the world, that it is a book of thieves and of lies. It is now glistening in darkness as a true and useful book; but I will strip it of its varnish and take away its color, so that everyone may see the thievery and lies, and that they will be disgraced and destroyed. I mean. Christ brought the teaching of the Pharisees to light through the gospel, so that all the world may see how they were vain ungodly things and covetous. This is what happened to all heretics. So it will also happen to our heretics: no boasting or shining will help. He says: I will bring it forth; as he also says in the Gospel [Matth. 15, 13]: "Every plant that my Father does not plant will be uprooted"; and St. Paul 2 Tim. 3, 9: "They will not carry it out, but their foolishness will be revealed to everyone. In short, God brings it forth. This is the first punishment of false teachers, that they become disgraced.

17. after that, the other punishment: it shall come home to the thieves and false perjurers, and consume their house; that is, it shall condemn and destroy them. For it shall come out of the place, and shall deceive no man, when it is revealed. But they themselves will hang on to it, and will not leave it, but will defend and preserve it; therefore they will go to ruin over it and be destroyed, so that hardly a sign or memory will remain there, like a house that burns so that neither wood nor stones remain there, but a desolate place and burning place.

018 For such is the plague of deceivers, that, though their lies come to light, and be brought to shame, yet they shall not depart from them, nor leave them, but stand firm with their heads, and let them not be told, and so keep the lies with themselves, because they flee the true saints, until they be utterly destroyed.

(19) Thus the lie remained with the Jews, and they never ceased from it, until they were all destroyed, like a burned house. So did the Arians and all heretics. No one could talk them out of their senses. What

But are they now? Nothing but a loud memory. Our mobs now and all the deceivers under the pope do not hear us, even though their lies have been brought out in the brightest light; they want to keep the lies with them and stick to them until they perish, so that neither stick nor stone remains there. This is what I have often said: Rotten spirits cannot be restored, for they sin against the Holy Spirit, who has no forgiveness forever [Matth. 12, 32. Marc. 3, 29.]. This means here, that the book comes home to the thieves and liars, that they perish over it.

V. 5. 6. And the angel that talked with me came out, and said unto me, Lift up thine eyes, and behold, what cometh out? And I said, What is it? And he said, A bushel cometh out. And he said, This is her figure throughout all the land.

- 20) This face of the prophet, I observe, also goes there, as the next previous one, namely on the false teachers. For as we have seen above [Cap. 4,:] 21), this prophet also likes to bring two faces to one story [Cap. 4, 11. Gen. 41, 26.), just as Pharaoh also had two dreams of one story, to mean that the false teaching among the Jewish people would certainly be in the future, after the pure teaching. As it is always certain, where the word of God arises, that false teachings also arise, because the devil cannot stand it, that God's word should remain pure and clear.
- (21) What the bushel signifies, the angel himself signifies, saying, It is their eye, or form, in all the land. That eye is called a form in the Scriptures is shown by Moses in Book 2, Cap. 10, 15, when he says that the locusts covered the eye of the whole land, that is, the appearance or form of the ground; and Ps. 6, 8: "My eye is rotten with grief," that is, my form 2c. So here too, we take eye for form or outward appearance. But what is it that their outward appearance is so much like a bushel? Here there may be various uses of the bushel, various likenesses. First, that, as the bushel is a special measure, and has its size, so let the hypocrite's life and outward appearance also be written with

The hypocrites are bound to special ways and rules, to special works, places, food and clothing, and everything is vainly measured out by the teachings and commandments of men, since there is neither spirit nor freedom. On the other hand, as the bushel is empty, and there is nothing inside of it of grain or corn, so let the hypocrite's nature be only an empty appearance and form of a good life, since there is nothing inside, as St. Paul says: "They have the appearance of a godly life, but they deny the power of it.

22 But I now maintain that this face rhymes with the previous one. Thus I consider the bushel to be their spiritual, miserly life, which he calls a thieving life above [v. 4]. For by their pretty appearance and doctrine they deceive all the world, and eat up all their goods; therefore it is fair to compare it to a bushel, since grain and food are measured into the sack. For they are all about the belly, about eating and drinking; there is always a measuring in the sack that is not to be filled, and the bushel not to be filled. So their form is a bushel. pretty and beautifully formed, in fine measure and giving, but stingy and thieving, so that they are not to be filled. always allowing themselves to be filled, and always pouring themselves out into the sack. This interpretation pleases me, not only because it rhymes with the previous one, but also because of the custom of the bushel, because the bushel is mainly used to measure out and fill in grain. Now the interpretation is always the most certain and best, since one interprets the custom of the thing, much more than since one interprets the shape or form.

V. 7.8 And, behold, there went a penny of lead, and there was a woman sitting in a bushel. And he said, This is ungodliness.

(23) This rhymes with the previous vision, according to the other piece, namely, that the false teachers are not only stingy, but also ungodly, and deceive people. Therefore the woman sits here in the bushel, and has the name impietas, that is, godless teaching. For the sitting means the teaching office, Ps. 1, 1. and Matth. 23, 2.: "They sit on Mosi's chair, the Pharisees and scribes." 024 But she sitteth in a bushel, that is, she reigneth among the stingy hypocrites, who hearken unto her, and hold to such ungodly doctrine.

For this it goes far, because "in the whole country (he says) this is its shape". Hypocrisy and lies always have a large following.

25 And is a woman; why not a man? Because her teaching does not teach anything masculine or divine (for man is God's image, says St. Paul [1 Cor. 11:7]), but according to beautiful, tender reason; as it writes and judges, so must the teaching go, let God's word remain where it can. Now reason is beautiful to look at, like a woman against a man, but it is not fit to teach and govern; just as a woman is forbidden to teach and govern, 1 Tim. 2, 12 [1 Cor. 14, 34, 35]. Yet here she teaches and rules in hypocrisy. For the woman sits in a bushel, and is a pretty dock to look at, against the right doctrine, which leads a manly, serious image, which is rough around the mouth, and has a sharp beard; for she is not hypocritical, and is serious. But women have smooth mouths; so also the hypocrite preachers.

And he threw it into the bushel, and threw the lump of lead on his hole.

Here follows the punishment of such hypocrisy and ungodly teaching. The angel pushes the woman into the bushel, so that she no longer sits so high and looks out from above, but has to bend down and stoop into the bushel; that is, through the gospel hypocrisy is overthrown and put to shame (for the angel means Christ and all the teachers of the gospel), just as above (v. 4) the book is brought forth and put to shame. But no improvement follows from this, but they only become more hardened and fall deeper into it, and want to defend it and keep it against the truth. Therefore this woman is not lifted out of the bushel, but is thrust into it and down to the ground, just as the book remains in the house of thieves and perjurers and consumes them. For they hold fast to it, and regard it not, that it be known of others for error and unchristian doctrine: they join together, and hold fast to their mind.

The lump of lead on the top of the bushel is the divine judgment on them, that they are hardened in error, and cannot yet go out among others to preach. For they are no longer heard, and

no longer believe them, because the truth has come to light, but they carry with themselves the great, heavy toil and burden of their unchristian doctrine and nature. For all false doctrine is called aven in the Scriptures, that is, toil and burden. And it can be seen how much more difficult and sour it is for the false saints than for the true saints. Therefore it is finely illustrated here that a heavy lump of lead lies on the hole. For the Christians are light, because they have a happy, good conscience, which no hypocrite can have. But the fact that the lump of lead moved or floated before it was thrown into the bushel means that such divine punishment is first threatened to the wicked, whether they would fear and amend themselves. But they despise both the promise and the prophecy.

- V. 9 And I lifted up mine eyes, and looked, and, behold, two women came out, having wings that fluttered. They were wings like the wings of a deer, and they carried the bushel between heaven and earth.
- (28) Although the wicked are separated from the people of God, so that their bushel and wife, that is, their doctrine and life, are no longer suffered among the pious, as the first Psalm, v. 5, says: "The wicked do not abide in judgment, nor sinners in the congregation of the righteous," nevertheless they do not stop their teaching, and always find both teachers and disciples practicing and acting their error and deceit. As we see especially in the case of the Jews, who do not cease from their error against Christ, which this face also especially shows.
- (29) The two wives signify the office of preaching or teaching, or all teachers and preachers, just as the two cherubim above the ark of Moses [Ex 25:18, 19] also signify. But that the cherubim are two, and the women also two, signifies that in all preaching or teaching, whether it be right or wrong, the two parts go together in the custom, minae et promissio, preaching and promise, which we call law and gospel. For even the wicked could not maintain their thing, unless they pretended a false law, that is, unless they compelled and drove the consciences with false terror and dread.

no longer believe them, because the truth has come to light, but they carry with themselves the great, heavy toil and burden of their unchristian doctrine and nature. For all false doctrine is called aven in the Scriptures, that is, to lure and hold out hearts with false comfort and promises. For every teaching must be done in such a way as to frighten and comfort the conscience, so that it pretends that God toil and burden. And it can be seen how much more difficult and sour it is for the false saints than for the true

- 30 Now, in the right teaching office, and above the ark, there are two cherubim as male images; but here, in the wrong teaching office, there are two female images at the bushel. For, as I also said above, reason is a beautiful woman, but she should not teach. She glistens well, but she is not fit to preach. But man's image is God's image, and teaches rightly, that is, God's word should teach. So now in the false teaching office there is all reason, and what is equal to reason; she is master and doctor, and she also begets God's word according to her conceit and pleasure. These are the two women who teach vain reason or carnal law and gospel, and not spiritual or God's law and the right gospel.
- (31) But that they had fluttering or spread wings means that the wicked are washy and talkative without ceasing, as St. Paul [Titus 1:10] calls them vaniloquos, useless washers; they can talk more about a flower than a pious teacher about a whole meadow. Summa, they know how to do their thing, and are not lazy; they never beat down their wings, and let no cobweb grow before their mouths, that they may spread their thing far and wide. They are more diligent and more valiant in spreading their error than the children of light are in spreading their truth. The mouths of the deceivers are never open.

Their wings are also the wings of the deer. Some say they are stork's wings, some say they are harrier's wings. We have everywhere rendered the bird as Reiger's. Whatever bird it is, it is an unclean bird, forbidden to eat in the Law of Moses, Deut. 11, 14-19. Of course, they are not dove wings. All this is said: It is vain unclean, unspiritual and unholy preaching, which they do, since there is vain reason and no spirit nor anything pure inside.

Nevertheless they fly high and carry the bushel between heaven and earth, because their thing wants to float above and ride high before the world and reason. But they carry the bushel between heaven and earth, that is, their being with such teaching is neither heavenly nor earthly. For they have neither Joshua nor Zerubbabel, neither priesthood nor kingdom, neither spiritual nor temporal government, but hover and pass between the two, and attain neither. Heaven does not like them, so they do not want the earth, as we can well see in the Jews. Or such floating between heaven and earth may also be that her teaching gives no rest to the conscience, neither in temporal nor eternal goods, for she is without God's word.

V. 10. 11. And I said to the angel who spoke to me: Where are these leading the bushel? And he said unto me, That an house may be built for him in the land of Sinear, and prepared, and set there upon his ground.

34 The land of Sinear is Babylon, as Moses wrote in Book 1, Cap. 11, 2. The people of Judah were recently delivered from Babylon and brought back to Jerusalem; so this bushel is brought from Jerusalem back to Babylon, and not badly to Babylon, but to the land of Sinear, that is, to the old Babylon, where the tower was built, over which the languages were confused and divided [Gen. 11:6 ff]. By this, I think, it is understood that the people of the Jews were to be cast out from the right Jerusalem, the church of God, because of such ungodly teachings, and to come to Babylon, that is, to be scattered among all the Gentiles and languages, as we see that it is fulfilled, and Christ Himself also says Luc. 21:24, that the Jews were to be scattered and imprisoned among all the Gentiles. For why else should he call the land Sinear, where the languages were first divided and scattered abroad? For we do not read that all the Jews came to Babylon, though many went there, and also many remained there before, who would not return to Jerusalem; that they also had two interpreters there, as Jonathan and Uncle, 1) highly renowned among them; and the

1) In Latin: On^tzlsrn.

Babylonian Targum, as Jewish law and doctrine stands inside.

35 But what kind of house is it that is built for the bushel there? By this I understand the hardening of the Jewish people in their unbelief. For a house is where one abides and dwells. So they live scattered in all the world, and yet they remain in their faith and error. This is also that the same house is set on its foundation. For it is not built on the rock of Christ, but they stand firm on their own righteousness of works, as St. Paul writes of them [Rom. 10:3]. But the Christians are not set on their own ground, but Christ is the foundation stone, not laid in Babel, but in Zion, on whom all who trust 2) shall not be put to shame forever [Rom. 9, 33. Isa. 8, 14.].

From all this it may be understood that this face of the bushel is almost made and taken after the face of Moses, which he saw on Mount Sinai, when he was to imitate the ark [Ex. 25:10 ff], just as godless hypocrisy also always imitates and wants to be like the right doctrine and truth. There is a golden ark, here is a bushel; there is a mercy seat on it, here is a lump of lead on it; there God sits on the ark and mercy seat, here sits a woman in the bushel who is godless; there are two cherubim with wings, here are two women with wings; there the ark stands in Jerusalem, here the bushel goes to Babylon.

(37) All things are imitated, and yet are most contrary to one another. For the wicked want to be holy, and also have the appearance, but it is a vain cursed, damned thing. For there is not the ark with the bread of heaven and the tablets of Moses. For they have neither law nor gospel right in their consciences, but fill their own mouths about their bellies. Item, Christ is not sitting there with grace, but the ungodly woman. Item, there is not the right office of preaching, the golden cherubim, but a self-chosen office and way of teaching. And so on it rhymes with no piece, and yet wants to be the same in all pieces.

The sixth chapter.

- V.1-3. And I lifted up mine eyes, and looked. And, behold, there were four chariots coming out from between two mountains; and the same mountains were of brass. In the first chariot were red horses, in the second chariot black horses, in the third chariot white horses, in the fourth chariot strong colored horses
- (1) This is a dark face, and others have interpreted it in many ways, by which it has become much darker. I leave each one his honor, and thank him for his diligence; what I understand, I will also present, until another does it better. In the next chapter, the prophet indicated with two visions how false teachers would come among the Jewish people, which was fulfilled by the Pharisees until the time of Christ, who punished them for it; and since they would not mend their ways, he let them go until they were scattered throughout the world, as we have heard. Accordingly, the prophet shows in this chapter how the true teaching of the gospel should go out into all the world, after Judaism has perished with its teaching; just as it happened that after the Pharisees' teaching the gospel soon came and was preached in all the world.
- (2) In the first chapter [§ 68; Cap. 2, § 26] we heard that the fourth number means the four corners of the world, that is, the whole circle of the earth around Jerusalem; therefore, if four chariots are also seen here, they mean that the gospel of Christ is to be preached in all the world around Jerusalem and in the four corners under heaven. For not only horses are seen here, as above [Cap. 1, 8-11], but also chariots. In addition, these horses do not come together from other countries, as above, but go out from one to another into all countries; so that the appearance is very different from the first. The former brought tidings from all lands, that quiet peace might be everywhere; but these again bring the spirit of the Lord abroad, even into the land toward midnight. What the horses are, we will hear later in the text.

- (3) But the two mountains of brass. I believe, are the two testimonies of the gospel written in the Old Testament, namely the law and the prophets, as Paul says in Romans 3:21, that the righteousness of faith is testified by the law and the prophets, just as Moses and Elijah testified on Mount Thabor with their appearance [Matt. 17:3]. For out of the law and the prophets the apostles bring forth the gospel, and prove it thereby. Therefore it is good that these chariots come forth between these two mountains. And they are mountains of brass, that is, strong and enduring: for rust eateth not the brass, as it doth the iron. So the law and the prophets are great, strong, enduring witnesses of the gospel. For thus Christ also opened the minds of his disciples, that they might understand the Scriptures [Luc. 24:27]. So also our faith needs to have a good and sure foundation for itself, so that it may be certain of things.
- V. 4. 5. And I answered and said unto the angel that talked with me, My lord, who are these? The angel answered and said unto me, They are the four winds which are under heaven, which come forth, as they stand before the ruler of all the earth.
- (4) In the Hebrew language, spirit and wind are the same word; therefore, where it says wind, one may read spirit, and even though one reads wind, it still means spirit. So these four chariots, according to the angel's self-interpretation, are four winds under heaven, that is, the spirit in the apostles, sent out from Jerusalem through all the world. In addition, he says that they stand before the ruler of all the earth, that is, they are Christ's servants, who is the Lord, set over all the earth, as the 8th Psalm, v. 7, says. In their service these spirits stand and walk. For just as the angels who stand and serve before God are also called winds or spirits, Ps. 104:4: He makes his angels spirits or winds, and his servants flames of fire, so the apostles are also called spirits or winds here.
 - 1) In the original: or.

who minister before Christ, and are sent forth by him into the four winds of the world, that is, into every place on the face of the earth. And that he calls them "four winds under heaven" also means that the apostles should come with their preaching into all the world, under all the heavens, or from one place of heaven to another, as Christ speaks Matth. 24, 31.

5 And here notice what a glorious testimony the apostles have here about their teaching. They are not shown to preach their own things, to have their own form or eyes, like the bushel above [Cap. 5, 6], but they serve the ruler Christ, and not themselves; they teach what he wants and pleases him, and do not come from themselves, but are sent by him, therefore they do not bring man's teaching, but God's word. And they are not horses alone, but chariots also, for they do not come with a living word, but bring with them all kinds of precious things and jewels, even armor and weapons, so that they may be prepared for war, that is, they bring with them all kinds of gifts and graces of the Holy Spirit through the gospel, so that Christians throughout the world may be adorned and strengthened to fight against sin, death and the devil, along with the world. For because they are horses and chariots, it means war and strife, as we also heard above [Cap. 1, § 35].

Summa, God's word does not come in vain nor idly into the race, it creates much good in the believers, and powerfully contends against the unbelievers; therefore there must be chariots with the horses. But no rider is seen here on the horses, nor man on the chariots, for Christ sits and rides alone on these horses and chariots. yet invisibly, in spirit and faith, and does not let men sit on them, nor lead or drive them. For he neither likes nor suffers the doctrine of men; he alone is the only Master and Teacher of us all, Matth. 23, 10. and, as the angel also says here, they do not serve any carter, rider or merchant, but the ruler in all bets, who leads, rides, sits, guides and drives here alone, that is Christ our Lord. For above, in the first vision [Cap. 1, 11], angels rode on horses to signify the kingdoms ruled by men.

V. 6. where the black horses were, they went about midnight, and the white ones went after them, but the colored ones went about noon.

- 7 Here it is most dark with the horses, colors and countries, where they go. Well, we have made the apostles and preachers out of the steeds. The first ones, namely the red ones, are not seen here going out. These are, of course, the apostles and Christians who remained in Jerusalem and in Judaism, as little St. James, also St. Peter and John for a time, along with other disciples, as St. Stephen and his like. And these horses are red, that is, they remained among the murderous, bloodthirsty Jews, who strangled St. Jacob and St. Stephen, along with many others, even the Lord Christ himself, and before that the prophets. For I consider that the color of the horses signifies the country or people to which they are sent. So the first horses are red, and are sent to the Jews, and remain with them.
- 8. but the black horses on the other chariot, and the white on the third chariot, are both sent about midnight. These are the apostles and disciples sent into Assyria, Persia, India and Syria, as Simon, Judah, Thomas, and their like. For we read in the Acts of the Apostles especially about Antioch, that there the Christianity increased very much, and also so, that there the disciples were called Christians first, and there was even a wide school of Christians [Apost. 11, 26]. Similarly, in Damascus, where St. Paul was converted, there were many disciples of Christ [Cap. 9, 10. ff]. Now both Antioch and Damascus, Jerusalem lie at midnight, without what have been theirs, which came into Assyria and Persia, as is said.
- (9) But what is the color here, that the blacks go to the first, and the whites after? I think it also means the same countries' way against the Jews. For black is the color of night, and signifies persecution, misfortune, and death. But white is the color of day and light, and signifies grace and happiness. Now the Jewish people had suffered so much from all such countries of midnight, and had experienced the black color, as the stories in the books of the kings show, and should also experience

full of the kings of Antioch, as the books of the Maccabees testify, that such lands, Assyria, Syria and For above [v. 3] he says that in the fourth chariot there Medes, were black, dark and cruel enough to the Jews. were strong colored horses, and yet here he separates But now the Persian kings were gracious and favorable the strong horses from the colored ones, so that it to them, as we have just heard [Cap. 1, § 6 ff.], that they appears as if two chariots, that is, the black and white granted them again to build the city of Jerusalem 2c. ones, went into the empire of Persia and Medes, which Therefore here the black horses go before, afterwards had both morning and midnight toward Jerusalem. And the white ones. For before, under the king of Babylon two chariots, that is, the colored and strong ones, went to and Assyria, it was all black and night, but under the king the Roman Empire, which had both noon and evening of Persia it was all white and day.

the most misfortune from there.

The colored horses are the apostles who came to Arabia, Edom, Egypt and Moorland, as St. Matthew and middle of Jerusalem, and are multicolored, that is, black, make my spirit to rest in the north country. red, and white. For they have been at times unfavorable and at times favorable to the Jewish people, and have often shed their blood, as the histories, especially of the Edomites, Ishmaelites, and the like, indicate; so that the Jews may again be comforted that they should not fear such countries to build the temple, as it is certain that such countries shall in time still receive God's word and spirit, and obey the ruler of all lands.

V. 7 The mighty went and removed, that they might pass through the country. And he said, Go ye, and pass through the country. And they went through the land.

12 The fourth chariot is divided here into two chariots. toward Jerusalem, and so instead of the red horses of the 010 And the fact that two chariots with horses go to the first chariot, which remained at Jerusalem, here come the same one place is also because Zerubbabel and Joshua strong horses, so that nevertheless four chariots remain with their people should be the more confident, because in the four elders of the world, that is, sent into all the the chariots go most to the place where they are most world. These are the strong horses, St. Peter and Paul afraid. Although it is also because the enemies of the and St. John, the noblest and strongest apostles, sent to Jews, as Syria, Babylon, Assyria, lie against Jerusalem, the Roman Empire, where there was truly great that they understand both places of the world as morning persecution of the Gospel. For this reason, strong and midnight; therefore also two kinds of horses go apostles were sent here, and especially St. Paul, the there, as if the two kinds of places were to be counted apostle to the Gentiles, was chosen for this purpose for one place, when they are not one, but two places. So [Rom. 11:13]. For this reason a special command is given the morning place is not mentioned, because they both to them, saying, "Go through the country," that is, through belong to one kingdom, and only the midnight place is the world's circle. For the apostles themselves did not mentioned, because the land of the Jews had to suffer know for the first time that they were to preach the gospel to the Gentiles until they were exhorted from heaven.

V. 8. And he called unto me, and spake unto me, his companions. For these countries lie toward the saying, Behold, they that go forth into the north country

013 Here he sheweth this vision of things to come, for the use and custom of the Jews, even at this present time, when they shall build the temple, to comfort and strengthen them. As if to say: Why do you fear and worry so much about the Persians and the enemies at midnight? Behold, they shall not alone now leave you contented and favorable, as ye have heard hitherto, but also in time to come they shall be much more favorable to you. Now when the gospel shall come, and Christ with his Spirit, the same shall make them brethren and friends unto you, that they may have the same spirit of the Lord which ye have, except they should hurt you, or hinder 14 This is also the reason why only the horses that go on the north side are indicated here before all others, that they should make the spirit of the Lord rest in the land on the north side. For he strikes and touches their hearts with it, which at that time were most afraid of the lands on the north side, as Jeremiah had said before, and they themselves were well aware of it through experience [Jer. 1, 14. 15. 6, 1. 22. ff]. For no one can believe the effort it takes to comfort and straighten a despondent, stupid conscience; and again, the effort it takes to frighten and put fear into a hard, stubborn conscience. Both are impossible to see," and God must do it Himself.

That is why he needs so many words and faces here (as we see), and yet he uses them all for the comfort and strength of the poor, stupid little crowd, his people. For where God is once angry and punishes, the human heart cannot forget it, is always afraid of it, and thinks that God wants to be angry forever in such a way that it trembles even before a rustling leaf, and is worried that heaven will fall on it. Again, if he is benevolent and merciful, the human heart becomes so sure and hardened that it thinks it will go on forever, and even if thunderbolts threaten it, it does not think that it is due to its own iniquity. Therefore he gives a sign of his grace that Christ's kingdom will surely come and bring such security, and says:

- V. 9, 10: And the word of the LORD came unto me, saying, Take of them that were carried away captives, even of Heldai, and of Tobiah, and of Jedaiah, and come the same day, and enter into the house of Josiah the son of Zephaniah, which came from Babylon.
- (16) Now that the visions are all finished, he gives a sign beside the word of the promise of the gospel to come, as it is the custom of all prophets to give a sign beside the word, and to hang on it like the word. Thus did Isaiah Cap. 20, 3. 4. when he went naked, for a sign that the king of Assyria should spoil the land of Egypt. And Jeremiah (Cap. 27, 2. ff.) wore a wooden chain on his neck.

when he proclaimed tyranny to all the nations of the king of Babylon. In the same way, Noah was given the rainbow as a sign [Gen. 9:13, 14], and Abraham was given circumcision 2c. [Gen. 17, 10. f.) But to us Christians the baptism and the sacrament 2c. So also here a sign of the two crowns is given to the Jews to confirm the prophecy of the gospel, which is indicated by the face of the chariots, so that they should be sure that henceforth the Persians and their enemies would no longer plague them, but that the kingdom and priesthood of Christ would be most definitely in the future, through which they would be completely free and secure from all enemies for eternity.

V. 11 Take silver and gold and make two crowns and put them on the head of Joshua the high priest, the son of Jehozadak.

(17) Now this is the sign, that is, to put two crowns, not on the head of Zerubbabel the secular prince, but on the head of Joshua the priest. Neither are they given to Joshua as his own, nor are they commanded to be worn or used, but that only by placing them on his head a sign may be given, and then they may be hung up in the temple as a memorial to strengthen their faith in the future Christ, the true king and priest. But whether both crowns were of gold mixed with silver, or whether only one was gold and the other silver, I do not know; the text stands there, and says that he should take silver and gold, so I leave it at that.

(18) And it is enough that by the two crowns are signified to us the two regiments of Christ, that he should be priest and king, not after a worldly manner, but spiritually, in faith. Which he indicates by placing the crowns not on the prince Zerubbabel, but on the high priest Joshua, the spiritual person. Also that then the priesthood should be higher than the principality. For Christ, through his priesthood, sacrifices himself for us, and represents and reconciles us before God; but through his kingdom or principality, he forcibly shields us from the devil, death, sin and all evil, and rules us as his heir and kingdom in spirit and faith.

019 And this also is a special comfort, that the prophet is commanded to take such gold and silver nowhere, but of the Jews, and of such Jews as were captives at Babylon. That he might show that Christ was to come of the very blood of those Jews who had been captives, that they should fear no more, but be sure of all that this prophecy and sign promises. The names of these men are not found in the book of Ezra, except for the two, Jedaiah and Tobiah, though no one knows if they are the same. But I reckon that half of them were of the tribe of Judah, and half of them of the priestly tribe. And that this sign or crowning was not done in the house of Joshua the high priest, but in the house of another, Josiah the son of Zephaniah, I consider to mean that Christ's priesthood and kingdom should be different from the Levitical priesthood, and should also come among the Gentiles, and not remain among the Jews alone.

V.12. 13. And say unto him, Thus saith the LORD of hosts; Behold, there is a man whose name is Zemah; for under him shall it grow to build the temple of the LORD: for he shall build the temple of the LORD, and shall bear the ornament, and shall sit and reign in his throne, and shall be priest also in his throne, and shall be a stopper of peace between the two.

20 Here he himself interprets the sign with the two crowns. For this text may not be understood of Joshua, because here both crowns, that is, the dominion and priesthood, are appointed to one person, that he should possess both seats or thrones," at the same time, be both king and priest, which happened to no one in the old priesthood, but only to the one man, our Lord Jesus Christ. For though in the days of the Maccabees the temporal rule came by accident to the priests, yet no kingdom or lasting dominion ever came of it.

21. but here he also calls Christ Zemah, as in the third chapter above, v. 8, and that the same therefore (he says) that under him shall grow, that is, it shall continue and succeed, what he does, although all the world, including the gates.

of the hells, set themselves against it. For Zemah [XXX] is the name of a plant or little branch that grows into a great tree. For Christ was at first a little shrub or plant in the land of Judah, but afterward he grew until he became a tree, filling the whole world with his branches, reaching with his top to heaven and with his root to the abyss of hell, for he has it all in his hands, Ps. 8:7, Eph. 2:21.

22 But notice here that he does not designate a place for this Zemah. For he does not say that he will be at Jerusalem, and there build the temple of the Lord, but "under him" (he says), that is, where he will be, where his place will be, there it will grow. Now he is not in one place, but in all the world, through the gospel; therefore it is a spiritual growth, and cannot be understood of the priesthood at Jerusalem. But it grows spiritually under him. For bodily it looks much different, because under Christ the persecution and death are mighty. Nevertheless it grows, and there it is not hindered at all, but much more promoted. And when he says that "the temple of the Lord should be built by him", he publicly states that there should be a much different temple than the two, Joshua and Zerubbabel, are now building, namely a spiritual one. For this spiritual temple is to be built by the one person who will be both king and priest.

(23) And he shall "wear the ornament. For the priestly garments are called praise and adornment in Exodus 28:2 ff, because they make those who are clothed with them honorable, honest and beautiful. But as the temple here is to be spiritual, so also the adornment of this priest and king must be spiritual, as Ps. 104, 1. 2. speaks of God: "Thou hast put on praise and adornment"; and Ps.8, 6. before: Christo: "You have crowned him with praise and adornment", or surrounded. Although under the pope the Jewish bodily adornment remained. But this spiritual adornment is interpreted Ps. 132, 9. where it says: "Let your priests be clothed with righteousness, and your consecrated rejoice." So now this priest's adornment is righteousness, that is all virtues, as love, faithfulness, joy, peace, and summa, as St. Paul Tit. 1, 7. ff.

1 Tim. 3, 2. ff.] and 2 Tim. 4, 5. tells that a bishop should be adorned and skillful, so that he may be blameless, that is, just in all things.

024 This priest shall be a lord and prince upon his throne, and also a priest upon his throne. There is, as above

[It has been proved strongly enough that this may not be understood of Joshua, but only of Christ, because both offices are to be held by one person. And he says finely: "He shall reign on his throne, and be priest on his throne", as if he had his own throne, that he is not priest on Aaron's or Moses' throne, and will not reign on Zerubbabel's throne, but on his own throne, that all things shall be another priesthood, another reign, than Joshua and Zerubbabel.

25. And that he saith, "Let there be an agreement or counsel of peace between the two," not between Zerubbabel and Joshua, but between the two, that is, between the priesthood and the princedom, which have been at times contrary and divided, being of two persons and families, as when the kings persecuted the priests, as we read in the books of the kings, one going out this way, and the other going out that way; When one gave such counsel, the other gave another, and there was no peaceable, unanimous opinion. But now that both have come together in one person, things will henceforth proceed in a friendly and unanimous manner, so that no unruly advice or two-fold conceit will come between them, but as he represents us before God, so he also governs us on earth. But in the time of kings, the priests often represented the people before God in an entirely divine manner, and yet the kings ruled the people in an entirely idolatrous manner, and again.

V.14. And the crowns shall be for the memorial of Helem, and of Tobiah, and of Jedaiah, and of Hen the son of Zephaniah, in the temple of the LORD.

26 Here Helem is called, who is called Heldai above [v. 10], and Hen, who is called Josiah above. For it is the scriptural custom that one person has two or three names, just as St. Peter is called Simon, and Bar Jonah and Cephas [Matth. 16, 18. Marc. 3, 16. Matth. 16, 17. Joh. 1, 42].

But what such names mean does not concern me much: it is enough that according to the text these two crowns should be hung up in the temple as a sign of the future promise and in memory of these four men, so that it should be said among the descendants: "Behold, these two crowns were made by these four men in the time of the prophet Zechariah, as a sign and confirmation of the prophecy of the future kingdom of Christ, which was to begin because this new temple was still standing and the crowns were inside. According to this example, many other precious jewels were given and hung in the temple at Jerusalem, as the apostles testify (Matt. 24:1), when they showed the Lord Jesus the building and the jewels of the temple. As we also see in the temples that were founded under the pope. But there is no command of God; so they are not there for any sign, but only for splendor and hope, neither useful for love nor for faith. But these two crowns served to strengthen the faith of the Jewish people in the future Christ and his kingdom.

V. 15. And shall come from afar, which shall hew at the temple of the LORD.

(27) This, in my understanding, is said of the temple of Christ, and not of the fleshly temple at Jerusalem. For although many small things were given to the temple at Jerusalem by many Gentiles, it was built by the Jews alone through Zerubbabel and Joshua, as he says above [Cap. 4:9]: "The hands of Zerubbabel laid the foundation, his hands also shall finish it" 2c. So then all the bishops and teachers among the Gentiles who preach and keep the gospel correctly have built and are still building the temple of Christ, that is, holy Christendom. For these come from far away, because they are not of the Jewish blood, who are the nearest and Christ's own friends.

Then you will know that the LORD of hosts has sent me to you.

28Then you and your descendants will know by deed and experience that I have been a true prophet, and that my prophecy about these horses is true.

and chariot is true, for at that time it will stand fulfilled and walk before your eyes, which you now hardly believe, and only cling to the fleshly temple, and seek the outward rule.

And this shall come to pass, if ye will obey the voice of the LORD your God.

29 This is the gloss of the whole chapter. It is necessary, he says, that you believe the future gospel that your God will preach to you. If then you believe, you will also understand me in this prophecy, and you will know that God has given me these things.

But if you do not believe, you will understand none of them, and understand nothing everywhere, neither of the Zemah, nor of his rule and priesthood and temple, but will remain stubborn and blinded to this fleshly temple and priesthood, and let those go, yes, even persecute them. And with this the prophet touches, and gives to understand, how the Jews would not accept the gospel and Christ; for in no other chapter does he give such an exhortation to obey the voice of God, as in this, when he prophesies of Christ and his kingdom.

The seventh chapter.

V. 1. And it came to pass in the fourth year of king Darm, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, which is called Chislev.

So far the prophet has preached for two years and brought the people back to the right faith, comforting them that they should be safe from their enemies from the north, because two chariots are to go there to bring the Spirit of God through the gospel, as well as to all the world. Now, however, there is a case or question of self-chosen good works, so that one may see how there is nothing to suffer apart from the word of God; and such a question must come, because the prophet is still alive and teaches, so that it may be publicly and powerfully condemned, as an example that all our works, which we choose, however good they may seem, are of no use, and only the pure word of God is to be adhered to. For this plague is attached to all human doctrines, that it makes God's commandment void or low, and makes itself high and great, as we shall see here in this example. The Jews begin the year in March around their Easter, according to which the ninth moon is with them, which we call the winter moon, and they in Hebrew Chislev.

V. 2.3 When Sarezer and Regemmelech and their men sent to Bethlehem, 1) to make supplication before the LORD, and to tell the priests that were about the house of the LORD of hosts, and the prophets: Shall I also weep in the fifth month, and faint, 2) as I have done these things many years?

(2) Four fasts are reported in this chapter, namely, the fourth, fifth, seventh and tenth months. Which fasts the Jews had accepted, and chosen and imposed upon themselves, because of four great calamities (as they say) that had befallen them. For in the fourth month the city of Jerusalem was taken by the Babylonians and starved out, and abandoned by the contentious citizens, Jer. 52, 6. but in the fifth month the temple, castle and whole city were burned, 2 Kings 25, 9. and in the seventh month the centurion Gedaliah 3) was strangled, and the people were brought into Egypt, 2 Kings 25, 25. In the tenth month the people of Egypt were killed.

- 1) At that time, Luther did not take Beth-El from the temple, but from the idol place Beth-El, so that first to Beth-El had been sent, but only afterwards to Jerusalem. Compare the following relation.
- That is, to practice strict discipline, to mortify the body. In Latin: udstinodo ----- fast. Luther himself gives the explanation of this word in tz 3.
 - 3) In the original and in the editions: Godolias.

But such a rumor and lamentation was brought to Babylon to the captive Jews who were there, and it was proclaimed, Ezek. 33:21 So these people ask, because the temple is being rebuilt, whether they should continue fasting for the fifth moon or stop? For they had vowed and taken it for a commandment; therefore we must here again speak of vows and laws.

- (3) And they show two things: one, that they fasted; the other, that they chastened, that is, abstained from good morsels, and sweet meat and drink, especially from wine and strong drink, as Numbers 6:3 and following. is written of the discipline, according to which law and example they had accepted such discipline and avoidance of wine, just as they had accepted fasting according to the example of the seventh moon, as Moses says in the Feast of Atonement, Deut. 16, 29. ff. Now see here, fasting and discipline are good and not evil works, accepted for no evil cause, for which they were praised and commanded among the Jews; but hear how God rejects and condemns them, saying:
- V.4-6. And the word of the LORD of hosts came unto me, saying, Tell all the people of the land, and the priests, saying, When ye fasted and mourned in the fifth and seventh month, these seventy years, did ye fast unto me? Or when ye did eat and drink, did ye not eat and drink for yourselves?
- (4) Is not this an unreasonable thing, that God should so utterly reject such fasting and discipline? saying, It is not his business, nor is it done for his service or honor; yea, he esteems both their eating and fasting alike, saying, They have indeed fasted and eaten, but for themselves, and not for his service. As if to say, Why do you tempt me with your fasting? Who commanded you? What do I ask of your fasting and eating? What does your fasting and eating help or serve me? If you do not want to eat, do not; if you want to fast, do it, so far that you know how I do not ask anything about it. Cause: it is not my fasting, I have not commanded it, nor commanded it; therefore I neither require it, nor respect it; he that commanded it you, or he that was commanded it of you.

If anyone has asked you to do it, you must do it and hold it against him. But you chose it for yourselves without my commandment, so you did it to no one but yourselves; so you may also take the reward from yourselves. Whom you have served with it, let him reward you. You did not serve me with it, so I do not give anything to it.

- (5) And in this text the little word "to me" and the little word "to you" are to be paid attention to. For with the two he separates the commandments of men from the commandments of God. To me, to me you have done none of these things, why? Because I have not commanded you any. But to you, to you you have done it. Why? Because you have thought it out and chosen it for yourselves, and so it has pleased you. In the same way they lament Is 58:3: "Why have we fasted, and you have not considered it? We have humbled our souls, and you do not recognize it?" And Jer. 7:21, 22, he says to them, "Make your burnt offerings your sacrifices, and eat flesh: for I spake not unto your fathers, neither commanded I them, when I brought them out of Egypt, concerning burnt offerings and sacrifices.
- (6) Then we hear again that God does not want all that He Himself has not commanded, as many more of the same sayings are found in both the New and Old Testaments. Why is that? Because, as has been said, all works and commandments that God has chosen for Himself are a plague and a heartache to us, because they are more pleasing to us than what God has commanded; we also pay more attention to them and do them much more diligently than to God's commandments. Which is why God is extremely and justly perverse, so that He also despises and rejects our own work and commandments, just as we despise His commandments and works.
- (7) For behold here these men who send their message from Babylon, and make the priests ask what perverse, blasphemous holiness do not denounce. Thev ask about commandment and what they should do or not do to keep God's law. Oh, they know all this in Babylon itself better than all the priests and prophets in Jerusalem. They do not send out a dog for this purpose, nor do they send a lighter messenger across a street to ask for it; all this has been done,

and there is nothing more to be done about it. There is no conscience, no fault, but pure holiness and complete perfection. They have gone a hundred thousand miles beyond what God commanded, that is, they have fasted and reared; but that they should make supplication for themselves at BethEl, and whether their chosen fast should go any further, there is care, conscience, fear and questioning time, there they find money and messengers, there is no work too much, no way too far, no diligence too hard. Isn't it a disagreeable, disgraceful thing?

8 Look at our nature as well. We are commanded to believe in Christ and to love our neighbor, and to do everything we can and have. But anyone can do this, and it has long since been torn from his shoes; no one would see that he should do anything about it, to learn and to do, not even one lighter, not one step over the threshold. But to build churches. To establish mass, to fast for the saints, to make pilgrimages, to vow monastic life, to give church ornaments, and to keep other church laws, oh, that glitters, there one has money power, there one can fast, wear hard clothes, eat badly, watch, work, there one must learn and ask, toil and toil, that one may become pious and holy 2c. But when Christ shall speak at the last day, saying, Dearly beloved, when ye founded churches, have ye founded the same unto me? Who told you to do it? When did I command it? And when you lived obediently, chastely and poorly in the monastery, and kept your rule, did you live and keep it for me? Where did I command it? Go, then, and let him reward thee for whom thou hast lived and kept it. What will all priests, monks, nuns and spiritual people say to this? They must be silent, and yet hear that they have not only chosen and kept all these things for their own service and pleasure, but that they have also neglected and despised God's commandment.

(9) Therefore Isaiah also preaches against such perverse Fastelers and saints, as was said [§ 5], who also let the commandments of God stand, and wanted to have everything done with fasting and souring, and thus says: "You may ask me what is right", and want to become God, and say: "Why do we fast, and you do not look at it?

Why do we fast our souls, and you do not respect his? Behold, in the day of your fasting your will is found, and you press on, all your debtors. Behold, ye fast, that ye reason, and strive, and smite with fists ungodly. Fast not so as now, lest a cry be heard from you on high. Is this the fasting I mean, when a man chastises his soul in the daytime, and binds up his head like a bundle of straw, and makes his bed in the dust and ashes? Should this be called a fasting day, and a pleasant day of the Lord? But this is a fast that I choose: Loose the ungodly bands, and unloose the heavy burdens, and set free them that are bruised, and tear off every burden. Break thy bread for the hungry, and shelter the poor beggars. Where you see one naked, clothe him, and do not strip yourself of your flesh" 2c.

010 Behold, these great saints left unchristian bonds and burdens upon their neighbor, that is, they oppressed the poor, dealing with them by justice and severity, without all mercy. And in addition they showed no good to their neighbors, and went to and fasted in the meantime, and covered their heads, and lay on a hard bed, and looked sour, and hurt their bodies with all kinds of hard living. That is why they should look at God, defy Him, and argue with God, asking why He is so unjust that He does not respect such holiness? and want to teach Him 1) what is right and holy. So he answers again that fasting is right when we forgive our neighbors and let up on the unchristian way in which they are burdened by us, and also do good and help them. He who does this fasts well, even if he is always eating and drinking. But he who does not, does not fast, if he already lives by the wind. But we can easily fast and live hard, but to help and serve our neighbor, to forgive and forbear, that will never go away. Why? Well, that is our thing, our choice, our pleasure. But this is God's commandment, therefore it does not apply.

11 For this reason, Isaiah also calls such pieces "colligantia" impias et fascicu-.

¹⁾ In the original: learn.

Loose the ungodly bonds or knots. For what we lay on our neighbor is tightly bound and tied together; we do not like to let up, but would much rather make the burden and burdens greater, and tie them more tightly, so that the neighbor may have to go, and not be released, but pay, and do what he owes, or thus remain bound and entangled and weighed down, the longer the more. That is what he means here ungodly bonds and burdens that are hard loaded and tied on 2c.

12 Thus we see how one's own works with their appearance completely nullify the commandments of God, and in addition create a presumption in the heart that wants to be right with God and insist as if it must look at God or should be wrong; that Paul says Titus 1:14.2 Thess. 2, 4. says that the Antichrist exalts himself above God and above God's service, no doubt through his own holiness; and Christ Matth. 15, 3. testifies that the Jews have lifted up God's commandment, so that they might keep men's statutes.

(13) We see this also in the hostile monastic life and spiritual state: there is fasting, feasting, hard lving, vigilance, silence, wearing sharp clothes, being shorn and decided, 1) living without marriage, of which God has commanded nothing. nevertheless they devour land and people with their interest and goods, flay the people to the legs; there is neither love nor mercy; they do not work, but nevertheless consume the blood and sweat of the poor; those who do not have the bread in the Hanse, they must feed their bellies with all abundance, work day and night 2c. Would they also like to be called impiae colligantiae et fasciculi jugi? Nevertheless, they insist on it and wait for God to crown them for special saints; if not, he will have to be wrong and hear: We have fasted, and you will not look at it! We live hard and spiritually, and you do not respect it! 2c. But it is our choice, that is why it will come to nothing. God wants His commandments to be kept, and we have enough to keep them.

- 14. over that, so these men still have
- 1) "decided", that is, included. In Latin; in dausis vtzrsari,

They have a bad habit of sending to Bethlehem to pray, but to Jerusalem they send for counsel. So they divide their holiness into two parts: they worship at Beth El, at the place where it was always forbidden by the former prophets, and at that time the king of Babylon had put Samaritans and all kinds of peoples, each of whom worshipped his god, as the book of Chronicles describes in Cap. 36, that BethEl had to be both the house of the Lord and the house of the idols, ordained by the choice of men. Thus the doctrine of men always does, that it follows men's own goodwill, or at least mixes it in, so that the dough does not remain unleavened; although the prophet here does not primarily drive this bad habit, but rather their chosen fasting, by which they slackened and despised God's commandment.

V. 7. Is it not this which the Lord preached by the former prophets, when Jerusalem was inhabited, and had abundance with her cities round about, and people dwelling, both at noon and in reason?

015 As if to say, I have forbidden such works and services of my own choosing ever since Jerusalem stood, and they are distressed because they would not obey me; and yet ye, being in the midst of the same punishment, let not yourselves be separated, remaining always in your mind, and correcting yourselves nothing. What should you do if Jerusalem were still standing, and you dwelt in peace, as your fathers did, if such great punishment could not yet subdue you or make you understand? And this also is one of virtue, which have the doctrines of men, that they suffer them not to be told: and as St. Paul Titus 1:16 testifieth of them, they are immovable, and not able to any good work, because they obey not, which is lost: but what they think and do is right and good.

V. 8-10 And the word of the LORD came unto Zechariah, saying, Thus saith the LORD of hosts, Judge aright, and shew kindness and mercy every man to his brother; and do not wrong the widow, the fatherless, the stranger, or the poor; neither think evil in his heart against his brother.

(16) These, saith he, were the sermons which I preached by the former prophets. There is no fasting. nor discipline, nor any other work of conceit, which they chose for themselves, but only good works of love toward their neighbor. They left all these things undone, and regarded them as nothing, and in the meantime they began and grew, and led a hard and severe life, as they pleased. I should look upon the same, and forsake my commandments, and despise them as they did. I commanded the kings, princes and priests to judge aright, that they might wait upon their office, that they might be instructed, that there might be peace and protection in the land. They failed to do so, and judged unjustly, abusing their office for violence, so that there was lamentation, strife and clamor in the land; Then they came with their fasting, sacrifices, sour, austere lives, and wanted to be holy with them, and adorn and cover all iniquity, as if I were a child or a fool, who would let myself be mocked with pennies for gold, so that I would accept their rotten, brazen works, and leave my gold works and commandments behind, and become a knave with their them, and put up with such mischievousness.

(17) In the same way, I commanded everyone in general to be kind and merciful to one another, to give, to lend, to give advice, to help anyone who was in need. But that was nothing, it had to be a small thing. Each sought his own, and left his neighbor in need, no one took care of the other. But in the meantime they sacrificed and fasted, or did something else, so that they would not have to do these commandments of mine. And I should laugh at them and be merciful.

Item 18: I commanded that the widows, orphans, strangers and the miserable should not be offended. Not only did they do them no good, but again, all suffering and injustice, only that they might be rich and full. And so they came with their fasting and praying, and their gray, black garments, and they looked sour. Such their babbling and hypocrisy should deceive me, that I should think them holy, and not require my commandments.

019 Item, I commanded that they should be peaceable and patient among themselves, if anyone did anything.

Let it be done by the evil one, that he may forgive, and not avenge, nor repay evil with evil, nor curse with curse, nor backbite, nor slander; but all this must be nothing, a fool must have commanded it. Fools would be the ones who kept it. So it was that every man was an enemy to his neighbor, bearing eternal hatred and envy against him, and where he could do harm and avenge himself, or otherwise prove wickedness, hinder his benefit, or yet not prevent his harm, all this was right, and need not be sin. Why? Because they sacrificed to me till and anise, and burned incense to me, or slept once a week on a hard bed, or ate no meat on Wednesday, and such like trickery.

20 Therefore, see if all this has not been a grievous thing, that one so shamefully despises God's commandment and makes one's own works so glorious. This is exactly how it has been with us up to now, and still is, both in the spiritual and in the temporal government. There was no law, but vain tyranny. Popes and bishops warred and shed blood, but in return they offered about one mass or seven prayers. 1) The world was full of usury and fraud, but in return they lit a wax candle or two at St. Anne's and fasted St. Barbara and Catharine. The monks and nuns were full of hatred and envy, and ate the world's goods with pleasure; but for this they wore caps, and howled in the choir day and night. So it goes on forever: what God gives is nothing; what we do is everything, which God shall look upon and be satisfied with. If God were not so unspeakably merciful and let His wrath pass over us justly, what wonder would it be if we were plagued daily by pestilence, war, the time of trouble, the French, sudden death and all kinds of misfortune? Should the earth swallow us up, that we want to make a fool of God, because we do and leave everything that disturbs him, and in the meantime do other things that please us, and still do not want to hear nor suffer that it should be said to us, as follows:

¹⁾ In Latin: soptom Korns, ut voonut.

Erlanger: Stift, Pfaffen. Both the Wittenberg and the Jena have our reading.

V. ii. 012 But they would not hearken, but taught their backs to be turned away, and hardened their ears, that they hearkened not; and set their hearts like unto demons, that they hearkened not unto the law and word, which the LORD of hosts sent in his spirit by the former prophets.

How evenly he paints them with their virtues, and how horribly he makes the doctrine of men, that they make a human heart (if they win it) so blind, obdurate and hard against God's commandment. First, he says: "They turn their backs" on God's word when it is preached to them, that is, the more it is said, the more they turn away from it and go their own way, as it says here in Hebrew: et dederunt dorsum declinationis. Secondly, "they harden their ears, that they will not hear". Not all: they do not want to do anything about it; they do not want to hear it either. Thirdly, "they set their hearts against it like demons," so that they not only do not think about it, but also resist and pursue it most horribly. There is no harder and firmer thing than a demon, which no iron or stone can force or tame.

(22) Behold now, in our time, the clergy of the pontifical church with their attachments, as they stand at their fairs and works of men. I mean, you will also have to say that their hearts are vain, their ears hardened, and their backs turned. How clearly, brightly and powerfully they hear God's word against them, it does not help, it is as if a goose were whistling at them, if they cannot deny that their life is vain avarice, hopefulness, pride, laziness, idleness, fornication and unmercifulness to the poor; but the plates and shirts, chasubles and masses will make all this bad against God and acquire heaven, hard by Lucifer, in the abyss of hell.

V. 13. 14. Therefore such great wrath came from the LORD of hosts, and so it came to pass, like

as was preached, and they hearkened not: neither would I hearken when they cried, saith the LORD of hosts. So I have scattered them among all the nations that know them not, and the land behind them is left desolate, that no man walketh therein, neither dwelleth therein; and the noble land is made desolate.

(23) Hard against hard is not good; two hard stones do not grind together. God's commandment is hard, yes, it must remain forever; whoever sets himself against it and wants to be hard against hard, it will certainly not go well for him; but if he does not give way, he will be broken and crushed into vain pieces, yes, into vain dust, as he says here, that the hard Jews, as the demons, were also broken and crushed over their hardness in all the earth, and it did not help them that they cried and prayed for mercy and grace. For they did not desist from their hard hearts, always remaining on their own works, despising God's word.

24 For the fact that God says here that He would not hear when they called is not to be understood that He would not hear when one calls, for He is called in time of need, as He says Ps. 50:15: "Call upon Me in time of need, and I will help thee, and thou shalt praise Me" 2C, but this is to be understood, that where we do not hear his commandment, neither does he hear our prayer; and as we oppose and harden his commandments, and persecute them, so he also opposes and persecutes our prayer, that it must be sin, as the 109th Psalm, v. 7, says: "Let his prayer be sin." But those who accept God's commandment or confess their sin, their prayer is certainly answered. But those who want to be right and not let their sin be sin. They also pray, and call in vain in their distress, as the 18th Psalm, v. 42, also says: "They call, but there is no helper; to the Lord, but he hears them not."

The eighth chapter.

(vv. 1-3) And the word of the LORD came unto me, | Devil, where God dwells? Must not all angels also be saving. Thus saith the LORD of hosts: I have been almost very jealous over Zion, and have been jealous over her in great wrath. Thus saith the LORD of hosts; I will return unto Zion, and will dwell in Jerusalem: and Jerusalem shall be called a faithful city, and the mountain of the LORD of hosts a holy mountain.

This is the last prophecy of this prophet to the Jewish people to build the temple. For after he had punished the wicked saints, as an example, that they should not do so again, lest they should think that there should be more wrath behind, and make them stupid and afraid, he comforted them further, and promised them abundantly, how they should not only have peace from their enemies round about, but that it should be well again in all the land, and that Jerusalem should be a mighty and famous city, full of people and goods 2c., in all safety and peace for ever, until Christ's coming. Therefore this whole chapter is full of sweet, kind words, that he may describe how peace shall be made.

(2) For the first time there shall be forgiveness of sins. and the wrath of God shall be at an end, because he saith, I have been almost angry with Zion. For where there is still wrath, there is no peace in the heart; the conscience is stupid and despondent, that [it] can do nothing. For sins still press upon it, because it feels no forgiveness.

3) On the other hand, such forgiveness and grace shall be proven by the deed, when he says: "I return to Zion"; henceforth there shall be peace and laughter, joy and gladness in the heart, and the conscience shall be secure and confident in God's grace [Rom. 5:1], so that it can also clench with pleasure and do what it is commanded.

4 Thirdly, such grace shall not cease, but abide and continue at Jerusalem, saying, I will dwell at Jerusalem. For if God is with us, who can be against Him? [Rom. 8, 31.] And what harm can sin, death, the world, and

there and serve, and help to manage such peace and

005 Fourthly, the fruit and profit of this tabernacle and grace shall appear, that it shall be glorious in spiritual things, saying, Jerusalem shall be called a faithful city, and the mountain of the Lord a holy mountain: that is, there shall be no idolatry, nor hypocrisy, nor unholiness therein, as before; but there shall be truth and faithfulness, that the doctrine may be right and godly; and that the service of God in mount Moriah [1 Bi. 22:2], that is, in the temple, shall also be righteous, pure, and holy. For the people will be faithful and devout, shunning the doctrine of men and idolatry, clinging only to God's word, thereby becoming holy and faithful, that is, righteously devout, without all hypocrisy.

For where God dwells, there is God's Word and Spirit (as is often said). Where God's Word and Spirit are, there it makes holy and righteous people, both with teachings and life, so that [it] also breaks out among many others, and the city becomes famous from it, for the example of many others, as he says here, that Jerusalem shall be called a faithful city, or a city of truth, that is, in German, it is to be famous, as it is right and honest in it, and not false hypocrisy or deceit is in it, as it happens, where man's teaching rules, without God's word or next to God's word.

Thus saith the LORD of hosts: There shall yet dwell in the streets of Jerusalem old men and old women, that walk with staves before their great age. And the streets of the city shall be full of babes and maidens playing out of the streets.

(7) Fifthly, temporal benefits also, that it may be glorious in time and in body, saying, Jerusalem shall be full of people, both young and old. But this cannot be where there is war and strife.

as the young crew is slain, and there is not much playing or dancing in the streets. It must be good in the country where the children in the city jump, dance and play in the streets, and the old people live and walk safely.

- (8) And let us note here what a great gift is temporal peace in the land, that God Himself praises such a gift who gives it, and we, alas, do not give thanks for it, nor recognize it.
- (9) Notice also how the work of children, as the playing and dancing of the young world in the streets, is not an evil thing, but pleases God, that he also praises it here for his gift, and yet seems to us to be a lost and useless thing. The monasteries and convents should give half of their goods and sanctity, so that their nature and works would have half as much testimony in the Scriptures; how will they stand when Christ will say that the children's singing and dancing in the streets is dearer to him than all their howling and grumbling in their churches [Matth. 11, 17], and that the wreaths and dolls of the maidens, the horsebit and red slits of the babes, are much more pleasing to him than all their caps, plates, shirts, chasubles and ornaments? For even though such a thing of theirs is also a child's play, since it is without God's word, it is not to be compared to that child's play, but rather to a monkey's play and fool's work.
- V. 6 Thus saith the LORD of hosts; Thinketh it impossible in the sight of the remnant of the people at this time; shall it be impossible in mine eyes also? saith the LORD of hosts.
- (10) Here he comes before your unbelief, which, when it hears such a great, glorious promise, and yet looks at the present, as it rhymes with nothing at all, and is not at all like it, it considers it an impossible thing. Therefore he wants to establish such unbelief here, which he does by calling them to close their eyes and not to look at the present, but to pay attention only to his word, which is greater than all the present. As if to say: You must not pay attention to your thoughts or conceits, but to me and my word. Your conceit

He puts his eyes on the present, and because he sees the city so desolate, and neither young nor old people are found playing and making merry in it, but rather there is all weeping and mourning, and the city still lies in ashes, the enemies still rage and rage around, so that neither peace nor commerce can be, he thinks it is in vain and all is lost, and not at all possible; but if you look to me alone, you must confess that before me no thing is impossible. Behold, what is the cost of raising up and comforting a silly, frightened heart, that it may become strong in faith, and how tender, soft, noble a thing it is for a conscience, how easily it is corrupted, and so hard to heal.

Thus saith the LORD of hosts; Behold, I will redeem my people from the going forth of the land, and from the going down of the sun. And I will bring them to dwell in Jerusalem. And they shall be my people, and I will be their God in truth and righteousness.

- 011 This is a confirmation of the next promise, saying, It seemeth impossible unto you what I now promise, because ye are so few, and so stiffnecked: but my word shall come to pass. For I will and am able to do much for you, namely, I will bring both my people from the going up and going down, where they are captives and scattered, and they shall dwell at Jerusalem; there they shall be my people, and I will be their God in truth and righteousness; that is, they shall serve me in right faith and life, and I will prove myself again to be a right God with grace and help; and I will not be their judge in wrath and punishment, as has happened until now, since they also would not be my people in truth and righteousness.
- 12. and notice here the two words: "in truth and righteousness". For God does not like the hypocrite, nor does he want to be the God of the wicked, who would like him to be a God in riches and honor, that is, to make them rich and glorious in the sight of the world, so that piety and righteousness would remain where they will. No, he is not a mammon or belly god. He wants to be a God

I will be in truth and righteousness, and I will have a people who love truth and righteousness. But temporal good shall come, as will follow.

- 13. "Truth" means that they are righteous toward God, and not hypocrites, as those who serve God with right faith and earnestness. "Righteousness" here means love and mercy, so that they do right toward their neighbor. In which two pieces is the whole life of a holy people.
- v. 9 Thus saith the LORD of hosts; Strengthen your hands, ye that hear these words at this time by the mouth of the prophets, in the day that the foundation of the LORD'S house is laid, that the temple may be built.

14 This is an exhortation and a comfort. As if to say, "Because you have heard such a precious promise through the prophets, be of good cheer, and approach it freshly and cheerfully, with full faith. So the prophet does not teach by promise alone what is to come to pass, but also provokes and awakens them to believe the same promise. And so that they will not think again: Yes, all that the prophets proclaim may be true, and Jerusalem may become such a city as they say; but who knows when it shall come to pass, whether it shall be delayed yet longer, as it hath been forty years? and who knows whether we also shall be the ones to do it, or whether our descendants alone shall do it? Just as they say in Haggai [Cap. 1, 2], "It is not yet time to build the house of the Lord." Such delusion and doubtful carelessness he here takes away, and says: "You, who now at this time hear these words of the prophets: I do not say of your descendants, but you, who are now present, to you such promises go forth, and you shall begin it.

For before those days the labor of men was vain, and the labor of beasts was nothing, and there was no peace from tribulation to them that went in and out; but I sent all men away, every man against his neighbor.

15 Thus also Haggai says [Cap. 1, 6] that it was evil in the land: when they had much

When they sowed, little grew, and those who gathered much put it into sacks full of holes, and there was discord from enemies and neighbors everywhere, as Ezra and Nehemiah show, as Zechariah also indicates. Because of this, the people were discontented and complained that it was not yet time to build the temple. Here he also repeals such a complaint, so that they should not make any excuse or obstacle, and says: it has happened as they complain, but it should now no longer happen; as follows:

- V. 11, 12: But now will I not deal with the remnant of this people, as in the days of old, saith the LORD of hosts. But they shall be seeds of peace. The vine shall yield her fruit, and the land shall yield her increase, and the heavens shall yield their dew; and I will cause the remnant of this people to possess all these things.
- (16) This promise of a good time is again diligently pointed out to the present ones who heard it at that time, so that they would be sure and certain that they had been chosen for the work and would have firm faith that things would be better from now on. It is all to build up the faith, which was very weak, because they were so well afflicted and martyred by all kinds of obstacles and misfortunes.
- (17) Although the words which he speaks here seem easy to us, namely, of temporal goods, of increase and rain, yet they were very hard for the Jews, because they demanded faith against so many temptations, and indeed they were very pious children who believed them; we do not believe lesser things now, in much lesser temptations. I say this so that no one will think it is a joke or a scandal where promises are preached in Scripture, even if they are about small, temporal things, they demand great, strong faith, and are great, strong words, just as these following words are great:
- V. 13 And it shall come to pass, as ye of the house of Judah and of the house of Israel have been a curse among the heathen, so will I redeem you, and ye shall be a blessing. Fear not, and strengthen your hands.

- (18) Now there is a goodly and great promise, that it shall be so well with the Jews, that all the Gentiles, when they desire something good, shall desire it, saying, God grant that it may go well with thee, as with the Jews; and so a good and blessed saying shall come forth from them, as before, when they were disturbed, they were an evil example and saying, that whosoever would desire evil should say, That it may go well with thee, as with the Jews.
- (19) Now notice how great a thing this is, and what faith it takes for the Jews to believe that they will be a blessing, when their misfortune and misery are so great before their eyes that all the Gentiles make an abomination, an example, even a vain curse and a proverb of them. That is, of course, to make life out of death, heaven out of hell, and everything out of nothing. Of such a curse and blessing Moses wrote and prophesied much in the fifth book [Cap. 28, 15, ff], how they should become a curse, an example and a proverb to all heathens, where they would worship foreign gods. But he also mentions the house of Israel, and not only the house of Judah; not that the Israelite kingdom should return, which had been rejected and abandoned, but that many of the house of Israel joined the house of Judah, and adhered to Jerusalem and the temple.

Thus saith the LORD of hosts; As I thought to do you evil, when your fathers provoked me to anger, saith the LORD of hosts, and repented not: so will I in these days do good to Jerusalem and to the house of Judah. Fear nothing.

20 This is once again a promise of temporal goods, for he promises the same many times, and repeats the same many times, to comfort the troubled hearts. For, as has been said, a beaten, frightened heart is difficult to calm again beyond measure, so that it may show grace and mercy to God; therefore God must do here as a father does with his child when it weeps and is afraid, and must give many good words and often say, "Be silent, be silent, my dear little child," 2c.

Children are not to be spoiled and presumptuous in doing their will, as they are to be pious, follows further in the text:

- V. 16, 17: Now this is what you should do: Speak the truth one to another, and judge rightly, and make peace in your gates. And let no man think evil in his heart against his neighbor, nor love false oaths. For I hate all these things, saith the Lord.
- 21. So that the Jews do not accept such promises of temporal goods, as if God wanted vassals and hypocrites, as if he were a mammon or belly god, or as if everything they do pleases him (as the presumptuous and wicked always do, that they accept good promises, and yet leave God's commandment aside; and again, the godly almost pay attention to the commandments, and hardly accept the promises), so God has to defend here once again, just as above, on both sides: To the godly with comforting promises, so that they do not despair, but to the wicked with strict commandments, so that they do not become presumptuous. For he will do us good, and give us plenty; but he will not draw any wicked, but we shall be godly, and he will be gracious.
- 22 Now behold, how he doth not here speak of fasting, nor of eating, nor of clothing, nor of feasts, nor of sacrifices, nor of incense, which he would not hold his peace concerning, if it pleased him, because he saith, This is what ye ought to do; 2c. that he might refrain from teaching them all things that are necessary unto their salvation. But there is nothing in this teaching but the two parts, faith and love, as we have also heard above [§ 12] in equal parts. In the first place, they are to speak the truth to one another: this is what the teaching concerns. And although it concerns everyone, it concerns especially the clergy or priests, from whom the others are to learn that they also speak the truth. But then they speak and teach the truth, if they leave off the commandments of men, their own works, and false glittering worship, and teach serving God in the

right faith and trust, without all presumption of one's own righteousness.

- (23) The other thing is for the secular authorities, namely, they shall judge rightly and make peace with their court or office. This is nothing else, for they must take good care of their office, so that there may be no clamor or strife in the land against them.
- (24) The third thing concerns them all together, that no one should think evil of the other; that is, as is said above [Cap. 7, § 19], they should have patience and love for one another, gladly forgive if someone offends another, not seek revenge or retribution, but do what is best, help and advise where it is necessary.

25 Last of all, they shall not love a false oath, which may be understood of an oath made in the name of other gods. But I hold that neither shall deceive the other in commerce. For in commerce it is customary to use seals and letters, witnesses and oaths, and such like covenants, to confirm the faith of one another, as the fifteenth Psalm, v. 4, says: "He who swears to his neighbor and does not change it," that is, they should not lie or deceive one another, but keep faith. For this is one of the greatest complaints in the world, that there is no faith among the people: they swear and pledge so dearly, and yet it is all frivolity and mischievousness, that God says here that he hates all this and is hostile to such a being. And this is indeed a hostile thing, by which many a pious man is deceived and must perish.

V. 18, 19: And the word of the LORD of hosts came unto me, saying, Thus saith the LORD of hosts; The fasts of the fourth, and of the fifth, and of the seventh, and of the tenth months, shall be for joy and gladness unto the house of Judah, and for glad feasts of years. Only love truth and peace.

26) Here he answers the question that was presented in the beginning of chapter 7, chapter 1, [v. 3] about fasting and discipline, and says: "Only keep what I tell you, and let it be done.

Fasting Be Fasting. Yea, if ye keep my commandments, such fasts shall not alone cease and be ended, but because I will do so much good in Jerusalem, all the sorrow shall be forgotten, wherefore ye have chosen and kept such fasts; that henceforth there shall be joy unto you, when ye remember your fasting, and the sorrow of heart, for which ye fasted at that time, even so, when the fourth or fifth moon cometh, ye shall say: Behold, this is the season that I fasted and was grieved for the sake of the ruined temple and for the sake of the burned city; but praise be to God, the temple stands there in all honor, and the city most glorious in character. Long ago the jug of wine, the wreath and the beautiful skirt; let us be merry and praise God instead of the fasting and mourning we used to have at this time of the year. Behold, this is to turn rejoicing into joy, mourning into gladness, and fasts into glad feasts.

27 But it is written that they should love the truth and peace, lest the presumptuous wicked think that it is enough for them to rejoice on such days, and yet they are knaves. Nay, say ye therefore, be merry, and forget your fasting and your affliction, and turn your chastenings into joyful feasts; that ye nevertheless forget not my commandments, but love truth, that is, against God riaht doctrine. pure God's commandments, unfeigned faith, and righteous worship, that you do not become superstitious to me, or false hypocrites and glorifiers, the same peace toward your neighbor, that you do not have hatred, envy and disunity, but love and friendship, peace and favor, patience and mercy among yourselves. If the two pieces go, all is well, then let fasting cease, and make merry feasts of it, and be of good cheer. Do you see how God reverses the ways of men and demands His commandments alone?

028 But how thinkest thou of our teachers, who in this place have drawn this saying of the four fast months unto the four soft fasts, or quatember? Does it not rhyme well with them? God says that these four fasts should be over, and that they should be joyous feasts; so they draw out these words, that there should be four fasts.

sad fasting of the year. How finely the Word of God and the teachings of men go together! Yes, how finely they look at God's words, and how diligently they read them! Just as God barked that the four fasts should be nothing but feasts of joy, they teach that they should be four fasts. It is obvious that they have not considered more in this text than the word "fast", then the four moons. After that they made the quatember, regardless of how the moons or fasts rhymed or not from this text. It is enough that they found four moons there, and the word "fasting".

(29) Just as they do in other matters, that where God teaches no, they teach yes; where God teaches faith and grace, they do works and merit. They are still angry, and do not want to hear it said, how up to now the Scriptures have lain under the bench with them, and their mad dreams must have ruled everything in their place. For here you see, and you must grasp it, that they have interpreted this text, which says no to fasting, as a yes, and they have straightforwardly and absurdly drawn God's word to their jugglery, and yet, with it, as with God's word, they have deafened the world and confirmed their thing.

Thus saith the LORD of hosts; Yet shall many nations come, and the inhabitants of many cities, and shall go from city to city, saying, Let us go to pray before the LORD, and to seek the LORD of hosts, and we will go with you.

(30) This saying and promise I understand, that not only the Jews should return to Jerusalem, as it is said above [vv. 7, 8], from all countries, but that Jerusalem should become so glorious and famous that also many Gentiles should find themselves there to worship the Lord. All this was fulfilled, as Josephus writes, that many kings and princes, along with others, did great honor to the temple at Jerusalem. And also Lucas writes [Apost. 8, 27.], how the queen Candace's chamberlain went from Mohrenland to Jerusalem. No doubt there were many such things in other cities and countries, as follows.

V.22. So many nations and peoples will come in multitudes to seek the LORD of hosts in Jerusalem, to pray before the LORD.

(31) This is the sum of it, that Jerusalem shall be very glorious, and as Haggai [Cap. 2:10] also saith, that this latter temple shall be more glorious than the former and the first. For of 1) the first temple, which Solomon built, it is not read that so many nations and kings came thither, and had so much devotion to it, as to this last, which drew almost the whole world to itself; as the histories prove. So this promise is almost great, that the temple at Jerusalem should "become so glorious", far above the temple that was built, and yet it was so bad when it was to be built. What it means to seek the Lord and to worship him has been sufficiently said.

V. 23 Thus says the LORD of hosts: "At the time when ten men of all tongues of the Gentiles shall take a Jewish man by the tail," saying, "We will go with you, for we hear that God is with you.

Some have interpreted this saying as referring to the time of Christ, when many Gentiles in all tongues were attached to all the apostles and came to Christ. This is a good opinion, but in this place it does not seem to me to be very true. The prophet is herewith signifying how it shall come to pass, that many cities and nations shall go to Jerusalem to worship the Lord in the temple, of which he hath spoken; namely, that, because the Jews are scattered among all the Gentiles, they shall cleave unto them many Gentiles, and bring them to their faith. Then when they went to the feast at Jerusalem, the same Gentiles went with them, because they wanted to serve God with the Jews. This is why he says, "At the same time," that is, at the time when many Gentiles will go to Jerusalem, as he said above [v. 20], such a going will happen so that the Gentiles will attach themselves to the Jews, so that they will hear from the Jews that God dwells at Jerusalem. Such seemeth to me to be the most simple and sure understanding, that GOD may declare how glorious Jeru-.

salem and the temple, no matter how deeply it lay in ashes and shame at that time. Even though everything had to be prepared for the future kingdom of Christ, as has often been said.

033 And when he saith, Ten men of divers tongues shall cleave unto the corner of one Jewish man, is it not said, that so ten shall cleave, and not more, nor more than ten?

Nor that every Jew should bring so much with him, but it is spoken in a common language, thus: Here a Jew and there a Jew will bring many Gentiles with him, from all kinds of Gentiles and countries. As also St. Lucas Apost. 2, 5. writes that at the feast of Pentecost there were men from all nations under heaven in Jerusalem 2c.

The ninth chapter.

V. 1. This is the burden of which the Lord has spoken concerning the land of Hadrach and Damascus, upon which it relies.

So far we have heard how the prophet comforted and strengthened the stupid and frightened Jews to build the temple for the preparation of the future kingdom of Christ. And even though temporal and physical goods are promised in it, such promises are not to be disregarded because they are God's words and great examples of faith are presented in them. Some, however, who pretend to great spirituality, do not regard such carnal goods, and do not see how great faith lies in such promises, gawking at spiritual promises, when they themselves have never believed for an hour that God would feed them with bread and drink. I say this once for the reason that the examples of faith and the divine promises in the old stories should not be overflowed, as Origen and Jerome are wont to do, as if they were dead, useless histories, and something greater should be sought in them. If one looks at the things that are promised, they are nothing but temporal, physical goods; but if one looks at the promises, they are living, eternal words of God, which justified and saved those who believed in them at the time. And such faith is a great, powerful example to strengthen our faith.

(2) Therefore the prophet shall prophesy henceforth how all things shall come to pass after these things, and how Christ shall come, upon whom these things shall be. everything has been done with the temple so far. And although there are many glosses made on this place, I still think that this is the opinion and summa, that the surrounding countries and neighbors of the Jews, as Syria and Palestine with their cities Damascus, Tyre, Zidon, Antioch, Accaron 2c. are to be devastated and thus humbled, so that as they have been hostile and against Jerusalem until now, so now they will also become friends, and accept Christ in his future. That is why he says: "This is the burden of which the Lord speaks about Hadrach" 2c. But "burden" means a punishment in the prophets, as we have heard in Habakkuk [Cap. 1, 1.], and in Jeremiah 1) it is especially common [Jer, 23, 34. 36. 38.]. But this burden and punishment is, as follows, that they are to be destroyed, burned and won.

3 Hadrach is an unknown word, and nowhere else in Scripture except in this place. But since it is certain that he means the land of Syria, where Damascus is the royal capital, I think the Prophet gives the same land a new name, composed of two words, Had and Räch. Had means to be joyful, and Nach means tender or soft. Just as we Germans say of women, "She is so tender and lukewarm that she will not take hold of cold water unless she is aired," so that the Prophet's opinion is, "This is the burden over the land of Hadrach,

¹⁾ Instead of Jeremiah, Isaiah should be read. Cf. Isa. 13, 1. 14, 28. 15, 1. 17, 1. 19, 1. 21, 1. 22, 1.

That is, over the tender, faded land, which until now has been accustomed to vain joys, good days and honors, and also never wanted to get into cold water, suffer no evil nor tolerate misfortune; misfortune will also come upon you one day, and you will get a foreign master.

4. he also calls Damascus of the same land rest. Because in the Hebrew it reads thus: And over Damascon, which is its rest. We have translated this: "on it it relies", which is also the correct sense of the text, as Isaiah Cap. 7, 2: Syria rests on Ephraim, that is, Syria relies on Ephraim 2c. So Laud Syria relied and rested on Damascus, as on a strong and mighty city, by which it would be safe and protected and could have good days.

For the Lord looks upon men, and upon all the tribes of Israel.

5 Whether this text is correct, I leave to the Hebrew masters to judge, I am not sure myself whether I have got it right. The Hebrew text stands thus: quoniam Domini est oculus hominis et omnium tribuum

Israel. Which may give various meanings, which are not to be told here. I will stick to the one that the prophet wants to say how the surrounding countries are before the Lord as well as the tribes of Israel, and that no one may hide or escape from him. Therefore, as he has punished the tribes of Israel, so he will not leave these countries unpunished.

V. 2. Also about Hamath, which borders with her.

Hamath is the city that was later called Antioch, where the disciples of Christ were first called Christians, Acts 11:26. 11, 26. The same city borders with the land Syria and the city Damascus, yes, it also belongs to the land Syria. Now when the burden passes over Damascus, it will also pass over Antioch, because they are so close to each other.

About Tyrum and Zidon too, who find almost wise.

7. tyre and zidon, both by the sea, find also in syria, and border with the jewi

They were also strong, rich, powerful cities at that time, subject to no one. And he says: they are wise or prudent, not of spiritual but of worldly wisdom, namely, that they had a delicious government, were rich and powerful, to which no doubt wise, sensible people belong. Thus also Ezekiel Cap. 28, 3. that the prince of Tyro was wiser than Daniel. For where fools and idiots rule, there are neither rich cities nor lands.

V. 3: For Tyre builds solidly, and gathers silver like earth, and gold like dung on the gaff.

8 Then you see what wisdom he gives to the tyrants, namely, that they are wise and prudent to build the city firmly against the enemies, and to collect large sums of money and goods for future needs, and thus to provide for themselves in the best possible way in the temporal regime. For this is what is called wise government, when land and cities are well kept and provided for; but against God no building nor provision helps. Therefore follows:

V. 4. But behold, the LORD shall destroy her, and shall smite her power that she hath upon the sea, and she shall be burned with fire.

(9) This is the burden of which he said above [v. 1] that it should pass over these lands and cities. Because Tyro, which was the most powerful and strongest of them all, will suffer this fate, so will the others. Of course, this destruction and devastation was caused by the great Alexander. For he brought about such a burden, especially in Tyre, where he was a long time in front and waged war; and after that these countries were always at war and never had peace because of the kings who ruled in Syria and Egypt after Alexander, until the Romans won the land. Now it is not possible, where there is much and long warfare, that the land and the cities should perish; so that this tender and lumpy land has well been driven out of the thrill, that all such mighty cities have lost their dominion, and have at last been forced under the Romans, and so humbled, that they could well suffer and receive Christ in the future.

V. 5 When Asklon sees it, she will be terrified, and Gasa will be very afraid, and Ekron will be grieved when she sees it.

010 Then he brought in the land of the Philistines, which had always been against the Jews, and had always had their own rulers; but now Alexander and his descendants became rulers, and gained such mighty cities as Tyre and Zidon, which no man could gain before, they were afraid, because they saw it, and perceived that their dominion was ended, as it is now:

V. 6 For the king of Gaza shall be finished, and there shall be no dwelling in Asklon; in Ashdod shall the children of Hur dwell: so shall the glory of the Philistines be cut off.

(11) As I said, until now the land of the Philistines has always had its own kings and lords, and has been a well inhabited, powerful land; but after that it was horribly devastated and ruined by wars (as I said), because it was overpowered by Alexander's descendants, and since then it has not had its own kings or lords, and even today the same cities are almost desolate, so that Lucas also calls Acts 8:26 Gaza desolate. 8, 26, calls Gaza desolate. But when he says, "The children of a whore shall dwell in Ashdod," in Hebrew it means, "Ashdod shall come under the hands of strangers, so that the natives shall no longer reign nor dwell there, but shall be strangers. Now strangers in a city are not the proper children of that city, but are like the children of a whore in a Hanse, where they are not born nor do they belong. So the splendor, court, dominion and power of the Philistines shall come to an end. And all these things happened at the time that passed between the coming of Christ and the building of the temple, as is well known by all who have read the histories, and Zechariah has said all these things beforehand, and has made them clear.

V. 7 And I will put their blood out of their mouth, and their abominations out of their teeth; and they shall remain unto our God.

(12) Though the Philistines have been the most stiff-necked enemies above all others, yet, when they are so disturbed and humbled that they are no more, they become good to me. Then I will accept them, and they shall be kept for me when I come, that they may become good Christians, and the best friends of my people. But when he says that he will put blood from their mouths and abominations from their teeth. I understand that he wants to make them friends of his people. For until now (as has been said) they were a fierce people against the Jews, and bloodthirsty to destroy them. Therefore he called their mouth bloodthirsty, and their teeth full of abominations, because they devoured the Jews with war and wrath, that is, they shed and choked blood continually, and were greedy and fierce to choke and shed blood, as the bears and lions. All these things shall now cease, they shall no more devour and shed blood. I will humble them, and they shall be glad, and shall be the friends of my people, and shall keep their mouths clean, and their teeth pure, from their blood and their flesh.

And they shall be as princes in Judah, and Ekron as the Jebusites.

(13) That is, I will also choose bishops and preachers among them, as well as in Judah. But the name of the prince here is Aluph [XXXX], which is the name of such a prince 1) who presides over the teaching as the teachers, preachers and bishops shall do. Uird Ekron shall be like the Jebusites, that is, the citizens of Ekron shall be Christians as well as the citizens of Jerusalem, whom he here calls Jebusites after the old pagan name. For Jerusalem of old was called Jebus, as we read in Joshua [Cap. 15:8]. And may need the old name to obscure the prophecy, or to indicate that in Christ's time Jerusalem was cheaply called Jebus for the sake of her unbelief, and again, Ekron was cheaply called Teacher and Christian, that is, rightly Jerusalem, for the sake of her faith. All this was said to prepare the Philistines before the coming of Christ, so that when he came they would accept him.

1) In the original: "such princes". Analogous is: Christians --- a Christian.

V. 8 And I will fill my house with the people of war that go out and come in, that the beater pass no more over them: for I have now looked upon it with mine eyes.

14 This text cannot be understood of the temple at Jerusalem. For it is said (as the text indicates) of the time after which the Philistines were to be Christians, at which time the temple was disturbed, or even close to being disturbed; therefore it is another Hans, namely Christianity, in which the Philistines were also to be, as happened in the time of the apostles. There it happened that Christ filled his temple with warriors, that is, with apostles and holy teachers, who preserved the same temple with preaching and admonishing, as the right, well-armed warriors, with weapons of God, and with the sword of the Spirit, skilled against the devil, error, sin and death [Eph. 6, 17].

(15) So that no driver could rule and reign over them any longer, that is, no interloper with your law and the works of men. For the persecutors are nothing else than the teachers, who by works want to make the people devout without faith, which teachers Christ does not leave over his Christians, but sends warriors, who resist such persecutors, and fight chivalrously against them, as we see in St. Paul and Petro. And all this because "I have seen it with my own eyes," that is, I am now watching myself, I am the bishop myself, and no longer command Moses and the prophets, as at that time when I was watching through foreign eyes; but now I myself am watching and ruling in my own house, so that the drivers do not rule over it.

V. 9. Rejoice greatly, O daughter of Zion, and exult, O daughter of Jerusalem: behold, your king comes to you, a righteous man and a helper, poor, riding on an For he will teach peace among the Gentiles. ass, and on a young colt of the ass.

16 I have interpreted this cheerful, beautiful saying in the 'Kirchenpostille, on the first Sunday in Advent, that here is not necessary to repeat, for the sake of brevity. But it is strange that.

Now he had promised that he would surround his house with warriors, so that no driver would rule over it, and that all the words would read as if he wanted to set up an army with great worldly splendor, like a mighty emperor; for in Hebrew Zaba means militia, warriors, and Chanithi means vallabo, castra metabor, which thus reads: I will surround my house with army power, 2c., therefore he himself is called the LORD of hosts, that is, the LORD of hosts; and quickly on such splendid, warlike speech he brings in the king of such army, in the most simple way, without splendor and war, in addition poor and on an ass. Is this the warlike king? Does it mean that the house is surrounded with army power? But all this was done so that the previous words about the people of war would be understood spiritually, and that the Jews would not wait for the kingdom of Christ bodily or earthly, in worldly, outward splendor, but outwardly in poverty and humility, but inwardly and spiritually in great glory, as he says here, that he comes a righteous man and a Savior, and yet poor and on an

V. 10 For I will cut off the chariots from Ephraim, and the horses from Jerusalem, and the battle bow shall be cut off.

17. he himself explains further, how the kingdom of Christ should not be physically attacked with weapons, because he says, he will have neither chariots, nor horses, nor bows in his kingdom, as he also says Isaiah Cap. 2, 4. Speaks: "They shall not have any more" 2c. And also calls the old kingdom Ephraim, that is, Israel, which was in the lineage of Ephraim. For under Christ both kingdoms were to come together, as Hosea says Cap. 1, 11.

(18) Therefore he must not use a chariot, a grate, a bow, or a quarrel, for he will be a prince of peace, as Isaiah chap. 9:6 also says, and will not only make peace among the Jews, who will not accept it, but also among the Gentiles. Therefore his rule will be in word or speech, because he says here that he will speak or teach peace among the Gentiles.

the waters to the ends of the earth.

19 This saying is taken from the 72nd Psalm, v. 8, so that it may be seen how the same Psalm must not be understood by Solomon, as the Jews think, but by Christ himself. For in these words the whole earth is subjected to Christ. From one sea, that is, from the dead sea in Judea, to all the other seas around, and from the water, the Jordan, to the end of the world. For his kingdom began in Judea, where the dead sea is, and the Jordan, and so it has gone forth into all the earth.

∨.11. You also let your prisoners out of the pit by the blood of your covenant, where there is water in it.

20 He has now said that this kingdom should not be in outward, worldly splendor, but in poverty, and yet establish righteousness and salvation for his people, and for this purpose make peace among the Gentiles, not only to reconcile the Gentiles with the Jews, and to make one people out of both, as far as the world is, which until now have always been mortal enemies, as St. Paul Ephesians 3:8, 9 also says. Paul Eph. 3, 8. 9. also says, but also peace between God and us, Rom. 5, 1. One might ask: With what will he accomplish all this, which no one could accomplish with any worldly power? He answers here and says: By the blood of your testament or covenant 2c., and holds this blood against the blood of the old testament, and also cancels the same herewith. As if to say, Moses brought his people out of Egypt by the blood of his testament, but you, the new king, will establish another, new testament, and will abolish that by the blood of your testament, so that you will not bring the people of Israel out of Egypt, but will bring your captives out of another Egypt, that is, "out of the pit where there is no water. This is the power that thou mayest establish such righteousness, salvation, and peace, without sword and armor, even by thy suffering, blood, and death.

21 Thus this text first gives that this king shall die and shed his blood.

And his dominion will be from sea to sea, and from to obtain righteousness, salvation and peace for his people, that is, forgiveness of sins and eternal life. Secondly, that he should also rise again from death and live forever, because it follows how he should spread such a testament through the gospel and rule his own, as we will hear, which no dead man can do. So now we have that Christ had to die, and rise again, and so go into his glory, as Lucas Cap. 24, 26.

> 22) But that some have understood this saving of old, that this pit was the outer castle of hell, where the old fathers should have been, and that Christ came to them when he went down to hell, and brought them out, I leave in their simple mind and favor. But it cannot be proved from the Scriptures, nor from this place, because Zechariah does not take here such a small part as the fathers had, but the whole kingdom of Christ, as far as the world is, and the whole redemption of all saints, and the blood of the whole New Testament, with all its power and fruit. And speak of all these things gloriously, for the text hangs together, and all goes to the whole redemption of all saints.

> (23) Therefore he called the pit without water the prison of sins in the law, wherein we all lay captive under the devil, which is signified by the prison in Egypt. For there is no water of life to refresh and comfort the soul, but eternal thirst in eternal heat. Which prison is also meant by the 68th Psalm, v. 19, when it says: "Thou hast gone up on high, and hast caught the prison" 2c. And in the Hebrew he puts it finely against the Old Testament, because he says: "You have also by blood" 2c., that is, Moses indeed carried out his people by blood of a testament, but you also, you also have a blood, that is a blood of your testament, and not of Moses, and you also did not want to carry out your people without blood 2c. Likewise, he says, "Your captives," not Mosi's captives; for Mosi's people were captives in the flesh. But "thy captives," that is, those whom thou carryest out by thy blood, are other captives, even as thou also hast another blood, another testament, also

you are another man than Moses. I show all this from the text, so that everyone may see for himself how Zechariah does not prophesy here about the dead, but, to my mind, about the whole redemption that Christ has purchased through his blood. But if anyone is filled with other things, let him always go.

V. 12. Return therefore to the fortress, which ye lie in captivity for hope.

(24) Because this great redemption has come about through my blood, watch and do not despise it. Hitherto ye have lain captive under the law in sins, and have been in the mire and sand, yea, ye have been every man's spoil and prey: he that came hath led you, and driven you, and scattered you according to his will, because ye were captives, and were not kept from your taskmasters. Then came the scribe, and chased you from one work to another, and yet helped nothing; there was no rest. Here the devil came, and drove you from one sin to another, and was no security, but vain fear of death. But now you have a strong, secure fortress, where you may be safe and at peace, both from the law and the sin-doers, namely the blood of my testament: there keep yourselves, otherwise there is no rest nor peace from the law and sins.

(25) He calls them Vinctos Spei, prisoners of hope, that is, those who hoped and waited for redemption, as Simeon Luc. 2:25 waited for the redemption of Israel. For they had the promise of God in the prophets that they would be redeemed through Christ. They waited for this hope with great longing until it came, because they felt Moses, the scribe of laws, and the sinner, the devil.

26 Therefore the prisoners of hope are all those who despair of their works, and, being humbled by the law, are in the knowledge of their sins. These are also the ones whom he here calls Christ's prisoners, since he says: "Your prisoners. For the hopeful saints, who want to be pious and righteous by works of the law, are not prisoners of hope, for they do not wait for redemption; nor is the blood of this testament of any concern to them; indeed, they are completely free and unconstrained.

Do not catch them, let them be prisoners of hope. The same ones who deal with human doctrines and works are also holy and free, may not give anything to this fortress, because they are already safe, and live in peace and quiet.

(27) But we poor sinners, who are driven by the law, so that we feel how it demands, which we neither have nor are able to do, and thus are overloaded with sins before God, with a stupid, despondent, evil conscience, and then realize that we must be of death because of sins, and thus lie in this miserable prison, are prisoners of hope. For we wait for redemption, not by our works, but by the blood of this testament, as St. Paul draws from this saying Gal. 5:5, saying, "But we wait in the spirit of hope, that we may be justified by faith." So this text alone applies to those who through law and sin feel their imprisonment in a miserable conscience, and hope for grace through Christ's blood, through which they are redeemed and justified, have peace, and dwell in a firm, secure castle.

For also 1) I declare unto you this day, that I will recompense thee for double things.

28) Read the epistle to the Hebrews in the third [v. 7] and fourth chapters [v. 7, cap. 13, 8], and you will find what the Holy Spirit wants to be understood by the word "today", namely, that the Jews should perceive such preaching and grace at the present time, when Christ would come, who is the right "healed", and not gape at another, future time. So now this is the opinion: Hodie annuncians reddam tibi duplicia, I will reimburse you for your misery twofold good, so that, which I preach healed, that is, by the preaching, which is to go at this time, when I redeem my prisoners by my blood, I will give you instead of all your suffering (as there is, the law and sin) twofold comfort and good, namely twofold redemption,

1) The word "also", which is necessary according to § 2tz, is missing in the original and in all German editions. Walch has added it correctly. In Latin: quoquo.

3) In the original, in the Wittenberg (German and Latin) and in the Erlangen: "im andern und dritten Cap.". The Jenaer and after it Walch have improved this.

Both from the law and from sin; that therefore the law shall not oppress nor afflict thee and thy conscience, physical dispute; but everything is said, according to neither shall sin afflict nor condemn thee with death; for by my blood both these things shall be done away. that the law may be fulfilled, that thou mayest be justified, and sin be done away, that thou mayest live before death. These then are two blessed liberties, wherein is eternal life. Of these two freedoms or redemptions also says Isaiah Cap. 40:2: "Jerusalem hath received double for all her iniquity: for her sin is forgiven her, and her knighthood (that is, her service under the law) is ended."

(29) The word "anch" here, as above [v. 7], is to be noted. For it reads as if he wanted to say, "You have many teachers and preachers who preach a lot and burden you with sins; you are used to them and know nothing else. But I will also preach, and not let the preachers speak alone. But my preaching is not at all like their preaching. For they afflict and humiliate thee with two evils. Through the law they make your conscience heavy with sin, and with sin they make your heart afraid and despondent through death, which is the wages of sins, Rom. 6:23. But my preaching shall make you free and free from both, only that you pay attention to it "today", at this time.

(30) Now mark, that this twofold good be distributed by word and preaching, that it be received and kept by faith. For he saith, annuncians reddam duplicia, by preaching will I give thee double. This is also the very worst, and hinders the Jews to this day. They would like to feel and grasp it as a physical good, so that they would be free and free in the flesh, but they pay no attention to spiritual salvation; but it must be preached, heard and believed. It is a spiritual kingdom, and its goods and riches are spiritual.

V.13. For I have made Judah my bow, and I have armed Ephraim; and I will raise up thy children, O Zion, over thy children, O Greece; and I will set thee as a sword of giants.

The words are almost worldly, as if it were a the foregoing, about the ministry of preaching, which should first begin at Jerusalem among the Jews, as now said, and then continue on, even among the Gentiles, as he says here. The stretched bow from Judah are the dear apostles from the tribe of Judah, as also the 68th Psalm, v. 28. says of 1) princes of Judah in Christendom. Ephraim are the apostles and disciples from the families of Israel, whom he fills (hear) with arrows, and equips well. For in Christ the two kingdoms of Judah and Ephraim had to come together again into one kingdom, as we have heard above [Cap. 9, § 17].

(32) So then, to draw bows and to arm with arrows is nothing else than to send out skilled preachers who have been taught by God. And the same are the children of Zion, whom He raised up over the children of Greece, that is, the apostles and disciples sent with the gospel into Greece from Zion, when they began and became spiritual children of Zion through the Holy Spirit on the day of Pentecost [Acts 2:4]. And their sword should be like the sword of a sneezer, that is, the word of God should be powerful and active, so that it penetrates mightily, as we also read that the word of St. Paul and his companions was powerful in Asia [Acts 19:20].

V.14. And the LORD will appear over them, and his arrows will execute like lightning.

033 That is, he himself shall be with them, and it shall be seen in the Holy Ghost, and in the miraculous signs which they shall do, that the Lord is upon them, and with them. For the apostles' words are not their own words, but are the arrows of the Lord; the apostles are his bow and his weapons; therefore they go forth like lightning, and are powerful and fruitful words, which terrify the hopeful and comfort the humble.

¹⁾ In the German editions wrong: "vom". In Latin correctly: üs prinaipikus. Walch has erroneously "the 78th Psalm, v. 9." This has taken the Erlanger as the correctur for Ps. 67 (according to the Vulgate count).

And the Lord GOD shall blow with a trumpet, and shall go forth with a thunderstorm at noonday.

(34) There shall be another blowing of horns and sounding of trumpets, which was under the law ordained by Moses. The Lord himself will blow the trumpets, that is, he will sound the same gospel through the apostles, proclaiming that all the world is sinful and guilty before God. Therefore it will be like a great weather, thunder and lightning, as they are wont to be at noon. For it proclaims the wrath of God against all ungodliness and injustice of men, Rom. 1, 18, so that the arrogant will be terrified and humble themselves to grace. But the world will confidently oppose and resist, persecuting the word and the apostles. But it will not help. For

V.15. The LORD of hosts will protect them, that they may devour and subdue with sling stones, and drink and rumble as of wine, and be filled as the basin, and as the corners of the altar.

(35) The prophet diligently uses the splendid and flowery speech of strife, tempest, slaughter, 2c., to mean that [it] is not an idle or incompetent thing about the gospel, but accomplishes great things, because it overthrows and strikes down all that is great, learned, holy, wise, strong, and proud, and humbles everyone under Christ, as Paul says 2 Cor. 10:4: "Our weapons are not carnal, but mighty through God." Because the world cannot stand such humility and overthrow, it fights against it, persecutes and rages against the apostles, as against poor, abandoned, powerless people on earth. But hear here what a protector they have against them: "The LORD of hosts will protect them." Not that they should suffer nothing in the body, for they must be persecuted and killed, but that their ministry, word and preaching may not be hindered nor dampened, but it penetrates and continues the more it is hindered. For God's word is unbound, though Panlus is bound [2 Tim.

But how is it that they eat and drink?

bring them under themselves? How can that become subject which is eaten? Therefore it is a spiritual devouring, that the apostles will bring the Gentiles to themselves by their mouth with the word, and will integrate them into their assembly, and thus make them subject to the obedience of faith to Christ; and they will do this with sling stones, just as David brought Goliath under himself with the bodily sling stone [1 Saul. 17, 49. 50.]. But these sling stones will be spiritual, the word of God, so that they will throw them with such certainty and hit the consciences in such a way that they will not be able to resist or hide, but will have to give themselves up captive and say: It is the truth.

(37) They shall also roar, or rave, as if they were full of wine. This is the same thing, that they shall make as many Gentiles Christians by the word, and shall penetrate boldly as the drunken. For they are full of the Holy Spirit, Apost. 2:4, which makes them bold to go confidently among the Gentiles, and to spare no journey, but to make merry among them with the word, until they drink the same Gentiles into themselves, and make them Christian members.

(38) But I would rather understand and distinguish this eating and drinking, that the apostles should not only be protected and sheltered, so that their ministry continues unhindered, but should also have enough to eat and drink. Eating, so that they may abstain and become strong to bring the Gentiles under Christ. Drink, so that they may become joyful and bold, confidently rumbling with the word among the Gentiles and fearing no danger. But such eating and drinking is spiritual, that they themselves may first be filled and full of the word and the Spirit, and increase daily more and more, that they may not grow weary in their ministry or in tribulations, even as the body must daily have its food, that it may endure the daily labor.

39 But what is this, "They shall be full as the laver, and as the corners of the altar"? With this he indicates the old priesthood and points to the new priesthood. As if to say, "Then the priesthood will be right and full; so when the apostles rumble among the Gentiles, there will be a slaughter and sacrifice when they pass through the altar.

The word of God punish and kill the old man with all his works, and thus sacrifice in honor of God, just as the ancient priests sacrificed the unreasonable animals 2c. Such sacrifices are practiced by St. Paul Rom. 12, 1. when he says: "Offer your bodies as a living sacrifice, holy and pleasing to God" 2c.

40. but he calls "the basin" and "corners of the altar". For as Moses wrote in the third book [Cap. 3, 2. 8. 13. 4, 5.ff. 2 Mos. 24, 6.], the basin was needed to take the blood of the sacrificed animals three times and to carry it into it, and to sprinkle it with the finger against the ark seven times, and to coat the horns of the altar with it, and to pour the rest at the bottom of the altar. By all these things the prophet prophesies that the Gentiles, according to the old man, shall be slain by the gospel for a sacrifice acceptable to God, and that their blood also shall be holy and glorious in his sight.

V.16. And the LORD their God will help them at that time, as He would a flock of His people.

(41) That is, they which were hitherto scattered abroad, and divided into divers manners of doctrine, he will therefore by the gospel bring together into one faith, as one house and one host. For the Jews also were scattered abroad in their way, and had divers ways of becoming godly among themselves, as Pharisees, Sadducees, scribes. But the pagans much more, who were divided into innumerable groups of idolatry in the whole world. But since they were punished by the gospel, and such unbelief was killed, along with all the wisdom and prudence of the old Adam, they were all brought together in one faith and doctrine.

For consecrated stones will be raised in his land.

These stones are also the apostles and preachers of the gospel, and are not only precious stones, but also consecrated stones. For neser [XXX] in Hebrew means consecration or sanctification, by which a person or other thing is set apart for the service of God, as the Nazarites, Num. 6:2 ff. Just so speaks

St. Paul Rom. 1, 1. that he was set apart (that is, a Nazarene) to preach the gospel; as Apost. 13, 2. also speaks of him and Barnaba: "Set apart for me Barnabam and Saulum" 2c.

43. But that they are set up is not said of bad indignation, 1) but as one sets up a banner or a sign, and the whole army looks at it, and judges itself by it, as the Hebrew word Nossoth gives it, that the opinion is: That the Christians everywhere should be brought together in one faith through the gospel, as has been said, is to be done in such a way that they will not gather together in physical places, as has happened up to now in Jerusalem, but they will cling to the apostles and adhere to their teaching. For these also shall be set up among the Gentiles, as holy stones and pillars or places of worship in Christendom, whither all Christians shall look, and be guided by their doctrine; that there may be unity of doctrine and faith, and that every man may not set up his own doctrine and mastery, that the host may be divided, and that there may be divisions in the midst of the

V. 17 For what good do they have with them? And what fine thing have they with them? Grain that begets young men, and must that begets virgins.

44. Christ will not redeem or gather his own with armor and weapons, but by food and drink he will accomplish everything. This is a strange king to me, who does nothing but serve bread and wine, and thereby not only gathers his own, but also begets a strong people, both male and female. The sum of this text is this: In the people and kingdom of Israel it is so, that they beget children in the flesh by the natural way, of man and woman; but in this kingdom it is strange; there is the very finest and sweetest childbearing and multiplying of the people. For there are no children conceived in the cradle. What then? Vain fine, strong young men, and full, fair young-

¹⁾ This is how all German editions read. The Latin translator has given it by elevatio.

So that everything that is born and raised to this king, that is, young men and virgins, great boys and great maidens, who are fit to marry, may be born quickly. For where a Christian is made, he can so soon teach and do, and make other Christians more proficient. Just as if a mother gave birth to a boy who could immediately take a wife and produce children, that would be a strange child. So are all Christians: they are complete young men, who by the word can also beget others, and complete virgins, who can bear and give birth to other Christians.

45. and such witnessing and multiplying is done through grain and must, that is, through the gospel, as Paul 1 Cor. 4, 1) 15. confesses to such a young man and father, saying: "I have begotten you through the gospel", again Gal. 4, 19. he makes himself such a virgin and mother, saying: "Dear children, whom I bear otherwise, until Christ

1) In the original: "1 Cor. 3." Walch has by a misprint 1 Cor. 1, 15. This has taken the Erlanger as a correctur of the original.

to gain a form in you." So Christ's people are such a people, increased by the gospel, and so increased that they can quickly be fathers and mothers, and in turn beget others who can also be fathers and mothers.

46 The prophet says that young men and virgins are multiplied by grain and must. Isaiah 66:7, 8 speaks of such childbearing: "Before one gives birth, and before the time of birth comes, she has given birth to a man. Who has ever heard this? Who hath ever seen such a thing, that a land should bring forth in a day, or a nation be born at once, as Zion brought forth her children?" 2c. As if to say, A woman can bear a child, but not a man. But Zion gives birth to men. Item, a woman must have time before she gives birth, at least she must be fourteen years old. But Zion gives birth quickly when she is one day old. And where a nation is to be begotten on earth, many years belong to it. But Zion gives birth to a nation at once, in one day.

The tenth chapter.

V. 1. 2. Ask therefore of the LORD the rain of the |But it must be accepted and not despised, but desired sparrows, and the LORD shall make the floods, and give them rain enough for all the plants of the field. 2.

1 This is said of the spiritual rain, that is, of the teaching of the gospel, on the opinion: Since the gospel is promised to come in the previous chapter, send yourselves also to it, and do not wait for it alone, but also ask for it. For here is the time to ask for the right rain, lest you be hindered with the doctrines of men and the works of the law, and be found unready for this rain. Com-

and received with diligent attention. If you do this, you will have rain enough for all the growth of all the good fruits of the Spirit.

2 According to this text almost Christ himself speaks Matth, 9, 36-38; "But when he saw the people, he was grieved, because they were faint and scattered, like a flock without a shepherd, and said to his disciples. 'The harvest is plentiful, but the laborers are few. Ask the Lord of the harvest to send forth laborers into his harvest." These laborers are the preachers, whom here the prophet calls clouds, in Hebrew chosisim [XXXXX], which comes from chasa [XXX], that is, to look or see, because the clouds look down, and stand and be seen to rain. So also the apostles

2) In the Erlanger: "ihn"; in the Wittenberger: "jnen"; this seems to be the translation given by Luther instead of "euch" in our Bible and the other editions.

were ready and able to give the right rain. And the rain is called the rain, which cometh when the corn is sprung up, and when the land is parched with heat, and when the consciences are heated and thirsty by the law, the gospel cometh.

V. 2 For the idols teach vain troubles, and the diviners see vain lies, and teach vain dreams, and their comfort is nothing.

3 Here we see that he said about the spiritual rain above [v. 1], because here he gives the cause of such admonition and sets the false teaching against the rain that comes from the Lord. As if he should say: Therefore I admonish you to ask for rain from the Lord, so that you do not ask or wait for it from men. For where the Lord does not rain and teach, it happens, as the text says here, that they teach vain troubles, lies and dreams, and give vain false comforts, yes, they hinder that one neither desires nor waits for the rain of the spar. Therefore he warns to beware of them, and exhorts to the rain of sparring.

004 And he setteth three kinds of teachers, and three kinds of doctrines. The first he calls Theraphim [XXXX], idols. By this he means the teachers of the law who worship with works. For Theraphim in Hebrew means idols or worship, especially that which is in outward show, as now is the worship of our ministers, as is evident from Hosea Cap. 3, 4, and Judges, 17, 5. So now he will say, Theraphim, that is the teachers of the law, who teach the people that they should become godly with many sacrifices and such outward services, have nothing more to do with hindering this spreading of the gospel than to teach trouble," that is, to demand many works, which do not result in a good conscience; And so they remain vain troubles, both outwardly in many and various deeds. and inwardly in an uncertain conscience, because they teach neither faith nor the right understanding of the law, as we see in the Gospel [Matth. 15:5] that the Pharisees taught much about sacrifice and nothing about faith.

5. the others who prophesy are the false prophets who prophesy with false promises.

and temptations seduce the people. Such were the Jewish people who cried, "Peace, peace, when there was no peace," as Jeremiah laments [Cap. 6, 14.]; that is, for the sake of their good works, which they invented and taught, they promised everything good from God, just as the Pharisees taught, saying: it would be better to give for sacrifice than to feed the parents [Matth. 15, 5], just as in our time the clergy have sold their masses and services as the best works, promising people God's grace and eternal life. This is called vain lies and dreams, as they are in truth. For they invent all this themselves according to their own conceit, and have no word of God on it. These are the teachings of men, vain lies and dreams.

The third are the comforters. These are the two of them, or all those who protect and defend such false teachings and dreams against the true teachers who punish the same dreams. For these same comforters exhort and keep up the poor people, that they should remain in their doctrine, and as they now say, in the old faith, always pardon and comfort the poor people with good words, and praise their doings to the highest, as if it were right and good 2c. But all such comforting is nothing. Behold, such teachers and idols Christ found when he came, and finds them evermore when he comes. But what follows?

Therefore they are led away like a flock, and are miserable because there is no shepherd.

(7) This is what the poor people get from such teachers, that they are driven away and scattered, like a herd, into various superstitions and groups. In addition, they perish and languish, like the abandoned sheep without a shepherd, for whom no one waits with the divine, pure word. So also Isaiah Cap. 53, 6. says: "We were all scattered like sheep, every one to his own way" 2c. In the same way, Christ, Matth. 9, 36. ff., also says this, as we have heard above [§ 2]. God then rightly perverts this, that they not only divide the flock into their groups, but also prevent them from desiring the rain of the spar; therefore it follows:

V. 3. My wrath is kindled against the shepherds, and I will punish the goats.

8 He calls them shepherds, because they have the office of shepherds, and yet they are idol teachers and dreamers in deed. These were the Pharisees, and are all false teachers. The same are the goats, who violently push and rule among the sheep, which Christ also calls goats, which he will put on the left at the last day, Matth. 25, 33. He has afflicted such goats, because he has put them out of office and disturbed them.

For the LORD of hosts shall visit his host, even the house of Judah, and shall prepare them as a well-bred horse for war.

(9) That is, he shall deliver them from the goats, and be himself a shepherd, and shall visit them with grace. For in the Hebrew it is written that he will visit against the goats, and yet visit for his flock. So that two kinds of visitation are proclaimed here: one out of anger and wrath, against the goats; the other out of grace and mercy, for the flock. Item, not only will he graciously visit his army, his people, but he will also make well-equipped horses out of them, on which he will ride and fight, also to bring others under him, namely the Gentiles. Which he has done through the apostles and disciples chosen from among the Jewish people. But lest it be thought that it should be a bodily strife, it follows:

V. 4. Spikes, spears, bows, and all the stars are to be taken away from them.

(10) That is, it shall not be in the flesh; there shall be no captain of the host, no arrow, no spear, no bow, neither shall there be a captain of the field to drive them to battle. For there shall be no need of any of these things, but they shall be spiritual. Some, however, understand this text to mean that from among the people of Judah there will be spearheads, bows, spearmen and captains who will wage such spiritual warfare under the Duke of Christ. And it does not rhyme badly with what follows before and after. It is a good opinion; but I hold it with the first interpretation, will probably find enough who have desire to hold against me with the other.

V. 5 And shall be as the giants that tread the mire in the street of strife.

(11) And they shall be such warriors (saith he), that they shall be all great heroes and giants, not vile warriors, which only increase the multitude, and fetch blows; but they shall conquer and prevail, and be vain men of valor. For they shall be so mighty by word, that they shall not only give way to none, nor flee, but shall tread down all their enemies in battle, as one treadeth down dung in the street, that they shall lie there with all their shame, as follows:

And shall fight: for the LORD is with them, that the horsemen may be put to shame.

(12) Not by their power, but Christ is with them; therefore they also fight so that all the horsemen, and all that oppose them, are put to shame, and lie as dung in the street. Look at the histories. Are not now the Jews, philosophers, heretics, and all things that go against the gospel, trodden down like dung in the street? What are the Arians? Dung, trampled in the street. What are the Manichaeans, Pelagians, and so on? Koth in the alley. What are Muenzer and Pabst now? Koth in the alley. What do our Sacramenters want to become? Koth in the alley. Just as the 83rd Psalm, v. 11, also says: "They have become like dirt in the country"; and Ps. 18, 43: "I will make them as dung in the street." Yes, you say, but the Sacramentans do not mean it, but want to have the victory. To be sure, they do not mean it. The Jews, Arians. Münzer. Pabst did not mean it either: nevertheless it happened. That is why he speaks here: "They will dispute." It is a matter of guarreling, and it always seems as if they had won; but the Lord is here with us, that the horsemen, who think they have won, will be put to shame, just when they think we have been put to shame, and they have won. This is how it has always been, and how it will always be.

V. 6. And I will strengthen the house of Judah, and save the house of Joseph.

013 That is, in such strife I will be with them, that they may be the strongest,

And I will not only save the tribe of Judah, but I will also save Halls Joseph, the kingdom of Israel, that is, as it is written in the Hebrew, "They also shall prevail and prevail, as well as Judah. For as it is said above [Cap. 9, § 17], Judah and Israel shall both come together again under Christ, and have one grace and one spirit.

And wants to reinstate them, or bring them back.

14. not into the old kingdom, but into the spiritual, of which he speaks here, as follows:

For I have mercy on her.

The old kingdom was based on Israel's obedience. For it was promised to them so far off, that if they were righteous they should possess the land. Therefore it stood as on fur sleeves, and must perish. But this kingdom stands on God's mercy, without our piety or merit; therefore it is established forever, as he says here, that he will restore them, not that they deserve it, but that he will have mercy on them; yes, under his mercy, not on their righteousness, they shall stand.

And shall be as they were, since I had not cast them off.

16. such mercy, without its righteousness, makes everything bad and right, that they become as if he had never been angry with them, but as if they had been most obedient, and the promises were all new and fresh; all that they had done before is forgotten, and there is vain forgiveness of sins.

For I, the LORD, their God, will hear them.

017 That is, it shall be in mercy, because it is a kingdom of mercy. Before, when they called upon me in their kingdom of the flesh, I did not hear them, but made them perish with their righteousness, so that they were disturbed. But now I am near, and hear them when they call, because of my mercy. But such hearing shows that they call out much, and that

pray. Much praying and calling indicates that they have much distress and affliction; therefore this must be a kingdom of the cross, since there is a God of hearing, as the 50th Psalm, v. 15, says: "Call upon me in the time of trouble, and I will help thee" 2c. For the devil does not celebrate against such a kingdom.

V.7 And Ephraim shall be as a giant, and her heart shall be glad as of wine: and her children shall see it, and rejoice, and her heart shall be glad in the LORD.

(18) Having come to the house of Joseph to speak of it apart from the house of Judah, he performs the same speech from the house of Joseph to the end of the chapter, proclaiming that the kingdom of Israel (which was in the house of Joseph and in the tribe of Ephraim) should also come under Christ together with the house of Judah. Therefore, what he prophesies about Judah, he also prophesies about the house of Joseph, as fellow members of the same kingdom of Christ. First of all, that they also should be giants, that is, victorious men and heroes, not rabble or lost people, and should be joyful in spirit, like those who are joyful from wine. In the same way, let their children also rejoice when they see such victory of the giants, their fathers, that such rejoicing is not of temporal favor or honor, but of the Lord, who makes such victory and victors, not by their power, but by his mercy and granting. Summa, you hear here of giants, strife and victory, that it does not want to suffer from the kingdom of the flesh in temporal peace and peace, but shall always be of strife and not of peace, and yet only of victory.

V. 8 I will blow to them and gather them, for I will redeem them, and they shall multiply as they have multiplied before.

19 This is spoken in Hebrew: "I will blow to them", that is, I will stir them with my spirit, as Isaiah Cap. 7, 18. also uses it, when he speaks: "I will blow to the fly" 2c. For spirit and wind are pronounced in the Hebrew language with One Word, Ruah [XXX]. And here we see that he speaks of the Ephraim who is scattered, because he wants to gather him by his blowing,

To the same faith with Judah, that they may multiply as before, that is, they may become many, but now spiritually, as follows:

V. 9 For I will sow them among the nations, and they shall remember me in far countries.

020 Thus shall the increase be, that they may be scattered among the nations, as seed that increaseth in the field. Therefore this must be a spiritual multiplication, because they are not to return home to the nations, but are to be sown there among the nations and thus multiply. All this happens so that they are sent by God as preachers among the Gentiles, and thus bring many people to themselves and through them to Christ. For they are to remember me in distant lands, that is, to preach and teach about me, so that they may multiply and convert many to me. It was not proper for the Jews to remember the Lord outside Jerusalem or to worship, as the 137th Psalm, v. 4, says: "How shall we sing of the Lord in a foreign land? Because he says here, "They shall remember the Lord sown and planted in foreign lands," it is clear enough that he is speaking of spiritual things, and that the spiritual Jerusalem should be as wide as the world. Otherwise he should sow and plant them in Jerusalem, and there let them multiply and remember the Lord, where he meant a physical kingdom.

And shall live with their children and come again.

(21) Of course, according to the previous text, they must be spiritual children, whom they beget by multiplying, which is done by sowing among the nations (as said above), so that both the seed that is sown among the nations and also the fruit that has grown and increased from this seed, as the converted Gentiles, should live, that is, be of good courage and have enough. For "life" in Scripture means to need and enjoy life as those who live without misfortune and driving. But he means that because the apostle and preacher's life is a controversy, as stated above, even in the midst of death and all dangers, and when there seems to be no life, they should still live, as Paul says in 2 Corinthians 6:9: "We are like those who die.

And behold, we live" nevertheless. So also the coming again is, that Ephraim, who was scattered in all the world, should now come back rightly, where he remains forever, namely to Christendom.

V. 10 For I will bring them again out of the land of Egypt, and will gather them out of Assyria, and will bring them into the land of Gilead and Lebanon; and there shall be no lack of one.

(22) All this must be understood spiritually according to the foregoing, otherwise the foregoing cannot stand. For it does not rhyme that he should gather them by his blowing, that he should sow them among the nations, and yet bring them bodily into the land of Judah, though it please the Jews so to do. Neither should he bring them into Gilead and Lebanon, but into Samaria, and into the midst of the land, where they were before. Therefore this is the opinion: then the right bringing again will happen once, when Christ will bring the children of Israel out of Egypt and Assyria to faith through the gospel, that is, ius right Gilead and Lebanon. For how should the ten tribes of Israel alone come into Gilead and Lebanon, since before there were scarcely two half tribes within, as Manasseh and Gad? Thus the former, old kingdom of Israel would have been more glorious than this, because at that time every tribe sat in its inheritance, and here all ten should dwell in two half tribes inheritance. How does it rhyme that Ephraim should dwell in the inheritance of the tribe of Gad, and Manasseh on the other side Jordan? which is all against Moses' and Joshua's order, that the tribes of Israel should not be mixed together. If this is against Moses, then Moses is also against Zechariah, so one must give way to the other. But it is good for Moses to depart, and let Zechariah speak of spiritual Gilead and Lebanon.

(23) Now Gilead [XXXX] is called a heap of testimonies, and Lebanon [XXX] is called clean or white; which is the holy scripture or Christianity, in which the testimonies are frequent, by which Christ is preached, and is in addition clean and white, of pure innocency and holiness. To such a multitude of testimonies and whiteness comes Ephraim, that is, to the word of God and to faith, by which the hearts become pure, white, and devout, Apost. 15, 9.

(24) "That there should not be a lack of one. In Hebrew it says: Et non invenietur eis, which some understand to mean: so many shall come that they will not find room enough for themselves to dwell. This would be true if the ten tribes of Israel alone were to come to Gilead in the flesh; but in Scripture and Christianity enough room would be found, or further made. Let each one do as he pleases.

V. 11. And tribulation shall come upon the sea, and he shall beat the waves in the sea.

(25) Some make this text from the Hebrew, He shall pass through the narrow sea, which is very pleasing to me. But there may be both, and the opinion is the same, namely, that he speaks of the spiritual passage, which happened through the Red Sea, when he led the people out of Egypt; as if he wanted to say: When God will redeem the tribes of Israel, in the new way, and bring them into the right Gilead and Lebanon, as is said, then also a right passage through the sea will begin, much greater than that was through the Red Sea. For this sea will be the whole world through which he will lead his people. It will resist and oppose them, and will not let them pass through, so that it will be a narrow sea for God's people, just as the Red Sea resisted and was narrow in the place where the children of Israel passed through. There shall be tribulation, not only upon the people of God, but also upon the sea. For their defense and barring will not help them; they will have to let the people pass through. For He will smite the waves of the sea, that is, He will punish with the gospel all that is great and mighty in the world, just as Moses smote the Red Sea with his rod [Ex. 14:16].

That all deep grounds will dry up in the water.

26. just as the red sea disappeared after it struck Moses, so when the world is struck by the gospel, it passes away, becomes humble, gives way, and locks up.

no longer against the apostles and preachers. That is, [that] all deep grounds in the water become dry through the Spirit of Christ, just as the Red Sea became dry through the east wind. Thus the spirit plays here with interpretation of the old histories of the future nature and change of the gospel.

Then the splendor of Assyria shall be abolished, and the scepter of Egypt shall cease.

(27) Then he himself tells what kind of sea he means, that is, the world with its power and splendor. And he mentions the two kingdoms in particular, Assyria and Egypt, because these two have done the most harm to the tribes of Israel. But because he himself says that all the deep waters 2c., he undoubtedly also means the power and might of all the world. For they are all humbled by the gospel, and have had to cease, but the gospel remains. So we see here publicly that the prophet does not speak of the physical redemption of the Jewish people. For such a course and battle in the sea, which dried up Assyria and Egypt and all the grounds in waters, cannot lead to Gilead, but it must be a spiritual Gilead, which is in all the world, where the sea is smitten, that is, the kingdoms are humbled.

V. 12 For I will strengthen them in the Lord, and they shall walk in his name, saith the Lord.

28 That is, they shall prevail and prevail against all the waves of the sea, not by weapons or by the power of man, but by the power of God, in spirit and in faith. And so they walk not in their name, but in the name of JESUS CHRIST, for they live and build not on their works or righteousness, neither shall any man be saved but on his name. For it is not here Paul, Apollo, Cephas, but in Christ's grace and righteousness they walk, Gal. 2:16: "We are justified by faith in JEsum Christ, and not by the works of the law."

Erl. 4S, 318-318.

The eleventh chapter.

consume your cedars.

Hitherto he had proclaimed the kingdom of Christ, and the power and fruit of the gospel, that is, faith among the Gentiles; but here he proclaims the destruction of the temple of (1) Jerusalem and of the Jewish people. Because they wanted to keep the old kingdom and not accept the new one, they were destroyed and lost both. He calls here the newly built temple "Lebanon", because it was built of the cedars Libani, as the Grammatici teach that a piece is also called with the name of the whole per synecdochen, as when I say: The Wittenbergers drink the Faulbach and Frischbach, that is, Wittenberg beer: The Thuringian forest gives much warm rooms, that is, wood from the Thuringian forest 2c. The Rhine flows through the whole of Germany, that is, the Rhenish wine 2c. The prophet needs to speak this way a lot in this place, no doubt not only to obscure the prophecies, but also to spare the Jews who were building the temple at that time, so that they would not be deterred when they heard that the temple was to be destroyed.

2) So this is the opinion: "Open your door, Lebanon", that is, O holy temple of Jerusalem, you will be open to the Romans, so that no one can defend them, nor protect you, but will go in freely, as if you were standing open by yourself, deserted, without all protectors, and burn your 2) building of cedars, because of the people, that they would not recognize the time of their visitation, Luc. 19, 44, which is said in the next chapter.

V. 2. Hay, ye firs, for the cedars are fallen, and the glorious building is destroyed.

- 3. it is called the firs howl, that is, the firs and cedars become the cause of the Jews
- 1) This is how all editions have understood the words: "of the temple Jerusalem". But would like (after tz 4) very well so to be read: of the temple, Jerusalem and 2c.
 - 2) Erlanger: "den" instead of: dein.

V. 1. Open your door, Lebanon, so that the fire may | The temple will be disturbed, both fir trees and cedars and all the magnificent buildings will fall, be disturbed and burned, as Daniel Cap. 9:26 proclaims.

Hay, you oaks of Bashan, for the solid forest is hewn down.

4 Here, I think, he means the whole city of Jerusalem, which had built its houses out of the oak forest of Bashan, so that it is also called a forest of Bashan, because of the amount of oak wood from Bashan, just as the temple above [§ 1] is called "Lebanon". For Bashan is famous in the Scriptures for oak trees, just as Lebanon is famous for cedar and fir. But he calls Jerusalem a solid forest, because it was also a solid city, as the Romans themselves confessed.

V. 3. Hear the shepherds howling, for their glorious building is desolate.

005 These are the chief priests and scribes, which shall feed the people as shepherds. This one is also not spared, but their splendid palace and splendid buildings also had to go, which they had prepared as if they wanted to live in it forever.

One hears the young lions roar, for the splendor of the Jordan is destroyed.

- (6) These are the rulers and the rich men of Jerusalem; all must howl. For there is not one stone left upon another.
- 7 "The splendor of Jordan" is also a twisted word. I think he also means the splendid adornment of the city and the building, as with bricks and marble, palm trees, brass, silver, gold and similar jewels, which were brought from Jordan to Jerusalem and made around Jordan. For Solomon had all the vessels of brass cast at Jordan, 1 Kings 7:46.

V. 4. 5. Thus says the LORD my GOD: Beware of the sheep of the slaughter, for their masters slaughter-

They sell them, and considering no sin, they sell, and say: Praise be to the Lord, I am now rich.

(8) Here he begins to proclaim and tell of sin and guilt, so that they may deserve such destruction. These are three: the first, that they teach falsely; the second, that they are covetous, and teach falsely for covetousness' sake; the third, that they sell Christ, and deny, and reject. The first fault he shows by saying, "Beware of sheep for slaughter." This is what the prophet says to Christ in the person of God, that he should feed, and he will find as it is among the people, namely, that he will find sheep of choke. For Christ found vain wolves, thieves and murderers, that is, false teachers among the people, as he himself says Joh. 10, 1. 12. Therefore he cheaply calls them slaughter sheep. For the Pharisees and scribes, as thieves and wolves, slaughtered and strangled them with their false doctrine, and even did so safely, so that they had no conscience about it, but thought they were doing well and rightly. As is the manner of all murderous and wolfish teachers, that they want to be praised as doing better than all other wholesome teachers. Therefore they sin against the Holy Spirit, so that their sin cannot be forgiven, but must fall into punishment, because they not only sin, but also justly defend such sin with all iniquity. For sin must be recognized and repented of if it is to be forgiven. 9 He shows the other guilt by the fact that they sold

the poor sausage sheep, that is, as St. Peter 2. ep. 2, 3. speaks: "By avarice they handle the people with invented words." Such fiddling is here called Zechariah "selling." For the Pharisees had made a real fair with their sacrifice [Joh. 2, 13. ff.], just as also our clergy have sold nns by the mass, indulgences and other services, and have tampered with us, for they take money and goods from us, and give us to the devil to buy; who gives us the holy merit of indulgences and other good works in return, on which we build, and so go to hell. And as they have no conscience about the false doctrine (as it is said), so they have no conscience.

They think they are doing well, thanking and praising God that they are becoming so rich. "Praise be to God that we are becoming rich," now we are at ease. For because we become rich, it is a sign that [it] pleases God so much, even though the contradiction is proclaimed here.

(10) There is much to be said here about how masterfully the prophet depicts the belly servants and false teachers with their ways, that they are so blind, sure, stingy, and how they praise God not for grace and mercy, but for the sake that they have become rich, that is, for the sake of belly and temporal goods and air; otherwise they leave God and God's things well satisfied.

And her shepherds did not spare her.

(11) That is, they choked them after the soul with false doctrine, and robbed them of their goods by hypocrisy; and there was no measure, nor cessation, nor sparing, but the longer they did it, the more and greater they made such murder and robbery, all things alike, as also happened to us under the papacy. The shepherds should be of the kind and goodness that they spare the herd, and lead neatly with them. But now they are wolves, of a kind that they do not spare. For the wolf has a disgraceful way about him, where he comes into a stable, even though he may eat his fill with good calm, he does not eat a sheep, because he has strangled them all beforehand, so that not one lives, he is so insatiable and stingy. So also, false teachers do not have enough to deceive some people, but want to have them all at once completely, and do not rest because they hear a pious man bleating against them. Therefore he also says above that their lords strangle them, as if to say. They have brought the people under themselves, and rule over them as lords do over hereditary estates, so that no one is allowed to protest against them. St. Peter teaches 1 Ep. 5, 3 that the shepherds should not rule over the Christians as over hereditary property; and Paul 2 Cor. 1, 24, 1) does not want to rule over the Corinthian faith.

V. 6: I will no longer spare the inhabitants of the land, says the Lord.

(12) How much such guilt displeases God is indicated by the fact that he says here that he also wants to remove the hand and tame it, as the 81st Psalm, v. 13, also says: "I will let them go into their heart's thoughts. But what could be greater anger, since God lets us go according to our conceit, takes away His word, and lets men, yes, the devil himself be our master? What else can there be but vain divisions and disunity of doctrine; after that, from disunity of doctrine also follows outward disunity in strife and rebellion, as we read in Joseph, how abominable divisions and rebellion were among the Jewish people, hard before Christ's birth, when they had to fulfill this prophecy with it, as follows:

And, behold, I will leave the people every man in the hand of another, and in the hand of his king, to smite the land, and will not deliver them out of their hand.

013 It was the same among the Jews, especially in the days of the Sadducees and Pharisees, before the birth of Christ: there were all manner of sects, and divers kings, as the book of the Maccabees saith. From all these they were not saved, but left to have other and other kings, until Herod came upon them with his descendants, appointed by the Romans. He first fulfilled this prophecy and acted abominably among the Jewish people with the sword, but the mobs of Pharisees acted even more abominably with their tongues and doctrine, and went about as if they no longer had a God who respected them.

14 But I think we should also see something under the papacy, how we are divided there into so many factions of the clergy, and have been against each other in the most violent way, and so much war has arisen from it between pope, emperor, kings and princes, that it is horrible to read and hear, as if there were no Christ left in the church. He has also let us make among ourselves so far that nothing but murder of souls and bodies has taken place, and indeed a vain diabolical regiment, both with seducing and murdering, has gone on mightily. The

The devil is a murderer and liar, or a deceiver [Joh. 8, 44], he has proven this honestly in the papacy on us, as he is now starting again through the new spirits and groups. Where God is not at home, there it goes.

V. 7. And I tended the strangled sheep for the sake of the wretched sheep.

(15) Now here comes the right shepherd, Christ, and says: He accepts the shepherd's office, as the Father had commanded him above [v. 4]. For the prophet therefore leads Christ in this speech. So he had to be a shepherd of the strangled sheep, that is, he preached among the mobs of Sadducees and Pharisees, who strangled the people with false doctrine. But he did not do it for the sake of the strangled sheep, because they despised him, but for the sake of the miserable sheep, that is, as he himself says Matth. 11, 5: "The poor have the gospel preached to them."

And I took unto me two staves, the one I called Gentle, and the other I called Woe; and I tended the sheep.

(16) And here we see the third fault of the Jews, how they deny and sell Christ. A shepherd shall have one staff. So Christ also presents himself here as a shepherd, and takes two staffs to himself, and begins to teach and to shepherd the sheep. What these two staffs are, however, is interpreted in many ways. But we observe, because Christ is here a shepherd, tending the sheep, the staves must be nothing else than the teaching which he led. For it is also indicated in the text that the one staff, when it is broken, signifies a covenant, and with the same breaking he confesses that he will no longer feed them. So now we must look at what Christ led for preaching and teaching, and we will find the two staves. For even otherwise in Scripture God's word is called a rod, as Ps. 23:4: "Thy rod and thy staff have comforted me." And certainly Mosi's staff, when he smote the sea and rock with [Ex. 14, 21, 17, 6.] signifies GOD's word; and the gospel is called Christ's scepter, Ps. 110, 2. and Ps. 45, 7.: "The scepter of thy kingdom is a straight scepter."

17 So now the one staff is the holy one.

Gospel, which is a lovely, funny sermon of grace. That is why it is called Noam here, that is, funny and fine. We have rendered it "gentle" so that it rhymes with the other word. For "gentle" and "woe" are probably contrary to each other. The other rod is the law, which is a hard, sour and heavy sermon to the old man; but Christ masterfully lays down the law in Matt. 5:20, and thereby shows that all the righteousness of the Pharisees is nothing; item, Matt. 23:3 ff. and everywhere he punishes them for leaving God's law and keeping their own essays. He always shows them what the law requires, and punishes them for not keeping it, and thus always makes them sinners and disgraces them with their holiness. Which they could not endure, and it grieved them.

(18) And indeed it grieveth every man when he is made a sinner by the law: there is anguish and distress, as St. Paul saith Romans 4:15, "The law worketh wrath," and 1 Corinthians 15:56, "The law is the power of sins:" that the law is a rod that is called woe, distress, and anguish, as the word Choblim is in the Hebrew, and is called much or various anguish, as a woman is in childish trouble. It is indeed a strong, thick staff, even the shillelagh or kenle, with which the shepherd throws among the dogs and wolves.

019 Now Christ was so that they would not suffer him in any doctrine. If he preached the gospel, he had to be a sinner who did not keep the Sabbath or the laws of the fathers, a sinner and a tax collector's assistant, a glutton and a drunkard. 2c. [Matth. 11, 19. 12, 2.], who did not give to their fasting, praying or almsgiving. If he preached the law, he must be a fool, and mocked; yea, became an enemy to him, that he chastised them for covetousness and hypocrisy. He sunge sweet or sour, it did not help. If he led them gently with the rod, they did not follow; if he threw the shillelagh woe under them, they were angry, and as he himself says Matth. 11, 17: "If we whistle, they do not dance; if we mourn, they do not weep." If he promises all good things through the gospel, they do not want them; if he preaches all evil through the law, they despise it. What should he do with such

The Lord will not do this to the vipers, because he will break both staves in the end and let them go, both without the gospel and the law, in their arrogance after all.

V. 8. And I destroyed three shepherds in one month.

These three shepherds are three kinds of teachers and governors among the people, which Jeremiah Cap. 18, 18. counts according to the glory of the wicked: "The priests will not lack the law, nor the wise the counsel, nor the prophets the word. But in Christ's day, instead of the prophets, there were the scribes, who handled the Scriptures and made laws according to their own conceit, not, like the prophets, according to the Spirit of God. Above these three kinds of shepherds were the Pharisees and Sadducees; but these were sects and sects, not ordered by God, like the three shepherds mentioned above, but invented and invented by men. Now these three shepherds were of God's order among the people; nevertheless they had to perish when Christ came. For when he says that he destroyed them in a month, he means that by his preaching ministry, which he began, he abolished all the teachers of the Old Testament as briefly as in a month. For when Christ began to teach, Moses was finished with his teaching, as Christ himself says Matth. 11, 13: "The law and the prophets go until John"; from which time on the kingdom of God is preached 2c.

Because I did not like her, so they did not want mine.

That is soon divorced: I could not stand their false doctrine, therefore I condemned them all three, that they should count for nothing. But they were annoyed by this and did not want to suffer it. So we parted, and I let them go.

V. 9. and said: I will not be careful of you. That which dies, die; that which languishes, languish; and the rest eat one another's flesh.

(22) That is, if they will not hear me, I must let them go, die, pine away, eat one another. As it must be

where God's word is despised and humanity reigns. For there dwells the devil with all his angels, and the spirits of the wicked want it so. For they will not let them know that Christ must say to them, "I will not watch over you." This is what we raw Germans say: "Because you do not want to hear me, let the devil and his mother take care of you.

V.10. And I took the one staff, Gentle, and brake it, that I might establish my covenant which I had made with all nations. And it was taken up that day.

023 That is, because they would not hear me and my gospel, I went and took it also from them, and turned to the Gentiles. For this is what he means by saying that he has abrogated the covenant (that is, taken the gospel from the Jews and shortened it so that it no longer reaches them), which he had made to come among all the Gentiles, and yet it is broken off and shortened only for the Jews. As St. Paul also teaches from Isaiah Cap. 10, 24, 25, of the abbreviated word, that it does not reach to the Jews, nor does it affect them. And Apost. 13, 46. Paul confesses that they must turn to the Gentiles, because the Jews did not want the word; and thus it came to pass that such a covenant was abrogated by the Jews, and the rod or staff cut short. And here it may be noted that this rod is the gospel, which is the covenant of God among all the Gentiles, but taken from the Jews and broken off.

V.11. And the wretched sheep who were watching me realized that it was the word of the Lord.

024 The great multitude fell away, but the wretched and lowly kept me, and perceived by the Holy Ghost that the rod was the word of God. And indeed, a great glory of the wretched is that they saw that the great crowd was angry with me, and would not hear me, that they nevertheless remained with me, and believed that it [the staff] was the word of God, as Peter said to Christ John 6:68: "Where shall we go?

of eternal life." Yes, this is what the poor and miserable do: "For the gospel is preached to the poor", Matth. 11, 5. Is. 61. 1) 1.

V. 12 And I said unto them: If it pleases you, bring how much I am worth. If not, let it stand.

(25) This is the prophecy of Christ being sold by Judah the betrayer, as Matthew tells us (Matt. 26:15 ff.), all of which the prophet sees and hears in his face, and these are words that are spoken with great earnestness. As if he should say: Not only do you not want to hear me nor suffer me, but you are so exceedingly hostile to me that you will be glad to be rid of me, even though you sell me for a good price, just as your fathers did with the pious Joseph [Gen. 37:28]. Go on, fill up your fathers' measure [Matt. 23:32]. Dear one, let me see how much you value me and sell me.

And they offered what I was worth, thirty pieces of silver.

26. Christ, who was so highly promised, and so expensively commanded to be received, is finally valued at thirty pieces of silver, and therefore sold. All of this is brought about by the miserable avarice and honor of this world. All of this is abundantly fulfilled in the Gospel, especially Matth. 27, 9.

V. 13. And the Lord said unto me, Cast it unto the potter, the excellent sum of which I am esteemed of them.

27 The prophet saw this in the vision that Christ did, and it was fulfilled afterward. For St. Matthew writes how the Jews bought a potter's field for thirty pieces of silver [Matth. 27, 7]. This is this potter, to whom these thirty pieces of silver were thrown by Christ, that was meant in the face, how they were to be given for the field. A delicious money (he says) and excellent summa, for which I am sold. Aren't they cheap damned people?

into the house of the LORD to the potter.

028 Not that the potter is in the house of the Lord, but that he casteth them into the temple, that they should come to the potter afterward. This prophesies that Judas first threw the pieces of silver into the temple, and then they came to the potter, as Matthew writes. But if anyone here wants to understand that the prophet threw thirty pieces of silver into the temple as a sign, I will let it happen. But methinks he speaketh of a vision, wherein he saw Christ sold, and the pieces of silver cast into the temple, and kept for sale in the potter's field.

V.14. And I broke my other staff: woe is me, that I should break up the brotherhood between Judah and Israel.

29 Not only the gospel, but also the law is taken away. For the Jews now have no more priesthood, nor sacrifice, nor right understanding of the law, and so the brotherhood that was between Judah and Israel is abolished. For by the law the Jews were united to each other as brothers, and all Gentiles were excluded, as David says Ps. 147, 20: "He has not done this to any nation", and Paul Eph. 2, 12, also indicates how the Gentiles were without God and strangers in the testaments 2c. So this is now also gone and abbreviated, by which the Jews were bound to each other in the hardest possible way.

V.15. And the Lord said unto me, Take unto thee the testimony of a foolish shepherd.

(30) By the next vision he prophesied how the gospel and the law would be taken away from the Jews because of their guilt. Now follows another vision, what they will teach instead of the gospel and the law, namely no good for the poor souls, but vain doctrine for the avarice, Lind says: Zechariah or Christ in the vision should take a great shepherd's stuff, as there are the staves, horns, bags. For, as is often said, God uses to put signs or visions next to his word, to strengthen the faith with it. So there must also be two visions here as signs: one, from a shepherd with

And I took the thirty pieces of silver, and cast them The other, of a foolish shepherd and his witness, indicate foolish, nonsensical teachers of the Jews, who would teach their dreams instead of the gospel. That is why they are called foolish shepherds here, because they have the name of shepherds and do no shepherding.

- V. 16 For behold, I will raise up shepherds in the land, who will not look upon that which is wasted, nor seek that which is bruised, nor heal that which is broken, nor care for that which is whole; but the flesh of the fat they will devour, and their claws will rend.
- 31 This saying has been interpreted to the Antichrist. I let that go. I think he is talking about the plague of the Jews, which the Pharisees and their like oppressors had, as Christ says about them in Matth. 23, 4. ff. and Zechariah also proclaims here. For he says of the land, that is, of the Jewish land, even though the same thing has happened to us through the pope, also for the sake of it, that we have not accepted God's word beforehand, and now there are also spirits of the rotten, who will also play with us in this way. God protect us! Amen. What do such teachers do?
- (32) First, "they do not look upon the brokenhearted," that is, they leave the souls stuck in an evil conscience, bringing no food of the gospel to them. Secondly, they do not know how to comfort the afflicted and fainthearted, that is, they do not seek the brokenhearted. Third, they do not heal the broken, that is, where a man falls or is infirm, they do not help him, do not bear or tolerate it, but with severity and sharpness they always drive the poor consciences to works. Fourth, they do not care for the healthy either, so that it becomes stronger and increases. You can read more about this in Ezek. 34, 16 and in the Sermon Dominicae 2. post Pascha. But what is fat they devour, and tear their claws, that is, their preaching is that they suppress everything that is something, especially where it is against them, and do not do what they want.

V. 17. O idolaters who leave the herd!

(33) Here you see that he speaks not of one shepherd but of many, and calls them

Idolatrous shepherds, that is, who are not living shepherds, who would do their office, but sit as idols, and let them be served. He has indeed called them idols guite well and fine. For they are idols and idols, and nothing else. For they let the herds go as they go; only that they eat and tear, so nearly that they leave not a claw that they tear not. Look at our bishops, with priests and monks, so you have this text glosses, examples and fulfillment abundant, if there were no Jewish Pharisees. from which it would be understood.

Let the sword come down on her right arm and on her right eye, so that her right arm will wither and her right eye will become dark.

The sword is God's punishment and judgment, so that they are so afflicted that they are not capable of any good work, Titus 1:16, nor do they teach or understand anything salvific. This is their right arm and eye. This is also what the 109th Psalm, v. 6, says of them: "Let Satan stand at his right hand. But their left arm and left eye is strong and healthy. For they do much and

are almost clever in their carnal sense and own conceit to deceive themselves and others: as all false teachers are of a kind and happiness 2c.

35 From this chapter comes the question: why does Matthew [Cap. 27, 9] ascribe the text of the thirty pieces of silver to the prophet Jeremiah when it is written here in Zechariah? Such questions and the like do not trouble me much, because they serve little purpose. And Matthew does enough that he uses certain scriptures. although he does not hit the name exactly, since he also uses "sayings in other places", and yet does not use the words exactly as they are written. If one can now suffer the same, and happens without all danger of the sense that he does not lead the words so evenly, what should it then hinder, whether he does not set the name so evenly? Since more lies in the words than in the name. And it is also the way of all apostles that they do so, and introduce the opinion of the Scriptures, without such quarrelsome, exact diligence and fullness of the text; therefore they would be much harder to question, than Matthew here about the name of Jeremiah. But he who loves idle bickering, let him at least ask; he will find more that he asks than that he answers.

The twelfth chapter.

- V. 1. This is the burden of the word of the LORD |2 Cor. 12, 9: "Strength is made stronger through maketh the breath of man in him.
- (1) This chapter I understand from the burden of the cross, which should go over the right people of Israel for the sake of the gospel. For in the previous chapter he separated himself from the fleshly Israel, saving [v. 9], "I will not shepherd you," but yet he kept the poor remnant, miserable sheep are the real Israel, of which he heretics, mobs, devils or his mother. prophesies here that they shall suffer much, and yet in suffering they will become the stronger, as Paul says

upon Israel, saith the LORD, which stretcheth out the weakness. So this chapter is a comforting sermon to heavens, and layeth the foundations of the earth, and strengthen the apostles and disciples in all kinds of persecutions, which they both, Jews and Gentiles, had to suffer in the whole world. For this reason the prophet introduces the Lord here with such a title as he has not done before, namely, that he is the one who spreads out the heavens, establishes the earth, and gives breath or spirit to men and governs them. As if to say: Both persecutors and the persecuted are in his hand, together saying [v. 11], "And the miserable sheep that kept me with all their ability, so that the persecution should not perceived that it was the word of the Lord." These harm, but promote and help for the good, "be it tyrants,

stumbling for all the nations that are round about. [For it. it will also apply to Judah when Jerusalem is besieged.]

Jerusalem are the apostles and first disciples. The the Jews thought not only to eat them up and devour disgrace, as follows: them, but also to devour and kill them as easily as one drinks out a cup or spoon. Against such presumption the Lord says here: "Go on, try your art, crushed. drink with confidence: I will set a little drink before the full upon Jerusalem.

3rd But that this drinking is the persecution which must be tearing and pressing. the Jews and the Gentiles have committed, the words give that [it] shall also apply to Judah, when Jerusalem is besieged. Here he speaks of besieging, as the enemies do; therefore these nations around not good to touch the Christians. Oh, if our princes as follows: and bishops knew what they have in their dungeons! They think that they want to make a fresh drink, and quench their thirst for blood, and cool their thirst for afraid, and their riders afraid. the poor heretics. But how shall they stagger over it! it be, the drunkenness is too strong for you.

V. 2. Behold, I will make Jerusalem a cup of lein. You would truly rather drink vinegar or laur 1) for

V. 3. At that time I will make Jerusalem a burden to all the nations.

(4) Another similitude, which signifies the same nations around are the Gentiles and the Jews, who thing. The apostles are to be a loadstone or pushstone were against them and wanted to devour them like a to all nations, that is, Christendom is not to be cup, even like a spoon. For the beloved disciples oppressed; but all who are subject to it are themselves were of such low esteem against their enemies, that to be oppressed, some with grace, others with

All who bring the same upon themselves shall be

(5) But then they load such a stone upon you, and it shall be right for you; you shall run at me, themselves when they lay hold of it, and want to cast that you may stagger, and you shall not digest the the Christians out, as one picks up stones and throws little drink as you think. But such staggering is that them out of the garden, as useless and obstructive they fall, and will do as the drunken, that they can no stones. Christians are just as useless, harmful people more. So the Jews and Gentiles fell upon the in the eyes of the world, which is why the world wants disciples at the last, and were destroyed; some were to throw them away. But she tears and smashes converted by grace, but the rest were destroyed; for herself shamefully over them. For the stone is too big they were drunken, and had drunken themselves to and too heavy for the throwers to fail. They can't leave it lying there, and yet they can't take it away; so there

But all the nations of the earth will gather against them.

(6) He explains himself clearly enough that he must be vain enemies, who not only persecuted speaks of the persecution and cross of Christians in Jerusalem, that is, the apostles and nobles, but also all the world. And here you hear our consolation, who Judah, that is, the whole multitude of Christians, and believe in Christ and preach of him, that no one should wanted to drink them dry. What is now Rome, which be an enemy to us, except the whole world, as Christ also wanted to devour and drink up the Christians? I also says [Matth. 10, 22]: "You must be hated by all mean, they staggered over it, just like the Jews. It is men for my name's sake." But it does not help them;

In that day, saith the LORD, I will make all horses

(7) The power of the world shall not prevail, but How does the pope already stagger, and much with shall at last be put to shame against the Christian. And him! O of drinking and reeling! Let it be, dear sirs, let this is almost the interpretation of the staggering cup and burden stone. But he calls them horses and riders, because they rely on their power and strength. as the 20th Psalm, v. 8, says: "These rely on chariots and horses, but we remember the name of our God."

∨. 4. But over the house of Judah I will have mine eyes open, and will afflict all the horses of the nations with blindness.

(8) I will have mercy on the apostles and Christians in all their afflictions, and will make their persecutors blind and fools, so that all their attempts against the Christians will be like playing with a blind man's cow or beating pots, so that their persecution will fail and rage in vain, and will accomplish nothing, except that their blunders will be laughed at, and the gospel will increase the more they fight against them.

v. 5. And the princes of Judah shall say in their heart, 1) Let the people of Jerusalem alone be confident in the LORD of hosts, their God.

9 That is, in such persecution and crosses the apostles and teachers will comfort and strengthen themselves and the Christians, not with weapons or armor against their persecutors, but in Christ Jesus. For they will gladly suffer all tribulations, and let them be content that they are strong and confident inwardly in the spirit, through the faith of Christ in His word. There stands their comfort and strength.

V. 6 In that day I will make the princes of Judah a furnace of fire in the wood, and a torch in the straw, and they shall consume, both on the right hand and on the left, all the nations round about.

(10) Not only shall the persecutors rage in vain, but the Christians also shall bring forth much fruit by the word among all the Gentiles, converting and saving many, so that they shall be consumed as a fire burning in the midst of dry wood or straw. Thus the fire of the Holy Spirit shall consume the Gentiles according to the flesh, and make room for the gospel and kingdom of Christ everywhere.

And Jerusalem shall be inhabited for a longer time in her place at Jerusalem.

(11) Nevertheless, the same spiritual Jerusalem that has been spoken of so far shall not be desolate or despoiled.

1) Erlanger: Egg.

It is not to be disturbed, even though all the nations oppose it; indeed, it is to remain right where it is, well inhabited and full of people, because the princes of Judah eat around it like fire in straw. And lest the earthly Jerusalem be understood, saith he. Jerusalem shall be inhabited in her place, that is, where she is, or where her place is, even in all the earth. For where the princes of Judah are, there is and is called Jerusalem: there also shall Jerusalem be inhabited.

V. 7 And the LORD shall save the tabernacles of Judah, as in the days of old; lest the house of David glory, or the inhabitants of Jerusalem, against Judah.

(12) That he distinguishes here between Judah and David's house and Jerusalem, though they are one people, and all Christians, is because he wants to show how in Christianity there should be no difference nor respect of person, but all should be the same, as St. Paul teaches Gal. 3:28: "Here is neither Jew nor Greek, male nor female, but all are one in Christ" 2c. Therefore this salvation, he says, shall be done in such a way that [it] shall not be as before and hitherto, when the house of David, as the royal tribe, was more noble than the citizens of Jerusalem, and the citizens of Jerusalem, as dwelling in the holy, great, royal capital, were more noble than otherwise the common man in Judah, but all shall be equal. For' it shall be a spiritual redemption or liberty' in that none shall be able to boast or flourish against another 2c. 1 Cor. 3. 8.

V. 8: For at that time the Lord will protect the inhabitants of Jerusalem, and it shall come to pass that he who falls shall be like David; and the house of David shall be like the house of God, like the angels of the Lord among them.

(13) Even those who fall, that is, the weak, should do as much as the strong David, who, though he was small in person and weak against others, yet became a hero over the great Goliath and slew him [1 Sam. 17:50]. Therefore, because Christians all have the same Christ and his Spirit, each one, though he is the least and weakest, should be able to do as much.

as the very strongest. For they shall all overcome sin, death, the world. They all have the same victory, however unequal they are. For there is One Spirit and One Christ in them all, who protects them and helps them, so that even though they seem to be vain and weak men before the world, who are subject to everyone, there they shall be vain heroes and victors. The word "fall" here means when someone is so weak that he must fall, as Ps. 105, 1) 37. says that among the tribes of Israel there was no one who fell or was weak when they went out of Egypt. Such weak are the Christians when they suffer and have tribulations; as Paul says 2 Cor. 12, 10.: "When I am weak, then I am strongest of all!!!"; and Joel Cap. 3, 15. "Let the weak say I am strong."

14. Again, those who are strong, like David's house, shall be like God's house, and like the Lord's angels among them, that is, those who are such strong sigmoid men as David, who in such weakness prevail and conquer, they shall be the right house of God among Christians, and like angels of the Lord, that is, in whom God dwells, and then they can teach others rightly and proclaim God's word; that is, they will be the right noblest Christians, and like Christ's angels and messengers who proclaim His word.

V. 9: At that time I will remember to destroy all the nations that have come against Jerusalem.

015 And I will avenge and recompense all that the Gentiles have done against Jerusalem in their persecution; so that the Gentiles shall perish, and my Christians shall remain, though they think to destroy the Christians, that they may remain; but it shall be turned back, that they may be destroyed. Thus the Roman Empire has perished and perished. So now the papacy also perishes, and all that would destroy Christ must perish. But he says that he will think, or seek, that is, seek to destroy the Gentiles, to show that he will not destroy them.

1) In the editions: Ps. 78.

He wants to destroy them suddenly, but with leisure, and leave room for repentance, so that he may present himself as seeking ways and means of destroying them.

V. 10. But on the house of David and on the citizens of Jerusalem I will pour out the spirit of grace and prayer.

(16) But let the Christians remain, not avenging themselves, but rather patiently suffering all evil. For he will not arm them with weapons, but pour upon them the Spirit of grace, that is, the Holy Spirit, which makes them have a good conscience, and testifies in their hearts that they have a gracious God, and forgiveness of sins in the peace of faith [Rom. 8, 15. Gal. 4, 6/. About that where they lack something or suffer evil, they have the spirit of prayer, which asks and cries out for them with sighs, 2) which are unspeakable, Rom. 8, 26. So that they may not have any weapons nor defense in their affliction, but as St. Paul says Phil. 4, 5.f.: "Do not be anxious, the Lord is near; but in every matter let your prayer be made known before God" 2c.

Because they will look at me, which one they have punctured.

(17) Here he indicates in short words his suffering and death, by which he deserved to be healed of such a spirit. And notice that it is the same person of God who has spoken so far, and now confesses that he will be crushed, that is, crucified, and that he will be mourned like a dead man, that is, that he died on the cross. So we have from this place that Christ, true God and man, had to suffer and die. But because he must nevertheless do as much as he has spoken before, and give the Spirit, he must of course not remain in death, but rise from the dead, and live again for eternity.

18 But when he says, "They shall look upon Me whom they have bruised," it is not spoken as if only those who crucified Him should look upon Him, but thus, "They shall see, and this also shall be preached by the gospel to all the world, being formed before their eyes, how I was bruised and crucified.

has. And in a nutshell this is the opinion: I will be House of David especially, and their wives especially. remembered through the gospel, and I will be through this the Holy Spirit will be given for the forgiveness of sins. And not only this, but

They will mourn him as one mourns a first child, and will grieve over him as one grieves over a first child.

(19) Such lamentations were fulfilled by his friends in the flesh, when they also saw him bodily bruised and dead; but such lamentation must go further, and come also to those who look upon him in faith through the gospel, as he was crucified and died. Which lamentation, or bearing of suffering, is nothing else, but that, according to his example, every one also bears his cross, and thus performs right compassion, as Paul saith [2 Tim. 2:12.], "Suffer we with, and so shall we also reign with;" and Christ himself [Luc. 9:23.], "If any man will come after me, let him deny himself, and take up his cross, and follow me." This is quite a pitying and killing of the old Adam, since a Christian always stands in Fahr Leibes, Gutes, Ehre und Lebens 2c. For it is not a monasticism, which plagues the body with fasting or with a shirt of the heart by its own choice, but a serious, great suffering and driving of death every hour. For it is called a suffering, as over a few firstborn children. Which is not a willingly chosen, but a serious, great suffering.

V.11. At that time there will be a great lamentation in Jerusalem, as there was in Hadadrimmon, in the field of Megiddo.

(20) But that it may be seen that there is not in Christendom a fictitious or self-chosen suffering and cross, he gives here the third similitude of the lamentation that happened against the pious king Josiah, of which it is written in the book of Chronicles. 2 Chron. 35, 24. But of the cities, Megiddo and Hadadrimmon, you may read in Joshua [Cap. 12, 21].

V.12-14. And the land will mourn, every generation in particular. The family of the

The family of the house of Nathan in particular, and considered in the heart how I suffered and died; their wives in particular. The family of the house of Levi in particular, and their wives in particular. The family of Shimei in particular, and their wives in particular. So all the rest of the families, every one specially, and their wives also specially].

> 021 He numbered four generations; two of the royal tribe, David and Nathan; two of the priestly tribe, Levi and Shimei; and after that he numbered them all alike. Each of the generations is to lament in a special way, and the women in a special way. According to ancient history, the people of Israel were divided into twelve tribes, each with its own special laws. So the women also had to stand specially in the assemblies, as the Jews still usually do. But with the, But by the word "special" he means here, as it is now said, that each one will carry his own cross for himself. Christ has borne his, which is splendidly borne in the monstrance, but that is nothing. Christ does not say. Take up my cross and follow me, but take up your cross 2c. [Luc. 9, 23Z

> The monasteries also have crosses, but it is nothing. In the first place, that they are chosen by themselves. Secondly, that they are carried by the others as one and the same 1). Thus, the Barefoot bear St. Francis' cross, but no one wants to wear his own in particular. The Benedictines wear St. Benedict's cross, because they martyred themselves with the very works and rules that St. Benedict martyred himself with, self-chosen and imitated. There is no complaining in particular; it is monkey business. But everyone flees his own cross, and no one wants to carry it. Yes, for this reason they choose suffering and crosses, so that they may not carry their own cross; they crawl into the monasteries, and have rest and good days, leave the other people in toil and work; nevertheless, they want to be holier with it than all the others. But they will see it well.

¹⁾ This "as one" has been given by the Latin translator by: tanHuaru oooveoisottzZ ei8.

The thirteenth chapter.

Jerusalem will have a free open fountain against sin and uncleanness.

- 1. all this is said to confirm the previous speeches about the new Jerusalem and Christianity, therefore he also speaks here about the washing and bathing of the priests in the old testament, and holds it against the new testament, where there will be another washing and bathing. As if he should say: In the Old Testament the priests had for themselves the hand basin and the washing basin, where they washed themselves when they went into the tabernacle of the testimony [2 Mos. 40, 30.31.]. But in the New Testament, in Christ's kingdom, not only for the priests, but for the whole house of David, yes, for al the citizens of Jerusalem, that is, for all kinds o Christians, both great and small, a bath and washing shall be prepared. For it shall be an open fountain, open to every man for bathing and washing; not shu up with the court, as the priests' laver was in the old law. In addition it shall not be such a bath, since one must carry water into a barrel, which passes away and is temporal, and always another is brought in: thereby also is meant that such old bath work should cease with the time and become different. But here shall be a spring, which always springs of itself and is fresh and eternally gives water enough, which never stops.
- (2) Although this fountain might be rightly and finely understood of baptism, in which the Spirit is given and all sins are washed away; but for the sake of the quarrelsome mobs, who think nothing of baptism and ridicule everything that is pointed to baptism, we also let it go, and stick to the fact that Christ speaks of a fountain of living water, which the evangelist himself interprets as the Spirit, which those who believe in him should receive. This well is now open to all Christians and washes away two kinds of filth, sin and impurity. 3. there are two kinds of sin in us: one that we do ourselves; the other is the original sin, which is born in us.

At that time the house of David and the citizens of Hebrew calls impurity. And is the uncleanness, since Moses in the third book Cap. 12, 4. 5. blames the women and children in the six weeks after the birth 2c. So now the text wants to say this much: The ancient priests washed hands and feet externally in their hand basin, but now it is to be such a washing, as not hands and feet, but all sin and uncleanness is washed away, that although one would sin, and still have much of Adam and Heva's remaining evil inclination about him, yet he shall become clean; for it is a daily, public, free washing, that is, an eternal forgiveness of sins, which is open to all sinners and unclean ones forever, as we say in faith: "I believe a forgiveness of sins"; and 1 John. 2, 2: "Christ is the propitiation for our sin, and not for our sin only, but also for the whole world" 2c.

> In that day, saith the LORD of hosts. I will cut off the names of idols from the face of the earth, and they shall be remembered no more.

> Yes, of course, where the right doctrine arises, how sins are forgiven without merit, through this open spring, and how one is justified before God from the same forgiveness of sins through grace, then not only all idolatry (which, of course, is conceived solely to acquire piety) must cease, but also all other doctrines that want to bring us there by works, where this open spring alone leads us. For until now idols may have been put out of the eyes, but not out of the heart. But what is it to break off idols outwardly, and to set up many idols inwardly in the heart? as the false teachers do, as here also follows:

> For this I will also drive the diviners and the unclean spirits from the face of the earth.

> (5) These are the same kind of spirits that are unclean and unholy, because they teach their own dreams and conceits contrary to the Holy Spirit, even though they do not have external idols.

as the Pharisees and Sadducees were almost holy, and had no idols outwardly, but yet were false and unclean spirits, preaching their own doctrine, and setting up idols in the heart. With these words, that he calls unclean spirits, he indicates (as is his way) the old priesthood office and makes it spiritual. For the ancient priests had much to do with unclean people, as the books of Moses teach. Such uncleanness he interprets here as unclean spirits, that is, teachers who teach uncleanly and praise works without grace. For I know of no other prophet who spoke of unclean spirits except this one alone.

V. 3. so that if anyone continues to prophesy, his father and mother who begat him will say to him, "You must die, for you speak falsely in the name of the Lord.

That is, the Christians will be able to judge all spiritual things, not only the priests, as in the Old Testament, therefore also father and mother will not look at their own child, but condemn and banish it, where it will prophesy further than it should. For prophesying is called here, as the false prophets prophesy; as the following text shows, that he speaks falsely 2c. And the sum is: With the Christians one will hold above the pure doctrine, no one will be considered, he is as close as he wants to be. For false doctrine and rot must be to test the others, but they will not be obliged.

And so his father and mother will stab him when he knows.

That is, not with iron weapons, but with the word of God. For it will be a spiritual, friendly pricking, as is done by father and mother to their child. Just as St. Paul pricks the Galatians and Corinthians, and punishes their error with God's word.

V. 4 For it shall come to pass in that day, that the prophets shall stand with shame in their visions, when they prophesy of it.

8. this is the spiritual pricking, namely, putting them to shame, and their prophecy.

punish them, because they shall not stand with it. The spirit and the word should hover above in Christianity, so that no heresy arises, however nearly it stirs.

And shall put on no more hard garments, that they may deceive.

9. the prophets wore sackcloth, that is, coarse, simple clothes, Isa. 20, 2: "Show your sackcloth" 2c. But the false prophets used both the speech and gesture, and all the manner of the true prophets, in hypocrisy, to deceive the people. Such will be no more with the Christians. For it is not asked whether one wears gray or red, whether he looks sour or sweet, but whether he teaches rightly. The word is the judge here, not the appearance of the person; indeed, the more he presents himself holy with vestments and clothing, the more he is suspect. One does not believe the cap or the plate, but only the word.

V. 5 But shall say, I am no prophet, but a husbandman: for I have ministered unto men from my youth.

(10) That is, if he wants to remain in the church, he will accept such punishments, and will let himself be instructed, and let his prophesying stand, and say: It is also true, what do I want to do with prophesying, and to be wiser than other Christians? For I am a peasant, that is, a wicked man, like the others, and have served men from my youth. All this is said: Although Christians can all prophesy and teach, 1 Cor. 14:31, they will not exalt themselves one above the other and act disorderly, or create mobs and heresy, but one will humbly yield to the other, and each will consider himself the least and the worst. For it shall be fatherly and kindly with punishments, and childlike and hearty with obeying, if they will otherwise remain in the church. If not, they are let go.

But if they say to him, What are these wounds in your hands? What are these wounds in thy hands? he shall say, Thus am I smitten in the house of them that love me.

- (11) That is, he will be patient when he is so oppose it. Why should I not suffer it gladly (he says), if they mean it so well and cordially with me? They are kind blows; 1) they are better than the flattery of the enemy. See how friendly it is among Christians when someone errs or stumbles and is not stiffnecked, as St. Paul also teaches the Galatians, Gal. 6:1: "Brethren, if anyone is hurried with a fault, teach him with a gentle spirit.
- V. 7 Sword, arise upon my shepherd, and upon the man that is beside me, saith the LORD of hosts. Strike the shepherd, and the sheep of the flock will be scattered, and I will turn my hand to the little ones.
- (12) How does this rhyme with one another, that he says here of the king Christ how he is to suffer? Answer: He has now said how Christians will be humble among themselves, and gladly let themselves be beaten and punished where they err and sin, which they do for Christ's service. For He Himself also gave Himself to be beaten, without any blame, also for this reason, that Christ's kingdom should not be regarded as worldly; for it is to be a very evil kingdom in the sight of the world, as Paul says in 1 Cor. 1:23: "We preach Christ crucified, an offense to the Jews and a foolishness to the Gentiles." For even the disciples themselves were offended at Him [Matth. 13, 57.], as Christ says Matth. 26, 31. and says: "You will all be offended at Me this night. For it is written: I will strike the shepherd" 2c.
- (13) Therefore the opinion is, O sword, open up; this is the power of darkness (as Christ calls it). For Pilate and the Jews had the sword and regiment in the land, but still they could do nothing until God imposed [it], as Christ also confessed before Pilate [John 19:11], "You would have no power over me." Thus He hereby gives leave and power to the sword over Christ, and also comforts us that no harm can come to us unless He permits and imposes it.
 - 1) In Latin: avaautinrn ptaAne.

- 14. he calls Christ his shepherd, and the man next punished, and will not be angry about it, nor will he to him, qui apud me, vel juxta me est. This I understand, that Christ is the right one shepherd in Christianity, and at the same time with the Father in eternity, as John says: "The Son in the bosom of the Father" [Joh. 1, 18.]. But whoever wants to, may also understand it in this way, that God was always with him and with him to do great signs and wonders, until the hour of his suffering came.
 - (15) But as at that time the disciples were vexed and scattered at the suffering of Christ, so it will be to the end of the world. For Christ must still be slain, and always suffer the sword in his spiritual body, which 2) is Christendom, and is always much vexed, for it is a kingdom of vexation. But still he turns to the little ones, just as he says above [Cap. 11, 11.) he also says about the wretched sheep, that they pay attention to his word. So also here: if everything that is great, high, learned, holy, powerful and rich among the Jews is offended at him, yet the lowly, poor, miserable sinners and disciples stick to him, and he also accepts them and turns to them.
 - V. 8 And it shall come to pass, that in the land (saith the LORD) two parts shall be cut off, and perish: but the third part which remaineth, I will burn with fire, and will purify it as silver is purified, and sweep it as gold is swept.
 - (16) The two parts are just the large part of those who are angry, one part of which is deterred by the cross and persecution, so that they are cut off, and the other part is seduced by unclean spirits and false teachers, so that they perish. But the third part remains firm in the pure word, and both are purified and swept away by persecution and temptation of the spirits. These are the righteous, though they are few. For the cross drives out many, but false teaching even more, therefore they are called two parts. But the third that persevereth shall be saved, as follows:

V. 9. Then they will call on my name, and I will hear them. I will say, It is my people; and they will say, Lord my God.

(17) For they shall be pure and upright in the faith, without all hypocrisy. They know how to preach the name of the Lord. (For this is called in Hebrew the name of the Lord.

call). For they do not preach their own name, like the heretics and hypocrites, therefore they are also His people, and have Him as their God, that is, all that God is and has, for they are His children and heirs. So this text proclaims the cross and sorrow that arises in Christ and His people. Blessed is he who endures to the end [Matth. 10, 22].

The fourteenth chapter.

V. 1.2 Behold, the time cometh unto the LORD, that thou shalt be a spoil and a prey. For I will gather all nations against Jerusalem to battle. And the city shall be taken, and the houses plundered, and the women ravished.

Here I am caught in this chapter, because I am not sure what the prophet is talking about. So far it has been understood of the Antichrist and the last judgment. But because such an interpretation exists everywhere, presented by many, I will leave it here, because it is not good enough for me at all ends. Whoever wants to keep it, will also find it in Lyra. I will also present my understanding, even though it is not certain enough in many places, and finally let the Holy Spirit have the mastery.

2 First, because he said of Christ and his kingdom how it should be swept away and increased by adversity, he now prophesies how it should be with the unbelieving Jews who took offense at him and crucified him, and says that the city of Jerusalem should be disturbed by the Romans, who had all kinds of Gentiles among them and went against Jerusalem with them. As Christ also proclaimed Luc. 19, 41, when he wept over the city. According to this opinion the text is easy. For the day of the Lord is called the day when the Lord's death and torture was smelled on the Jews by the Romans, who were otherwise hostile to the Jews.

And half of the city will be taken away, and the rest of the people will not be driven out of the city.

(3) This is almost what happened to Jerusalem: one part of the city was killed by famine, pestilence, and the sword, and could not escape. But the other part is carried away captive among all the nations unto this day.

V. 3. But the Lord will go out and fight against these nations, as he is wont to fight in the time of battle.

4 Here it begins to sound as of the last judgment. But, as I have said, I now leave such understanding, and hold that he shall say, as after Jerusalem was destroyed, Christ shall go forth, and by the gospel shall fight against such heathen. For at the last judgment there will not be much disputing, since no one will be able to stand against him. But by the gospel he contends, as he is wont to do, that is, by his spirit, and not by weapons. In such disputes he has also had adversaries who have defended themselves vigorously.

V. 4 And his feet shall stand in that day upon the mountain of oil which is before Jerusalem eastward.

5. at the last judgment Christ will not stand with feet on the mountain of oil, but will float in the air in a cloud, as St. Paul writes [1 Thess. 4, 17]. Therefore I hold this: Because Christ apart from Jerusalem, on The prophet wants to say that there the battle of the gospel should begin from Mount Olivet, when he gave the last command to the disciples to go into all the world and preach, Matth. 28, 19 and Marc. 16, 15, so that it is indicated that Christ no longer wants to reign in the fleshly Jerusalem, but completely outside of the fleshly city in all the world, from Mount Olivet on.

And the mountain of oil will split in two in the middle, from the exit to the descent, very far from each other, so that one half of the mountain will give itself about midnight, and the other about noon.

(6) When this shall come to pass at the last day, where shall the feet of the Lord stand in this mountain? But as the name Jerusalem is given to the people and persons who dwell in it, so Jerusalem above [Cap. 2, 4.) is described as coming as far as the world, that is, Christ, the apostles and disciples who were at Jerusalem should come as far as the world, so I also consider here that the name "Mount of Olives" is given to the people, that the disciples who were with Christ last on Mount of Olives should thus divide themselves into the whole world, very far from each other, toward morning, evening, noon and midnight; That as there was another Jerusalem spread abroad, so should there be another mountain of oil divided into all the world.

V. 5 And ye shall flee from such a valley between my mountains. For the valley between the mountains will reach Azal.

007 How shall they escape, or who shall escape? For he hath said that Jerusalem shall then be desolate and desolate. I consider, therefore, that, because the Mount of Olives is divided into all the world, the desolate, desolate valley is nothing but the desolate, desolate synagogue, or Judaism. From it all the devout Jews who become Christians will flee and join the disciples. For there is a valley between my mountains," he said, "that is, between the cleft mountains of oil, which he now calls his mountains, as he makes them with his clefts. But what the azalea is, I know not; in German it is called: nahe bei, though it is otherwise the name of a city. I

eighth, he wants to say: The desolate part, where the Jews sit between the two mountains, and are now neither Christians nor Jews, will stretch far and near, so that fes) almost all Jews understand, because few have converted to Christ.

And shall flee, as ye fled before the earthquake in the days of Uzziah king of Judah 2c.

In the earthquake the people flee from cities and houses, much more will they flee in such an earthquake, when the mountain of oil is thus cut apart, and leave Judaism, so that they may remain with Christ and in Christ 2c. The prophet Amos also speaks of the earthquake in the time of King Uzziah [Cap. 1:1].

Then the Lord my God will come, and all the saints with him.

9 This is fine for the last day. But because the other texts do not read like this, I will now stick to the fact that Christ, who went out to the conflict through the gospel, also comes through his spirit, together with his apostles and preachers, and all Christians in one heap, much different than when he came out of the desert with his saints, of which Moses sings in the 5th book Cap. 32, 10.

V. 6. At that time there will be no light, but cold and frost.

(10) What if Christ should come without light, in cold and frost? But this is that Christ's word and Spirit makes Christians quite unsightly before the world without light and heat, but in the darkness and frost of persecution. Otherwise Christ will come with fire on the last day, 2 Thess. 1, 8.

And shall be a day known unto the LORD, neither day nor night.

(11) There he interprets himself. There will be no light, yet there will be a day, that is, a spiritual day, which no one can see except the Lord alone. For he is the sun himself, who makes this day in the hearts of the faithful. For they must believe it, therefore it is neither day nor night to speak in the natural way, but no light at all.

∨. 7. But about evening it will be light.

12. turn around: All the days of the world become dark at evening when night comes, but this day becomes light only when it becomes evening and night comes, so that this day is dark during the day but light at night. Therefore it is called such a day, which is neither day nor night, as other days are. Now the evening is the end of the world, when faith shall cease, and the eternal light shall be revealed.

V. 8: At that time fresh waters will flow to Jerusalem; half of them toward the sea on the morrow, and the other half toward the last sea.

013 How? If Jerusalem is destroyed, how can fresh water flow out of it? But it is the spiritual Jerusalem from which the Holy Spirit flows through the gospel, as John 4:14 indicates the Holy Spirit through water. Now Jerusalem lies between two seas, the dead sea in the morning and the great sea in the evening, and water had to be led into Jerusalem. How then is it that fresh springs should run out of Jerusalem over so many mountains at both ends, and so far away as into the two seas? Not otherwise, for as it is said: the Spirit pours out toward the east and toward the west, that is, to reconcile with God His wrath, which He showed in the dead sea over Sodom; and below Himself, into the world, to comfort and strengthen in the midst of persecution and suffering.

And will last both, summer and winter.

Other waters dry up in the summer, but these waters flow forever, that is, the Spirit endures forever, never ceasing to propitiate God's wrath and comfort suffering Christians.

V. 9. and the LORD will be king over all the earth.

15 Not only over Judah and Jerusalem, as has happened until now, but in all the world, Ps. 2:8, which will happen through the fresh waters 2c.

At that time, the Lord will be only One, and His name only One.

16 Until now. God has been divided into many gods and given many names; for, in ancient times, the Jews called him Baal, Astaroth; the pagans called him Jupiter, Saturnus; the Babylonians called him Bel and Nebo, and so on. For since all the world knows something about God, every man goes and devises a service according to his own conceit. This should please God, and must therefore receive from us a form and name, just as in our time we have also separated Christ, that one serves Him under the rule and name of St. Francisci, the other St. Dominici, and so on. Each one has chosen a way and a work, and all this under the one Christ. Summa, to establish and follow sects and cults in faith, that is, to divide God into many gods and to give Him many names, even though He remains simple in Himself. When sects and divisions cease, and one serves God in one spirit, faith, word and being, then God is called One, and His name One, which is done through the Gospel 2c.

both ends, and so far away as into the two seas? Not otherwise, for as it is said: the Spirit pours out toward the east and toward the west, that is, to reconcile with God Jerusalem at noon.

17 Gibeah is on the north side of Jerusalem, in the tribe of Benjamin. Rimon is toward the south in the tribe of Simeon. He said, "In those days it will all be a bad field, just as if there were a bad road and a bad field from Gibeah to Rimon, over such a mountain. That is all so much said: It shall all be equal and even, united and bad, no longer be such divisions, sects and differences, as also Isaiah Cap. 40:4: "Every mountain and hill shall be made low, and every valley shall be filled. What is crooked shall be made right, and what is uneven shall be made bad," so that all things may be equal under Christ, God granting that if one goes from Gibeah to Rimon, or from Rimon to Gibeah, one will come to Jerusalem in a bad field. For there shall be no more distinction of sects. And though there be many ministries of the spirit

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And if one should go to Gibeah, the other to Rimon, the one to the other, all should come to Jerusalem in one accord, on a fine, even, level field, without all trouble and offence, each with his gift to serve the one Lord.

Interpretations on the Prophets.

For it will be exalted and inhabited in its place.

18 That is, it shall be high on a mountain called Christ, that it may be seen and approached round about in the plain. It shall also be well built. But now not in the tribe of Benjamin, where it was before, and now is disturbed, as he proclaims above [v. 2], but in its place as far as the world is 2c.

From the gate of Benjamin to the place of the first gate, to the corner gate, and from the tower 1) of Hananeel, to the king's winepress 2c.

019 Of these gates and towers thou mayest read in Ezra and Nehemiah. He does not mention all the gates, but the most important ones, which are in the four places opposite the four places of the world, midnight, morning, noon and evening, so that Jerusalem will be in all the world. For Lyra also introduces an old Jewish rabbi who writes that Jerusalem shall be so great in Messiah's day that her walls shall be the end of the world. The text of Zechariah forced him to speak about this.

V.11. And they shall dwell within, and there shall be no more building: for Jerusalem shall surely dwell.

20. the holy new Jerusalem shall be full of people, and yet all of them holy and pure, that there be no condemnation, that is, that none be put out for his iniquity; for they are all holy and righteous in Christ; and not only righteous and holy, but also safe. For they have a good conscience in Christ, and are joyful and in great peace.

V.12. And this shall be the plague, that the LORD shall afflict all nations which have fought against Jerusalem: Their flesh shall rot, and they shall stand upon their feet, and their eyes shall rot in their holes, and their tongue shall rot in their mouths.

The persecutors of the Christians shall not go unpunished, and so they shall perish wonderfully, that is, they shall decay in themselves, lose strength and power, even when they think they are still standing. When the Romans perished, it was not known how. They had enough meat, that is, enough land and people, and they were well off. There was no lack of eyes, that is, of wise, sensible rulers. There was no lack of tongues, that is, of teachers and wise counselors. 2) It did not help yet. Just as Troy is described as being disturbed at the very time when she had the finest people. And Jerusalem, when she was most powerful, she also perished. Babylon in the same way. Why? Because God ceased to be with them, and the hour had come for them to be punished and destroyed, and, as he says here, for the tongue to be put in the mouth, and the eyes in holes, and the body on the legs to decay, that is, for power and strength, happiness and victory to be taken away from them. When this happens, it shall follow:

V. 13: In that day the Lord will make a great tumult among them, and one shall take another by the hand, and lay his hand on another's hand.

(22) That is, when they have thus become powerless, they shall also be divided among themselves, and shall attack one another, that they may soon perish, even as it came upon the Roman empire. The Lord will bring such turmoil upon them when he removes his hand and no longer keeps the peace. And not only will the heathen destroy one another in this way, but they will also be destroyed.

V. 14. Judah will also fight against Jerusalem.

(23) That is, in Christendom there will also be sects and mobs, that they may also be among

2) Erlanger and Wittenberger: Rathgeben.

The heretics have always been at odds with one another, even though they rage in unity against the true Christians. I fear that this will also happen in Germany one day, because the tyrants are persecuting the gospel so horribly. For the spirits of the mobs are already divided among themselves, and they destroy themselves quickly, even though they are united against the gospel.

So all the goods of the Gentiles around will be gathered up, gold, silver, clothing, beyond measure.

24 That is, their wealth, which they have gathered until now, for which they also raged against the gospel, will be taken from them, just as the Jews lost land and people, over which they fought against Christ. The same will be the fate of all belly servants and clergymen who now persecute the gospel out of great concern for their property and possessions. They must perish and lose everything shamefully.

V.15. And such a plague will also come upon the horse, the mule, the camel, the elephant, and all the animals that are in the army, as this plague is.

(25) That is, they also shall perish, and decrease, and be spoiled; so that all the power and strength of the Gentiles, which they have exalted and defied against the poor, miserable Christians, shall perish.

V.16. But all the remnant of all the nations that went against Jerusalem shall come up yearly to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

The Gentiles who do not remain in unbelief with the others will be Christians and serve Christ; and before others (he says): They will keep the feast of tabernacles yearly. Why not the feast of Easter or Pentecost? He said enough above that Jerusalem should be disturbed, therefore this must also be a new feast of tabernacles in the new Jerusalem. Well, the new tabernacle is that the Christians live here on earth as guests and wanderers, and think to come to the future city, as those who live in tabernacles think to stay there for a short time, as eight days, and always return home. The

is nothing else than that the Christians here on earth live joyfully in faith and hope, and wait for the future blessedness. To such a feast they will go up annually, that is, daily, and practice such faith and hope 2c.

V.17. But what generation on earth shall not come up to Jerusalem to worship the King of hosts, the LORD of hosts, it shall not rain upon them.

27. those who refuse to keep such a spiritual feast are those who seek the belly and themselves more than Christ, because the word falls among thorns and is choked, so that it does not bear fruit [Luc. 8:7]. On them shall come the punishment, that it rain not; that is, for their ingratitude the word of God shall be taken from them at last.

V.18. And if the family of Egypt does not go up and come, it will not rain on them.

(28) Why do the Egyptians ask for it? They are not allowed to have rain, nor do they ever have rain, as Moses writes [Deut. 11:10]. But he includes the Egyptians in particular, so that the rain should be understood spiritually, which is also necessary for the Egyptians, as well as for all the Gentiles.

This will be the plague, so that the Lord will plague all the Gentiles who do not come up to keep the Feast of Tabernacles. For this shall be the sin of the Egyptians, and of all the Gentiles, that they come not forth to keep the feast of tabernacles.

(29) He speaks much of this plague and of the feast of tabernacles, that it may be counted evil for sin, which shall not go unpunished. But these words are not in vain. For indeed, there is no greater grace on earth where God's word is preached; again, no greater sorrow where God's word is not preached, just as Isaiah 5:6, 7 proclaims the same plague on the vineyard. For where God's word does not rain, there can be no good, neither thought, word, nor work, and all toil and labor is lost, as the labor of Jews, pagans, monks and priests is always lost.

V. 20. At that time the armor of the horses will be holy to the Lord.

It is a mockery (says St. Jerome) that in this place some say that the prophet speaks of the nail of Christ, from which Queen Helena had a bridle made for the Emperor Constantine's horse, because the Latin says: Quod est super frenum equi, sanctum erit Domino. But the prophet wants to say so much that in Christianity also the laity, as the secular authorities with their office, should be holy and pleasing to God as well as the priests, so that not only the priests (as before), but also the secular rulers should be holy. because they also serve God, Rom. 13, 4. For this they may believe and be Christians as well as the others, as we read from Captain Cornelio, Apost. 10, 31. ff, and of Paulo Sergio, the bailiff, Apost. 13, 7. and afterwards of kings and princes. Summa, all shall be subject to Christ, both great and small, both high and low.

And the caldrons in the house of the Lord will be like the basins before the altar.

31. In the Old Testament, only the vessels consecrated and ordered for the altar and worship were holy, but in the New Testament, all the vessels or pots in the whole house of the Lord are to be as holy as the basins of the altar were there, that is, in the New Testament, all Christians who are at worship are to be holy, consecrated, and fit for the priesthood, so that henceforth there will be no difference between the consecrated and the unconsecrated, because they are all consecrated with Christ's Spirit, yes, which is even more:'

V.21. For all the cauldrons (or pots), both in Jerusalem and Judah, will be holy to the LORD of hosts.

That is, they shall all be priests through and through, and holy. Even though they are not in office and service, they are consecrated to it. For in the law not all pots were holy.

That all those who want to sacrifice will come and take them and cook them inside.

That is, the old priesthood with its holiness shall be finished and have an end, for the new priesthood makes everyone holy and consecrated who believes. Therefore, he who only wants to sacrifice, that is, preach and serve God, takes whatever Christian he wants, who can teach and cook him to be prepared and sacrificed to God, according to the old man, Rom. 12, 1. For they are all priests and taught by God [Is. 54, 13. Joh. 6, 45.]. And here the prophet himself comes first, and interprets the old priesthood with its office, lest the frivolous spirits come and pretend to great art with their allegories and interpretations, just as now our red-blooded spirits boast that it is a delicious thing to know what imago et veritas is, and that it must come forth what the old priesthood is. Just as if these were the main pieces, or were otherwise never brought forth, when this prophet himself has uncovered many of the Old Testament figures, as he does here with the priesthood, and above with the ark of Moses, and the like. .

And there shall be no more Cananite in the house of the LORD in that day.

(34) In times past, some Canaanites remained among the people, as we see in Joshua [Cap. 16, 10. 17, 12.) and Judges [Cap. 1, 29. 30.), that there was not a pure people of Israel in the land, but in Christ's time no unholy person shall not be in Christendom; they must all be of one mind and faith, that neither heretics nor other false Christians remain among them. Yes, they separate themselves like chaff, Ps. 1, 4.

So these last parts of the text move me, that I understand this chapter not of the last judgment, but full of Christianity. For all cauldrons are to be sanctified, and the armor of horses is also to be sanctified, and that sin should be to despise the feast of tabernacles, and almost all of the pieces, without the one about the mountain of oil that was cut in pieces, do not rhyme well with the last judgment, but quite well with Christianity, which lives on earth in faith and word. Whoever can do better, has room and arbor enough for it. May Christ help and protect us in his simple mind. Amen.

2. interpretation on the prophet Zechariah,

according to the Altenburg manuscript. *)

From Luther's lectures, which probably began at the end of 1525 and were completed in the first months of 1528. Printed in 1886.

Translated from Latin.

Preface on the Prophet Zechariah.

From the preceding prophets and from Haggai it can be | seen what Zechariah wanted, and also what all the prophets who prophesied to the Israelite people after the Babylonian captivity intended, namely that they would deal above all with one thing, that the remnants of the people, scattered and miserably afflicted by the captivity, would be strengthened and encouraged, so that they would not despair, would not put their trust in the divine promises that were promised to them by the future king. It would happen that they would be fulfilled; the King Christ would finally come, no matter how desperate the situation was, how much the land was devastated, the people scattered and miserably perished. In order for this to happen, the people had to be restored according to the flesh, your future King Christ was promised. And in order that the prophet might persuade the people of this, he awakens their faith by many visions and speeches, by all of which he wants to strengthen the wavering hearts, so that in such a perilous state of affairs they will not harbor mistrust, but will take a hand, begin to cultivate the land, and bring to pass the before

The Lord will help them, as he has promised.

The purpose of all this is that we should know that God does not want anything to be done among His people, and that He does not approve of anything unless His word is given beforehand, by which we become completely certain of His will. But he does not approve what we do according to our own counsel or by ourselves, however godly it may seem to us. And this is done so that he may make us quite sure in our consciences that what we do at his command pleases him in every way, while what we devise for ourselves without the word of God is highly displeasing. And those who want to establish something in matters of godliness without God's word cannot be certain in their consciences that it will please God. The consciences must necessarily always waver and confess that they do not know whether the work is pleasing to God. Therefore, the prophet strengthens the consciences with a rich and diverse

^{*}Of the more recent finds about this prophet (four different manuscripts) we give here only the Altenburg manuscript, which contains the first thirteen chapters. The Zwickau manuscript No. 6 brings only pieces that reach up to the sixth verse of the tenth chapter. In between, there are large gaps, e.g. the sixth and seventh chapters are completely missing; only the first four chapters are complete. The Erlange edition has included only the ninth and tenth chapters of this manuscript in the exk.]. oxp., tom. XXVII, p. 420 The Weimar edition brings everything that this manuscript offers in the form of notes to the Altenburg manuscript. Another Zwickau manuscript, No. 36, contains a "tediously circumstantial elaboration" of what is offered about the first four chapters in the manuscript just mentioned, about which the Weimar edition makes this judgment: "This manuscript has no value in Zechariah as a reworking of a piece of the previous one. Therefore, the Weimar edition gives as a sample only the preface, vol. XIII, p. 670 ff, and in notes what has been preserved from the Hall manuscript. In contrast, the Erlanger gives this manuscript completely, exoA. opp., tom. XXVIII, ^>. 205 -282. We have given the approximate date according to the Weimar edition. Our writing is printed for the first time in the Erlangen edition, 6X6L. opp., boru. XXVIII, p. 7, then, improved in many places, in the Weimar edition, vol. XIII, p. 546. According to the latter we have translated.

Comfort by the word of God this wretched people, who, oppressed by the lamentable captivity, hardly dared to breathe, so that the consciences would be completely sure that God would stand by them and give prosperity to what they had begun, since he testified to his will with such rich words. And this intention of the prophet can be inferred from the circumstances. For the things of Israel stood at that time [g" that in the whole environment of the Jewish country also not a people was, which did not persecute Israel most bitterly, mock, rejoice over the accident of Israel, namely over the fact that its possession and property were destroyed, Israel itself however into the captivity was led. There was nothing 1) that could have given Israel hope of restoration. According to the judgment of the flesh it seemed quite impossible that the kingdom should be restored, receive a king, and become glorious as never before. There was no room for hope. Therefore the prophet strengthened the so weak and discouraged people by many speeches and visions and nourished their faith.

But all this is written for our instruction, so that we may learn that God is absolutely so, that he proclaims things that are quite impossible for our comprehension and our reason, that nothing rhymes less with each other than his word and our judgment. They even argue constantly with one another.

1) In our template: garbage nou ernt. It seems to us that riori must be erased.

so that afterwards, when the things that have been promised have come to pass and have been accomplished, our glory may perish, but He may be glorified who makes everything out of nothing, out of impossible things quite possible, since nothing is impossible for Him, as Christ says, so that after our free will, our counsel has come to shame, we may ascribe everything to Him. For so much is lacking that something is owed to our powers, that they are even something that is highly contrary to the word of God; they do not believe the word, they consider it impossible. Thus the prophet here beautifully shows this weakness of the hearts in the people, who are frightened by the difficulty of the matter, by the uncleanness of the priest 2c., as is written in the third chapter. But the prophet takes all things out of their sight and refers them to the word of God: God will fulfill his word, even if all creatures oppose it, since he makes life out of death, righteousness out of sin, the greatest riches out of the greatest lack, in short, everything out of nothing, and calls that which is not, that it may be 2c. [It is most necessary that in every challenge we keep this in mind, that we trust in God, learn to command ourselves to him, that he will snatch us away from all reasoning, that we would not even have dared to hope for it. Namely, this is the cause and custom of prophecy, as it can also be useful to us, so that we do not think we are merely reading a history when we read what happened to Israel.

[The first chapter.]

V. 1. In the eighth month of the eighth year of King Darius

Above in the beginning of the Haggai I reminded that these two, Haggai and Zechariah, had been contemporaries. Haggai, however, preceded him by two months, which is indicated by the title of both; Haggai asked in the sixth month, the latter in the eighth month of the second month.

Year [of Darius] prophesied. And under Haggai the foundation of the temple was laid. Zechariah comes at the very beginning of the work and exhorts them to be diligent in the work they have undertaken, so that their hearts will not waver, but will continue steadfastly, without being frightened by the nations dwelling around them, which are all rising up in the land of the Lord.

that they should not continue, for they had resisted them often and very fiercely. Against all this, I say, he calls them to be sure, the Lord will be their protector against all enemies 2c. I have also said in Haggai which Darius I take this to be, namely Darius Longimanus, who succeeded Cambyses and the sons of Cambyses in the reign. But this one was favorable to the Jews, which is evident from Ezra, since Ezra writes in the first book [Cap. 6) that Darius sent a letter that the people should not be prevented from completing the building that had been started 2c. The seventy interpreters, however, count the kings of the Persians differently than I counted them in the table I published, but I do not think I was mistaken. For about this matter the historians are divided, and perhaps it is still undecided which of them has the more correct opinion 2c.

V. 2. The Lord was angry with your fathers.

[Vulgate: Iratus est Dominus iracundia.] A Latin would not have added iracundia, but it is added after the Hebrew manner. For this is how the Hebrews speak: I rejoice with joy. I desire with desire. I am angry with anger, which a Latin simply says: gaudeo, desidero, irascor rejoice, I lament, I am angry). But he begins his prophecy with the repetition of the past calamity: he reminds and scares that they should not be faithless against God's word, as their fathers had been, as if to say: you have the clear word of God. likewise God has given you two witnesses, Haggai and me. Therefore, you must obey this word, which is more valid than all sacrifices. But you are frightened by the difficulty of obeying, by the impossibility of the matter, by the exceedingly bitter enemies, by the present destruction of all goods. But do not worry about all this, beware, these shall not be causes that keep you from obeying GOtte. as your fathers did not obey GOtte.

So the flesh always has such things that it can pretend and put against it that it is do not follow the word of God, as also those in the Gospel (Luc. 14, 18. ff.) 1) say: "I have taken a wife, I have bought [five] voke of oxen, I cannot come." And even nowadays many fear for their wives, children. goods, friends, positions of honor, good reputation, otherwise they would freely confess the gospel. But there must be no causes by which led, we GOtte not follow. Namely, this is the weakness and blindness of the flesh, as if God in truth could not give you more, who has also given you that because of which you stand in fear. The Germans use to say, and very well and Christianly, "GOtt still has more than He has ever forgiven." Therefore, if one must let his wife go for God's sake, let her go, let the children go, houses, friends, good name: God has goods enough that He can give back if it serves His honor, since He has also clearly promised (Marc. 10, 30.) that we shall receive a hundredfold, even in this life, if we suffer harm for His honor, and finally attain eternal life. But [Ps. 34, 11.]. "The rich have need and hunger: but they that seek the Lord have no lack of any good," as it is written in the Psalm. For which of the two, thinkest thou, is better: to lose goods, wife, and children, yea, even life; or to lose the Lord, who is able to make alive, just, and holy, yea, who is also able to form a new heaven and a new world? It will certainly be better to leave the temporal goods than to be deprived of the eternal and of God Himself. But because the flesh looks only at the present things and at the damage of goods, as they say in Proverbs, a story is told to a deaf person.

V. 3. Thus says the LORD of hosts.

The prophets and the Scriptures everywhere call God "the LORD of hosts" (dominum exercituum the LORD of hosts) because zeba [XXX] means war service or army. He is therefore the HErr of the men of war or war service. This is certainly a wonderful

This is the title of God, which is held up to us not only for instruction but also for comfort. For instruction it is used in this way, as if to say: All those must be men of war who confess the name of this King or Lord. Always must they be in arms and in battle array, as Job also [Cap. 7, 1.] says, "Must not man always be at war on earth?" We have the bitterest and most powerful enemies, not only against good morals, but also against the Word, which is the greatest evil. The world thinks of death for us, it threatens that it will snatch away our life along with our goods. Likewise, our flesh is a very near army, the enemy in our own house. This weighs us down with the care for the nourishment of our body and those who are with us, it incites us to shameful deeds. Then Satan does not cease to attack us through evil spirits [Eph: 6, 12] with despair against faith, through the revelation of sin, by frightening the conscience and provoking it to despair in every way, by not ceasing to come after us and to seek whom he may devour, as Peter Cap. 5, 8. says in the first epistle. Thus it is necessary that we prove ourselves to be valiant warriors, since we are attacked by the most powerful enemies, and serve in war under God our Lord. Then he is called "the LORD of hosts" for our comfort, so that we may know that he who is in us is greater than he who is in the world [1 John 4:4]. For he overcame the world, Joh. 16, 33. since even the prince of this world has nothing in him [Joh. 14, 30.], but he overcame the world and the prince of the world; but he obtained the victory for us. Therefore, this is our comfort, that this our dear Duke faithfully assists us; he fights for us in the battle line. He fights for us with us, so that we do not fall into doubt, no matter how great our troubles may be. And this is the reason why the prophet Zechariah uses the word "the LORD of hosts" three times, as if to say: "Why are you afraid? What is it that grieves you? Be confident, the Lord fights for you, he goes before you as a leader in the war and fights in the battle line 2c.

Return to me, says the LORD of hosts.

Because this passage has been used by all sophists to assert free will, it must not be passed over in silence; but they conclude in a guite inconsistent way, so that anyone who does not lack the judgment of sound reason can also judge this inconsistency. But they conclude in this way: The Lord says: Turn to me and I will turn to vou, so we have free will. I deny the inference which is drawn from a verb in the imperative to the indicative. For what kind of conclusion is this: The law says: Love God with all your mind, with all your strength, so I can love? Namely, such is our great and terrible blindness, when, deprived of divine grace, we once follow the light of nature and our reason in matters of religion. And we see that the most learned and excellent men of our time, on whom kings and princes turn their eyes, suffer from this blindness today. Here it is not said what I can do, but what I should do. For it is a word of the law, "Return ench to me." And so this passage serves not for our free will, but against free will. Thus the jurists say, and rightly, that by evil morals good laws are produced. For this is why laws are made public, because what is demanded by the law is not done. For if I demand something from someone, I immediately convince him that what I demand is not done by him, otherwise I would make the demand in a foolish way. And so also an ABC child can laugh at this inconsistency. Now if this had to be admitted to the assertors of free will, then they would certainly have all laws of the whole scripture for themselves, with all of which they could confirm the powers of free will. In general, there is a twofold "turning" here. One is our turning to God, the other is God's turning to us. It is something completely different when God turns to us than when we turn to God. But the Lord demands conversion from us. not as if we could do it with our own strength, but as if we could do it with our own strenath.

so that, having recognized our weakness, we may plead for the help of the Spirit, through whose action we may be converted. And this then is the conversion of the gospel. For conversion is twofold, that of the law and that of the gospel. The law only commands, but nothing is accomplished; but it is accomplished by the gospel, when the Spirit is added, which renews the hearts, and then God is converted to us. This is a conversion of peace, that is, that we are not only righteous, but also full of joy, and delight in the goodness of God. This is what Paul desires for Christians everywhere: "grace and peace."

V. 4. Do not be like your fathers.

He makes them aware of the past misfortune, as I have reminded them above, and urges them above all, so that he may move them, 1) not to doubt the word of God, which is the main purpose of all prophecies.

Turn from your evil ways.

The prophet speaks in the spirit, therefore he also judges things spiritually. For the prophets condemn, call godlessness and idolatry and evil ways, what seems good to the carnal sense, what cannot be approved otherwise than by the judgment of reason. Thus the Jews, led by their opinion and the appearance of goodness, instituted new services and customs to worship God; but because they had invented all this themselves, because it was invented by them, it did not please God, as we also said at the beginning. Therefore, the prophets condemned all this and testified that it was idolatry, not worship. So also today this carnal thought is very contrary to the Gospel, that it cannot be effective in many, since the appearance that it is right still deceives them; such is the hypocrisy of human statutes. And this is what the prophet here calls "wicked ways," and deals with them in such a way that they, frightened by the example of the fathers, would like to drop their presumption.

and learn to cling to the word of God alone, which is demanded everywhere by the whole of Scripture. But because the flesh cannot help but always remain the same, despising the word and approving of its own, which it has devised, 2) he adds:

But they did not obey and did not pay attention to me, says the Lord.

On obedience and heedfulness was all power, as it always is until the end of the world. For thus the prophets everywhere say: God has not commanded burnt offerings, but it is the word which I have commanded them, that they should obey my word which I speak to them [1 Sam. 15, 22.] 2c. But because the word of God has this in itself, that it commands things which are impossible according to the opinion of the flesh, therefore we leave the word and despise it, and follow our feelings and the things which we see laid before us, as we have said above in abundance.

V. 5. Where then are your fathers and the prophets?

As if he wanted to say: Now you see that the fathers and the false prophets have suffered their punishment, who ruled safely before the captivity and considered my word a mockery, since I spoke to them in vain through the right prophets. Behold how there are none now; the kingdom is distraught, they themselves are carried away into captivity, and have perished exceedingly miserable. Namely, this is how I avenge the word, which is to terrify you, so that at least, instructed by this example of the fathers, you may be terrified by this wrath, seeing that because of the contempt of the word both the fathers and the prophets, both the disciples and the masters perished, who did not cease to oppose my word and wanted it to be destroyed in every way. But they perished while the word is still there unharmed. This is an excellent threat, which should rightly frighten us, so that the word is also close to our hearts, that we do not neglect it unconcernedly, as if it does not concern us,

2) Because the postscript would be missing, we have deleted it here.

and we despise it as a cold thing. Otherwise, we too will suffer punishment for neglecting and despising the word. like them.

Are they still alive? (Nunquid in sempiternum vivent?)

In Hebrew the word "forever" means an indefinite time, which is quite clear in the day from the 21st chapter of the second book of Moses [v. 6.]: "He bores through his ear with an awl, and he shall be his servant/forever." In this passage it cannot mean eternity, but a certain length of time, that is, forever and continually he shall be his servant. So also here the opinion is as if to say, Behold how your fathers and the prophets deceived themselves, who spoke such things as pleased them, now that they are utterly destroyed. Do they still live unharmed? For so according to the sense that must be read in the indicative, what the Hebrew language says according to its way in the future tense. But the false prophets promised their listeners peace, justice, God's favor and security in all things, a secure kingdom and a quiet life. They said: Peace, peace! and yet was not peace [Jer. 6, 14.], as also Micah Cap. 3, 11. repeats: "Is not the LORD among us? There can come no evil upon us." To such speeches they made, the LORD alludes here in the prophet, as if to say: If their promises had been true, they would surely still be alive and reigning.

V. 6. Is it not so that my words and my judgments, which I commanded by my servants the prophets, have come upon your fathers?

Rather, this is what has happened to them: since they wanted to preserve themselves, but wanted my word to be destroyed, therefore the evil has fallen back on their heads, because the laws and ceremonies that I commanded made them guilty and plunged them into ruin, since they neglected them. So also today what is written in the Law and the Prophets testifies against the Jews, and judges that they are worthy of punishment because of the transgression. By the way, instead of legitima, which we can use [in

of the Vulgate] are properly translated by the word ceremonies.

That they should turn and say, As the LORD of hosts commanded us to do, and we went and did, so hath he done unto us.

I think that this is simply said in this opinion: Now, struck by the law and instructed by experience, they feel the vengeance of the Lord, and now recognize their error, for the sake of which they are plagued. Now they have finally become ashamed. Before, when they did not want to leave their ways, they did not believe that this would happen, so surely they trusted in their cause. So here the prophet looks at their insolent forehead and their godless stubbornness, in which they were sure and did not even suspect that any misfortune would come upon them, as if to say: Now they no longer walk proudly and pompously, but now they feel the punishing law. This is how the challenge teaches to remember the word [Is. 28, 19]. So also we do not believe the word today, because we are flesh and godless; we despise the faith, and want to experience. But we will undoubtedly experience great misfortune, just as they also experienced, and then, when we, so afflicted by misfortune, would like to repent, it will be over. It is impossible that a great misfortune and misery will not await us because we neglect and despise the Word. I pray to God that it may not befall us also, but "God give His grace that we may die with grace". For just as with the Jews the best and holiest prophets were unable to accomplish anything, no matter how much they, driven by the Spirit of God, admonished the people against their godless nature, so we too must completely despair that we will accomplish anything, that the flesh will leave its ways, that is, that it will not be godless and unbelieving against every word of God. But it does not believe until it already sees, affected by the misfortune and surrounded, that it is lost without salvation. Therefore, one must command the matter to God.

So far, we have completed the first sermon of the prophet, which is after the manner of the law. For he administers the office of the law, making consciences fearful.

differently, promising salvation with great boasts, so that he may make an empty pretense to the wretched and careless consciences. After he has thrown them into the this sermon in January. error of godlessness through the hypocritical pretense, he cannot lead them back again 2c. Therefore, in the case of those who are cast down, in the case of the red horse 2c. humbled and dismayed hearts, eill follows very great and wholly evangelical consolation. And so the prophet has followed the right order of the Spirit.

V. 7. in the fourth and twentieth day of the eleventh moon, which is the moon Sebat, in the other year (of the king) Darius.

This is the second sermon of the prophet, which he held long after. For the books of the prophets must be divided into many sermons, as I have reminded you several times in the case of other prophets. But, as I have said, he abundantly comforts the afflicted people who are frightened by the rebuke. He also intersperses much of Christ everywhere through his entire prophecy. That is why Christ and the apostles also cite many testimonies from this prophet. And that what I have said about the sermons of the prophets is true, that they were preached at different times, that they did not complete everything in one sermon, is already shown very clearly in this passage, since we see that the prophet was in hiding for almost three months after the first sermon. For in the eleventh month he began this, but the previous one in the eighth, so that we see that the prophets were not always in one fervor and heat of the Spirit, but that they preached sometimes this, sometimes that, at completely different times after the revelation of the Spirit. For such is the Holy Spirit, as Christ says in John (Cap. 3, 8.] says of the wind of the G-spirit: "He

to humble them and bring them to self-knowledge. For blows where it will, and you hear its sound, but you do not this is the way of the Holy Spirit, that he first humbles, know where it comes from or where it goes. For the and then brings back safely those who are humbled and Hebrews, March is the beginning of the year. If one counts damned or cast into hell. The spirit of Satan acts quite the months from this in right order, the eleventh of March will be January, which they call Sebat (the beginning [of the year then follows] in a short time). 2) And so he began

V. 8. I saw by night, and behold, a man sitting on a

There is no difficulty, because we only hold on to the intention and the cause of the event, so that no one may invent difficulties in vain. This is in brief what it is about: A comforting face is shown to the prophet, which he is to interpret to the afflicted and distressed people, which all circumstances indicate, and thus, since the prophet had a certain face, the people should not doubt that they had a favorable GOD and a gracious father. For this is how God generally associates signs 3) with words, so that human weakness may be strengthened in the most certain way, to which all the words and works of God cannot appear otherwise than impossible. Therefore, it costs much that this fear be cast out and the heart become courageous. so that it does not doubt that God will take care of it and that it has a gracious God. For what is there greater than that the dear God is favorable to the wretched man who is full of sins, that God looks upon him, takes care of him 2c.? The benefit of these things is certainly incomprehensible, and only those who have experienced them can understand them. For when the heart has taken on this confidence, that it believes that God will take care of him, that God will be favorable to him, that He will stand by him in all distress as the most faithful protector and companion, then he is no longer a man who believes this, but is completely of divine nature (divinus), since he has a divine fervor and power in his heart,

²⁾ We cannot derive any other sense from the words: "(prima ^nominative pluralis] drevi)".

³⁾ Thus the Zwickau manuscript: si^na eum verbis, while our original offers: eum si^rn" verda.

¹⁾ Instead of Kaue irt our pattern is to read kirne, referring to

By which the heart is kindled, and rises up against all fear, against all enemies that set themselves against him, in short, against all creatures. Therefore, because the greatness of the matter is so great, we have need of the word so often and abundantly, that we may finally be fortified 2c. Now let us look more closely at all the pieces of the face.

By night.

Night undoubtedly denotes the condition of this people, for as the people were constituted in heart (that is, what thoughts they had), so is the face. For there was no light among the people, that is, no gladness, no joy, but fear of conscience, sadness and downcast hearts, all of which the word "night" indicates. Therefore, to those who completely lacked all help, who were already in the midst of death, came the light and exceedingly rich consolation, of which, however, they did not think that it would happen as will follow. For at first sight, everything was terrible; it seemed that a greater evil threatened than the red horses among the myrtles that were in the meadow 2c. That is why the prophet is frightened when he sees all this. For the weakness of the human heart is such, so great is its fear and terror, that it flees even that which will bring it good and comfort, even salvation, and doubts in sorrow, thinking that everything will be ruinous for it. So here the prophet in the person of the people was afraid of this vision, which promised nothing but the highest comfort and peace. We also flee from God when he throws us into poverty or illness, which are certain signs of divine favor; immediately, I say, we despair of God's goodness and favor toward us, and seek salvation in the creatures. Thus, we cannot help but think the most fearful thing about any sign or word of God. Namely, this is what the word of the prophet means when he says:

V. 9. My Lord, who are these? And the angel that talked with me said unto me, I will show thee who these are.

I think that the angel who rides (whom the Hebrew language, according to its way of speaking [in the Vulgatel, calls a man who mounts a horse; the Latins speak differently) is the same as the one who speaks to the prophet. But I do not think there is much in it if someone assumes different ones. Now all these riders agree that the land is inhabited and quiet, that is, that the Lord is gracious. Now no battles were to be feared, no kingdoms would rise against Judea 2c. That this is the right and true opinion that the face has, all circumstances will testify when they are examined and tested. First of all, the myrtle is a lovely and cheerful tree. as the pagans also invented that it was consecrated to Venus for this reason. For they used the myrtle to be merry and dance under it, just as we Germans, when we indicate a very lovely place, say: "under a green lime tree". This is known from many poems. The angel on horseback is there among the myrtles, that is, among the cheerful trees, signifying a very great cheerfulness. So these two spectacles, the rider and the myrtle, argue with each other, as if he wanted to say: You fear the horses, as if they foreshadowed the future war, but be confident, I have settled all wars, and indeed settled in the midst of peace. Then:

In the floodplain.

This is also a safe and pleasant place. For in the valleys are lovelier and more pleasant places than on the mountains, which are the abode of wild animals; as we say in German, "In the pretty green meadow."

"The red, brown and white horses" denote the most powerful nations, as the Medes, Persians and others. And so he indicates that the kingdoms of all these nations, though they are exceedingly mighty and warlike, will not rage against Israel, but will be at peace, as if to say: These kingdoms are unharmed and mighty, they are not destroyed or broken; they are horses, but they [the kingdoms] are at peace, I have made them quiet.

The horsemen are undoubtedly the angels through whom God rules this visible world, which is clear from the epistle to the Hebrews [Cap. 2, 5]: "For God has not subjected to angels the world to come, of which we speak. As if he wanted to say: this visible world he has subjected to them, since he has made them ministering spirits, Hebr. 1, 14. Likewise [Ps. 91, 11.]: "He has commanded his angels over you, that they guard you in all your ways." Christ says [Matt. 18:10], "Their angels which are in heaven do always behold the face of my Father which is in heaven. "2c. But there are four kinds of horsemen or angels in this vision. This prophet delights in the number of four before other prophets, because the number of four will also follow several times afterwards. But by these four kinds he designates the peoples of the four regions of the world, that is, Israel will have peace with all the peoples of the whole world, so that there will be nothing at all that could cause the shattered Israel to despair, but since all things are at peace, it will be comforted and encouraged.

Zero but with the colors of the horses we do not agree at all well with each other. Of the red ones (rufos) we know for sure which one it is, because it is the red color, "rothfarb". Varii, of which the moderns say that they have such a color, which the Latins call spadices [brown], which also occurs in Virgil. 1) But I am not yet sure what this color is, I think it is paniceum, which is reddish, like purple, and we call such horses "the brown white horses". 2) Glaucus is a bluish color, like the color of the sea. These we want to call "the apple-gray stallions". But our commentators say that these four kinds mean four kingdoms, that of the Persians, Chaldeans 2c. It does not seem to me that we should interpret it in this way, but I think that all the kingdoms in the four regions of the world or of the heavens are meant, so that this number four refers more to the distribution of the regions of the world, that is, of the morning, of the evening, of the midnight, and of the night.

ternight and the noon. And also this can indicate the colors, each of which almost coincides with an area of the world.

What is left of the chapter is easy, because it is clear from the image or the face itself, since nothing else is dealt with in the whole chapter than that the face is explained and shown.

V. 10. These are the ones the Lord has sent to cross the land.

This is the interpretation of the face, as if he wanted to say: "You are very afraid, you are fainthearted, frightened by the savagery of the hostile nations. You do not support the work done in the house of the Lord, you fear the violence and the weapons of the neighboring nations, but be confident: every cause of all evil is taken away, because the Lord cares for you. He has sent angels for you to see the land, whose service the Lord uses in the government of all kingdoms, for they are ministering spirits. Namely, we are not at all abandoned that the rulers and superiors of the world, the angels, are sent out to collect customers. For this is the meaning of the word: "the Lord has sent them", that it indicates their office, namely that they will take care that nothing bad happens to Israel and Judah from these peoples in the whole world, who were the most hateful against them before.

V. 11. 3) And they answered the angel of the LORD that kept among the myrtles.

In Daniel Cap. 12, 1. it is prophesied that the great prince Michael will make himself out, who will stand for the people of the Lord 2c., and it is considered that this one is the angel among the myrtles.

And behold, all countries sit still.

The word "be still" (quiescendi), which is also here, is often used 'in Joshua and in the book of Judges [Jos. 11, 23. Judges. 3, 11. 5, 31. 8, 28.]: "And the land ceased (quievit) to war," that is, all is pacified, there is no more wrath and cruelty of the kingdoms, there are no more troubles and

3) This verse number is missing in Weimar's.

l> The words: "which... occurs" are missing in the Weimar. - Virg. OsorZioa, lid. III, v. 82.

²⁾ Here the manuscript has the marginal note: Here the scribe doubts whether he has understood the doctor correctly.

Wars more. Thus, the opinion here is: the whole country is inhabited in safety, each one enjoys his own with peace.

V. 12: How long will you not have mercy on Jerusalem?

Up to now the prophet has interpreted the vision, that it is proclaimed that everything is happy and prosperous, and with the message the vision agrees completely. For as the angels speak, so it is also in the appearance.

Now follows a striking out and great power of consolation, 1) and this passage is exceedingly sweet and extraordinarily comforting. Now the prince Michael himself intercedes for the people that the Lord may have mercy on Jerusalem, which, as I have said, all serves to strengthen the afflicted people completely. It is therefore as if he wanted to say: Lord, your people alone is miserable and fearful, alone laden with misfortune before all the other peoples in the whole world, while it is fitting for this one to be in the highest confidence and in glory. But nowhere is the land less cultivated than in your land, nowhere is there less peace than in the people of peace, while in the meantime the other peoples are secure and in prosperity. So vehement is the prayer by the quarreling [with God, which is based on the divine promise, as if he wanted to say: If you do good to the heathen, why do you not rather do good to your own, to whom you promised that you would help them, of whom you said that you would preserve them against the attacks of all nations on earth 2c. ?

Over whom you have been angry these seventy years.

He answers himself by an objection, as if he heard the Lord reply that it is not yet time to help Jerusalem, and says: Now is the time for the people to be made glorious again according to the promise of the seventieth year. But this prophecy is found in Jeremiah Cap. 29:10: "When seventy years are ended at Babylon, I will visit you, and will give you my gracious word.

Raise above you" 2c. By this promise they were preserved, as many of them were preserved in the captivity, otherwise none would have been saved, since the captivity opposed the promise of the eternal kingdom of David. For what seemed less true than that the throne of David would be eternal after both the king and the people were taken away? Therefore the Lord added another promise, so that they would not doubt that even though they were captives, they would return to their land and be glorious.

V. 13. Kind words and comforting words.

Not for the sake of the prophet, but for the sake of the people, but it is revealed to the prophet, so that he may announce it to the people, so that he may strengthen the broken hearts and make them firm, as if to say: Do not be afraid, but rather be confident and rejoice; the Lord speaks comforting and sweet things.

V. 14. Preach and speak (clama).

The prophet is commanded to announce these exceedingly rich consolations to the people. The word clamare, as it is taken here, must actually be translated by the word "preach," so that the office is indicated; for this word is also frequent in Moses. But he prescribes to the prophet what he should preach:

I have been very jealous about Jerusalem and Zion.

This is a very beautiful passage, as I have said, and contains such great comfort as nothing before. All the words are spoken very appropriately: the zeal he assigns to his people, the anger to the Gentiles. But the zeal is actually a wrath, which includes love by nature, as a man has a zeal over his wife. In short, it is a hatred of evil against the beloved object, "a kind, loving hatred or wrath," as the wrath of parents is against children who err. Therefore, by this single word, the Lord removes all suspicion of anger, as if to say, "My zeal against Jerusalem has been great, but now that a

¹⁾ Instead of kxpositionis in our original, we have assumed eonsolationis according to the Zwickau manuscript.

When the end is made, the wrath is overcome by love; it has not been both a wrath and a zeal. The dear God loved this people for the sake of His Christ, who was to be born from the flesh of this people. Therefore, he bore the vices of this people with displeasure, as a man cannot bear the love of others for his wife, and again the woman against the man.

V. 15. But I am very angry with the proud Gentiles.

That is, I have been jealous over Jerusalem, all to her credit, because I have loved her. But against the Gentiles I am angry, and with a great wrath; I will destroy them all from the foundation of the world, because they are rich. Namely, this he hates in the Gentiles, that they are much, great and rich, that is, that they trust in their strength and power; trusting in these they despised God and God's people. So the pride and the hope or the trust in themselves he hates in the Gentiles.

Because I was just a little angry.

He explains what the zeal is, and it is the opinion: I did not want my people to be ruined and abandoned; I only chastised them for their good; I wanted to heal them, not kill them. Thus he certainly comforts the afflicted hearts. and certainly with the kindest words. For what could be more sweet and pleasant than to know that God chastises no differently than a father; when the heart feels this, there is much more sweetness in the knowledge of the Father's will than pain over the chastisement, since this feeling in the heart that He is our Father alleviates all pain that is certainly felt when we are chastised. Therefore, this word can also serve as a consolation in every adversity, when God pushes us into poverty, into shame, into the cross; when He lets us snatch away what is ours, we should always say in this way: "Let go, God does not mean it badly," He does everything out of a fatherly attitude, it is a fatherly zeal; He cannot always be angry. When this happens, "it is more than half done".

But they help to perish.

This saying is also wonderful, and no less comforting than the previous one. And it is the opinion: The heathen give help to each other; they conspire against my people, that they would destroy them completely, so that not even the name would remain, as the [137th] Psalm repeats the words of the heathen [v. 7.]: "Clean off, clean off, down to their ground." And this conspiracy of the heathen he calls, "help to destruction." This word, as I have said, is exceedingly lovely, since the Lord indicates that not only is he not angry with us when he chastises us, but that he hates the rod with which he chastises us. Therefore this passage is worthy of attention, which can also serve us for comfort, if we are chastised by our adversaries according to the will of the Lord for a good and godly thing, that we should know that it is a fatherly rod, that nothing evil threatens us; then that the Lord also hates the adversaries. When we know this, we are enlivened by the joyful spirit that we can gladly suffer the hand of the Lord, bring vengeance home to the Lord, and despise the enemies, no matter how much they rage and rage.

V. 16. 1) I will turn again to Jerusalem with mercy.

For now I have mercy, I promise mercy; I will chasten no more, because I cease to be angry. This is certainly an exceedingly rich promise; if it falls into a man's heart and bears fruit, he is a master of death, sin, and hell; so nothing at all can be to terrify such a man. And who, trusting in such exceedingly rich divine promises, should not dare to build a castle that reaches to the clouds?

For this purpose, the room cord is to be drawn in Jerusalem.

He uses a paraphrase by which he indicates that the city itself is to be rebuilt, not just the temple.

pel, as if he wanted to say: So great will be the peace and security that the craftsmen can safely and, as it were, sleepily continue to build the city, that they will not hurry from fear and be forced to interrupt the work undertaken, as before.

V. 17: My cities shall prosper again.

That is, not only Jerusalem, but also the land of Judah and all the other cities of my country shall be in prosperity. Here is a very fitting word in Hebrew, which we cannot well render by a Latin word. But it can be translated literally according to the Hebrew like this: nor shall my cities be scattered with goods, that is, there shall be various cities scattered here and there, and each one shall not lack its goods. He does not intend the abundance of goods, but the distribution.

No doubt the prophet spent many sermons on these exceedingly rich promises (after all, he could hardly explain the strength and greatness of these promises through many sermons). So they could certainly also give us a quite extensive and rich content for many sermons, so exceedingly lovely and full of consolation is everything. When the prophet examined this in relation to all circumstances, when he applied it to the individual cities according to the magnitude of the calamity, he had many sermons to preach, just as everything is worthy of very ample treatment. For what could be more comforting to the wretched and afflicted consciences than to hear that Jerusalem was to be rebuilt, the cities restored to their former dignity, the people made glorious by the Lord? All the Gentiles thought that this people had been destroyed; they thought that it had perished. And since the city of Jerusalem had been destroyed to the utmost, they finally heard that the Lord had chosen Jerusalem again, that he was favorable to her and wanted her to prosper.

V. 18. And behold, there were four horns.

This is another face that confirms the comfort of the previous one. But what **I** have remembered above from the number four is

also here also to note. "Horns" everywhere in Scripture, even nack) the historical view, mean kingdoms. This is especially evident from Daniel. Therefore the four horns mean the kingdoms, which are distributed after the four world gegeuden.

V. 19-21. 1) These are the horns that scattered Judah together with Israel and Jerusalem 2c.

Here [in v. 21] he does not interpret the forge, as it might seem according to our unrhymed translation, but according to the Hebrew way he "construed" it. For the Hebrew language is wont to put the relative first and the demonstrative after it, as is evident from the first Psalm [v. 4]: Like chaff, which the wind scatters, Likewise in another Psalm [Ps. 68, 17.j: The mountain on which God desires to dwell on it. Since our interpreter has not taken this into account, he has confused the order of the construction. But according to the Hebrew [v. 21] it is correctly read this way: He said, These horns which scattered Judah man by man, and none of them lifted up his head: to deter the same these came 2c. But a Latin would construe thus: These are come to deter all that Judah hath scattered 2c. But the opinion is: These are come, that they put to flight, that they frighten and drive away from my people all kingdoms of the whole world violence and tyranny, which they threaten. But there is an apt word here, which our interpreter has translated by the verbum deterrere ["to deter"]. Moses also used the same word in the first book, Cap. 35, 5: "And the fear of GOD came upon all the cities that were round about them."

The Lord sends his word in such abundance, when he has mercy on us, that there is no measure; he pours himself out so completely, and his goodness and kindness have no end. But when he is angry, there is no measure of wrath; for when he takes away his word, wrath always follows wrath, so great is the calamity.

and the frightening blindness. But when he promises that he will be a father, he gives himself completely, there is nothing of bitterness, no terror, everything is well and pacified. So we see here how great and how various consolations, how great vehemence her very good and gracious father used to revive and strengthen the trembling and bruised hearts, so that they should fear nothing more, but believe that they would have a gracious father. So highly does GOtte deserve that he strengthens and comforts a fearful and frightened conscience, so that man finally returns to him. For such a fear of conscience is beyond measure frightening and great, for conscience is such a tender, weak and incapable thing that, once it is frightened, it can hardly be set right again with great care, with the greatest consolations of the divine word, lest it continue to despair more and more from day to day. This is not known to those who in our times write much about the organization of human life. If

If they had learned even once how great the anxiety and horror of a troubled conscience would be, how terrifying the fear, they would easily desist and not press so hard for life. The dear Lord knows his own body, he knows our weakness, therefore he sees that we are in need of so many lovely promises and consolations. "Oh Lord God, it is a much greater thing that such a conscience should be raised than those who believe 2c.

And this is the historical meaning of the first chapter, that the fearful hearts should be encouraged and strengthened, so that they will not let themselves be deterred by any force to continue building the house of the Lord that they have started. There is nothing so difficult, nothing so cruel, that they should fear it; the Lord will stand by them, he will not allow the heathen to rage against his people according to their liking and to destroy them miserably (he calls this "scattering man by man"), nor will he allow them to lift up their horns, that is, to "go through with their heads".

The second chapter.

what a preacher is wont to do, and turns history into a prophecy with a spiritual interpretation (prophetiam allegoricam). For as he said above of the present state of Jerusalem, so he will say here of the future, that everything in the spirit signifies the future grace through Christ, which is to be revealed in the whole world. And here it will be revealed why he was so pleased with the fourfold number.

By all this, what he has said above about the highest peace and the outward rest, about the rebuilding of Jerusalem 2c., he indicates that everything happens because of the future grace, which is to be revealed through Christ. Therefore he adds here in this chapter the spiritual kingdom of Christ.

In this second chapter, the prophet himself does and declares even the horses and the horns that scatter, and makes all things spiritual, and now comes, as I have said, the cause why he used the number four. For the gospel was to be spread and propagated to the ends of the earth, to all nations, as is evident from the Psalm [Ps. 72, 8.], "He shall reign from sea to sea" 2c. And Christ says [Matth. 24, 31]: "They will gather His elect from the four winds" 2c. Likewise Isa. 60, 4. "Thy sons shall come from afar, and thy daughters shall be brought up by the way." In these and all similar passages the spiritual interpretation is hidden in the words of comforting, ruling. just as here also the enlargement of Jerusalem is to be understood spiritually, for this cannot fit upon

is this:

whole world. They are under the myrtles, that is, they are in peace and quiet. The physical peace was necessary other cities could be rebuilt. This was the meaning of history, but the spiritual interpretation is this: By this security of the church, that is, of the godly who believe in Christ. Their consciences are pacified and secure, so that there is nothing that could tear them away from the in the second Psalm [v. 2]. And yet in all this the here, as the context itself proves. Christians are not defeated: so great is the peace of Christ, which is higher than all understanding, as Paul says [Phil. 4:7], that is, it is a peace of heart, that in all hand. tribulations so much is lacking in it, that we are overcome by terror, that we even boast, as Paul says Rom, 5:3. Nevertheless, the Lord, not by taking away the evils and the enemies, but by sending us into them, makes us sure that we will always be joyful, that we will not be overcome by any misfortune, no matter how much the whole world gnashes its teeth against us. The pope may rage, the emperor and his princes may threaten us with evil, yet we will sit in beautiful peace, even though they throw us into prison if they are allowed to indulge their anger. If they finally kill us, we will rejoice no less than if we were invited to a wedding, which is also what St. Agnes answered the tyrant by whom she was to be killed 2c. The blacksmiths are the preachers of the Gospel as well as the angels who ride; because they are ministers of the Word, they do not fight with violence but with the Word. This is according to the appearance a ge

the fleshly Jerusalem, as we shall see in order. The ringer fight and exceedingly weak weapons, but spiritual interpretation of the second and the first chapter nevertheless, by this very word, which seems to the world to be a ridiculous fündlein, they direct that they The angels with the horses are the kingdoms of the make the highest and mightiest kingdoms flee from us, and we let our enemies rather lament than fear them. And we suffer that they so uselessly waste their anger in the people of Judah, so that the city of Jerusalem and and displeasure by setting themselves against us with damage to Gnt, body and soul, but in vain, because we always have the horses among the myrtles. Namely, this outward peace is signified the spiritual happiness and is how our enemies must succumb to us, since they can overcome nothing less in us than the courage that always stands firm and undaunted like a brazen wall, and despises both their threats and their violence. This is love of God, no matter how much external struggles and what most vexes Satan, who, when he attacks our hatred there may be. For as Christ says [John 16:33], "In bodies, intends to overcome the soul; otherwise he the world ye fear; in me ye shall have peace." For the considers it nothing that the body is injured. And all this world does not cease from raging and persecuting the the prophet teaches in this second chapter, which I call members of Christ, "the lords counseling with one the spiritual interpretation of the previous one. For it another against the Lord and his anointed," as it is said cannot be the fleshly Jerusalem' which the prophet sees

V. i. And behold, a man had a measuring cord in his

This man is Christ, who has received the gift of the Holy Spirit from the Father, who measures his church in the most certain way, that is, by the very certain gifts of the Spirit he makes either small or great, for he gives to each one as much as he wills, as also the apostle says in the Epistle to the Ephesians [Cap. 4, 7.]: "According to the measure of the gift of Christ." Thus the Church extends no further than the Spirit of Christ, see 1 Cor. 12, 1. ff. And this is what the measuring cord indicates, namely the Holy Spirit with His gifts.

V. 3. 1) And another angel came out to meet him, and said to him.

I pass over what Jerome dreams in this passage: that the angels did not know the mystery of the Incarnation, and what Dionysius dreams of the celestial order (hierarchia): that some angels

¹⁾ This verse number is missing in Weimar's.

the highest, and, I don't know what else, which he writes says [Matth. 18, 10.]: "The angels see the face of the Father." Therefore, it is God who enlightens the angels. who uses their service; therefore, they are not enlightened by each other. But because all this happens for the comfort of the afflicted and frightened people, this play had to be performed.

V. 4. Run and tell this boy.

That is, say to Zechariah.

Jerusalem will be inhabited without walls.

In Nehemiah and Ezra, the command was given to rebuild Jerusalem, as well as the walls around the city. Therefore it is clear that this passage cannot be understood of the fleshly Jerusalem, but of the Jerusalem whose border is the end of the world. As if he wanted to say: No city will be able to be so wide and large that it could contain the Christians. So great will be their multitude, since they dwell in the whole world. I do not dislike the opinion of those who lay out men from the strong in faith, but cattle from the weak. For Christ's body has flesh and bones, that is, Strong and weak, But because it is a kingdom of love, therefore one bears the infirmity of another with patience, as Paul says [Rom. 15:II.

V. 5. I will be a fiery wall around.

This spiritual Jerusalem will be without a physical wall but instead of the stone wall it will have a fiery wall, which the Lord himself will be, as he promises. This is an exceedingly rich consolation, but since it is such an exceedingly rich consolation as nothing before, no one believes it, unless he is enlightened by the Spirit in his heart. Here we have such eyes of need as Elisha had [2 Kings 6:16 f.], when he saw fiery chariots and horses round about, and said to the servant, "There are more of them that are with us than of them that are with them." It is an exceedingly

to be taught by others that some are the lowest, others clear passage in the Psalm [Ps. 125, 2.]: "Around Jerusalem are mountains, and the LORD is around his so impudently as if he had witnessed it himself, Christ people", if only we believed it: God does not lie. He is a fiery wall for His faithful, that is, a terrible wall, since it makes all adversaries utterly nothing. For what power. what might could be so great that it could stand against this wall, which is voracious and consumes everything on which it falls! Here Satan and all the enemies of the Word must give way. For who can overcome the Lord. the divine majesty, who scatters all the adversaries of his 1) church and makes them nothing but dust. But this is spoken in the spirit, in the spirit it is also understood. For this faith is necessary, for the flesh has before it the contradiction, when we are attacked by the enemies, when they take us captive and rage against us according to their will, and finally also kill us. But the Lord says that he is a fiery wall, as if to say: Be of good cheer, however much they may rage against you, they will not overcome me, they will not escape my vengeance, for in a short time it will happen that they are nothing, that hardly their name is left, but they will be destroyed and annihilated from the bottom up. He has shown this very well in the terrible condemnation of the Jews, since they are scattered all over the world and hardly some remnants are left, and they are very miserable. He showed the same 2) in the destruction of the Roman Empire, which was certainly the most powerful and prosperous, and for a time raged against the holy martyrs of Christ. At last this fiery wall has so scattered and devastated it that now the city [Rome] itself does not have the appearance of a city, so great is the accumulation of impurity and so great the disorder; so much is lacking in it that one could even see the image of so exceedingly brilliant an empire 3). Now I would like to have reminded our princes, who nowadays try to do evil to nns. who race against us as if they wanted to flay nns alive: but they might race, they

¹⁾ Instead of 8uo8 we have assumed 8uae.

³⁾ Instead of Item we have assumed Idem.

³⁾ Instead of videre, videri will be read; this offers the Erlanger.

They may let their impotent authority and rage loose, in a short time afterwards it will happen that they are nothing, that people hardly remember their name anymore, may it be the Margrave or the Duke George. God has not spared the despisers of his word from the beginning, so he will not spare them now. He will be a fiery wall for them; if they run against it, they will be ashes and nothing 2c.

And I want to be inside, and I want to be glorious inside.

He takes away all the glory of the flesh, so that whoever boasts may boast in the Lord, so that we may boast in our Lord Christ alone. The fleshly Jerusalem prospered in glory, in people, in arms, in valor, in prosperity, in righteousness, in the law. Of all these things she boasted. But the only glory of the Christians is in Christ, in whom they believe and trust.

V. 6. Hui! flee from the land of midnight.

After the prophet has presented the promise and the consolation, he adds an exhortation so that the Jews would not despise the so great grace, the unspeakable mercy of God. The prophet saw that this would happen, namely that almost all of Israel would despise Christ and the grace promised in Christ; therefore it should be rejected so that hardly any remnants would remain. And this one thing is most grievous to all good evangelists, that they see that the world not only despises the gospel of the glory of the great God, but also persecutes it. which may serve as proof that the world is not only foolish and ignorant of God, but that it is full of devils, by which it is driven 2c. This passage torments Lyra, rather he torments himself, why the LORD calls his people back only from midnight, since they were scattered over the whole earth, to all four winds. I leave all secret interpretations and hold for the fact that this is the one

It is a common opinion that the return from Babylon happened only recently. Of course, also under this captivity and under the Assyrian captivity the children of Israel were scattered all over the world, as I also said above. For they were so scattered by the king of the Chaldeans and the Assyrians, and some of them sought salvation for themselves by flight. Therefore the greater part of the captives was in Babylon. That is why he called them back from Babylon alone, because there were the greater multitude and those who had been led away. As if he wanted to say: Great things are at the door. Soon Christ will come, your King and Savior. Do not stay with the Babylonians. If you do not come to the physical Jerusalem, come to the spiritual one. For this was promised, that the law should go forth out of Zion, and the word of the Lord out of Jerusalem.

V. 8. He sent me after the glory to the Gentiles.

This is a confirmation and magnification of the promise of the new and wonderfully great Jerusalem, which is to be built in the whole world. But it describes the master and the duke or the head of this new Jerusalem, since this cannot be understood of the earthly Jerusalem, since it is certain that they never subdued the Assyrians, Chaldeans and Egyptians. Therefore it must be understood by a spiritual submission. But it is God, the LORD of hosts, who speaks here, not Zechariah, who was sent only to the Jews as a prophet to strengthen them, not to the Chaldeans and Assyrians. Therefore, the grammatical sense also proves here that Christ is true God and man, because the true LORD of hosts sends the true LORD of hosts. But he is sent to the Gentiles, not in his own person, but through his gospel and through his Spirit, as it says in the letter to the Ephesians [Eph. 2, 17.]. But he comes "after glory," as he says here; at this point our commentators agonize extraordinarily. But I think that it should simply be understood that Christ says that he will come "after the glory," that is, after the synagogue and the church have been rebuilt.

the kingdom has been restored and brought back from Babylon, as if to say: I have promised that both the priesthood and the kingdom of this people shall be restored, that the Jewish cities shall be rebuilt, that the people shall enjoy theirs in peace 2c. When this will have happened, and they will gradually falter again, I will be there immediately, not in honor, but "after honor", in lowliness and contempt. Therefore, you will expect me in vain as one who is glorious with royal splendor and splendor; only do not deceive yourselves if you desire arms and desire power and royal splendor in me.

It agrees with this opinion of ours also Isaiah, since he says [Cap. 11, II: "There shall come up a rod from the root (or trunk) of Jesse, and a branch upon his root shall bring forth fruit." For Christ came into the flesh at the time when the tribe of David lav down quite unheeded and had almost ceased. There was no longer a king sitting on the throne of David, who was born from his loins, but now the chief priests and the priests had followed, who fought against the tribe of Judah for supremacy, which is evident from the history of the Maccabees and from Philo. But the priests were victorious, so that there was no hope for the tribe of Judah to regain the royal dignity, because the godless Gentiles prevailed. So Christ came, when the affairs of the tribe of Judah stood distressed and sorrowful, to take the kingdom again upon Himself, as had been promised. And this is what Isaiah calls a rod coming up and bearing fruit from a dead tribe. Here also belonged the prophecy of Jacob [Gen. 49, 10.]: "The scepter shall not be taken from Judah, nor a master from his feet, until the coming of the hero" 2c., that is, Christ would come when the supremacy and the royal dignity ceased to be in the tribe of Judah. And to this disgrace and lowly nature of the tribe of Judah he looks here, since he says he will come "after the glory," that is, since the people were again abased, and chiefly the royal tribe of Judah 2c.

He who touches you touches his eyeball.

I, he says, am sent to the Gentiles, as it were to avenge you, because they have robbed you, they have subdued you. I null subdue them again, but this will be a wonderful subjugation, namely in that they will plague you, make an attack on you. But nevertheless, however much they afflict you, however much they injure you, they will afflict me, injure me; for this he calls "afflicting," as it is also in the Psalm [Ps. 105:15.], "Touch not mine anointed." It is therefore guite spiritual to understand this passage, as if he meant to say, Put out of sight all ostentation, all shining and royal splendor. For you will be kings, but strange ones, for you will be touched, that is, you will be afflicted, you will be forced to carry the cross, the Gentiles will threaten you with adversities 2c., but nevertheless you will be subject to all this and thus be equal to great adversity; but the Gentiles, who confidently believe that they are victors, will succumb. Thus there is a marvelous contrast, which goes entirely against all judgment of reason, that he who is defeated overcomes; he who is defeated is defeated. For when Christians are defeated according to the judgment of the world, weighed down by adversities, they are victorious by the power of the Spirit of God. Here again we see an exceedingly rich promise; if we had our hearts fortified by the same, what adversity, what power of the world or of Satan could be so great that we would be overcome by it? We would not only be equal to it, but far superior, since the Lord esteems us so great, cares for us so exceedingly, and loves us so much, that he says the apple of his eve is touched when we are touched, that is, when we are afflicted and distressed. There is nothing more delicate than the apple of the eye, therefore the Lord says that he who touches the Christians touches the apple of his eye. It is therefore the summa of the saying: I love and keep you no less than my eyes. But this demands faith; it will not and cannot be grasped by reason. For reason is the opposite of general. Since he says that he cares for us as much as he cares for you.

he carries for the apple of his eye, meanwhile he throws us into prison, lets us be chased away with loss of our goods, children, yes, even lets us be killed. 1) Thus he let his very dear friend. John the Baptist, perish by an exceedingly shameful and quite disgraceful death, that the head of the most holy man was given as a reward for the shameless gestures of an insolent whore. This is, according to the judgment of reason, an excellent care of God for His saints, that is, of course, to love as the apple of His eye. But, as I said, faith believes this and feels it when man is in tribulation, when he learns this new way of war and the new way of victory, namely through the cross. And if we believed this, we would never cease to weep for the miserable blindness and godlessness of our enemies when they persecute us knowing that they are touching the apple of the Lord's eye, which is an appalling sin, "nor will GOD give it to them" 2c.

V. 9 For behold, I will weave my hand over them.

That is, I am mighty, I will exercise my power against those who have robbed you, namely, I will defeat them through your weakness. For in this way, through that which is weak in the sight of the world, he also conquers that which is strongest, by setting the wretched little worm, the weak little man, a thinner vessel, against the brazen mountains, against the exceedingly strong and mighty spirit, Satan, who is bent on it with all his strength and pursues one thing, that he may break this weak vessel and make it nothing. And Satan would accomplish what he wants without any effort, if God did not cover himself in our weakness and thus overcome Satan through us, against whose power and rage we are otherwise nothing but dust and very light ashes. This is what happened in the beginning, when the church came into being; the number of believers grew through much death and wounds, and no violence and tyranny could be so great as to deter the Christians; rather, they became more and more courageous and their number

1) Here the original has oeoiäsrS instead of oeoiäi.

just as the heads of Hercules were reborn from the Lernaean serpent's blood 2c.

That ye may know that the LORD of hosts hath sent me.

That is, when you will be in tribulation, when you will be attacked by enemies, then, taught by experience itself, you will realize and understand that I am arranging all this.

V. 10. Rejoice and be glad, O daughter of Zion.

This is a congratulation for the knowledge and possession of such a great glory under the cross and ignominy. For this joy, so loud, is incredible when we feel that through our weakness we overcome the immense power of Satan. Here is nothing of tribulations, nothing of adversities that could take away this joy from the hearts.

For behold, I come, and will dwell with thee.

God dwells with us, that is, in our hearts, through faith, as it says in the letter to the Ephesians, and John says [1 Ep. 4, 4]: He who is in us is greater than he who is in the world. Therefore, to have God dwell in us is to have a heart full of trust in Christ, who will have mercy on us, to be a kind father, and to protect us in all adversity.

V. 11: And in that day many nations shall be brought unto the Lord.

It is the same as what he said above about making Jerusalem great over the whole earth, namely, that through the word and faith the Gentiles should be converted, that they should believe in Christ, that they should be implanted, and become inhabitants of this Jerusalem. But here is an excellent passage about the conversion of the Gentiles to the Gospel.

V. 12: And the Lord shall inherit Judah for his portion in the holy land.

He explicitly distinguishes one country from the other, as if to say: The Lord will no longer abandon Judah, but will inherit it and will take it again as his own property and his portion, and this will be

happen in the holy land, that is, which is not polluted, nor can be defiled and desecrated, as Isaiah says: The ungodly people shall no more pass through you. This cannot at all be understood of the land of Judah, in which many ungodly dwelt, but he speaks of the true church, which is sanctified by the Spirit of Christ, for "whom the Spirit of GOD impels, they are the children of GOD" [Rom. 8:14.], as the apostle says.

V. 13. Let all flesh be still before the Lord.

This is an address to all nations, as if he wanted to say: Because such a kingdom in the whole

world will come, such a great sanctification, therefore be still, you nations, the kingdom of Christ is coming. For it is coming and running, for the word is sent and preached among all nations. "Be still," that is, soften, give place, cease from your presumption and presumption, let him

For he has set out from his holy place.

That is, he brought forth the gospel, and now began to rule through his gospel.

The third chapter.

In the previous chapters we have seen that the prophet | but trembling and utter despair, so that they could hardly, dealt with it, that he encouraged and strengthened the people, so that they should continue to promote and finish building the house of the Lord. Here, in the following, he strengthens the leaders of the people, who preside over the people in both spiritual and civil matters. The chief in spiritual matters was Joshua the priest, in temporal matters Zerubbabel. He encourages both of them by very great and sweet consolations and promises, since it is very important to have a courageous leader among the people, by whose example the rest of the crowd, not frightened by any difficulty, easily follows the leader, as it is commonly said: "A good leader is worthy of all honor.

But this passage concerning life (moralis) is to be especially noted, how exceedingly difficult it is to follow the divine calling, how great an effort, how great a consolation is necessary that we finally renounce our thoughts and inclinations and render obedience to the divine calling. For behold, how the people trembled above, how the prophet, by such exceedingly rich and sweet consolations, accomplished almost nothing; behold, how here with the priest, and afterwards with the leader, nothing is

encouraged by the great promises, be brought to accomplish the work of the Lord which they had begun. And such is the nature of the divine calling that it first attacks the matter with great fear, trembling and despair. Nothing is done in haste here, nothing is done sacrilegiously, nothing is done with a certain audacity or impudence, but many consolations are needed. Therefore, this passage is to be heeded very carefully, so that we too may approach the work of our calling with fear and trembling, otherwise it will come to nothing if, trusting in our counsel and with impudence, we undertake something more brazenly than is right. And there cannot be the right spirit in those who, as it were, rejoicingly triumph immediately in the beginning of their vocation and undertake everything, immediately ascertain everything in the most certain way, as if they had already conquered Satan, while they have not yet seen him. When they have to give an account of their intentions in the face of adversity, it is surprising how much they mistrust their cause, how they cannot stand. We have seen this in our prophets. The prophet Isaiah was completely opposed to the Lord's sending him; he denounced the uncleanliness of the

Moses and Jeremiah prevented their lack of eloquence so that they would not be sent. For all the works of God go beyond all thoughts, powers and understanding of reason; He demands and wants to be done far higher and more difficult things than human understanding could achieve, yes, it seems to be completely impossible 1). That is why we need another master, so that we can break through, i.e. that we hang on the word alone with closed eyes and ears, give God the glory that he is true, and do not doubt that he will accomplish what he wanted to accomplish through us. This is what Paul says [Eph. 3:20]: "God is able to do exceedingly abundantly above all that we understand."

We see the same thing here, how impossible the matter seemed to the priest, how many things deterred him. First of all, his conscience was troubled and not well fortified: he was confronted with the common question: Who knows whether God is pleased with a sinful man? A guilty conscience cannot do anything good; it always approaches the matter with trembling, ves, with the greatest uncertainty, since it is uncertain about God's will. Therefore, the work cannot please God if the heart is so wavering. A good work must be done with a completely good conscience, for we must believe that it is not our work, that it is not in our power or in our counsel, but that it is God's work. Therefore, we must trust with a sure and unshakable conscience that the Lord will accomplish what He has undertaken through us and through our service, that we will recognize that we are God's instrument. Otherwise, if the heart is not so fortified, it is impossible that we should not draw back. For we are immediately frightened by the greatness of the work, by the exceeding difficulty of carrying it out, by reason, by Satan, who makes the work so exceedingly great that he may turn us away, so that he may make us turn back by showing us the difficulty and the many impending evils. Likewise, by making our sin and the weakness of the flesh, he makes us turn back.

The first thing that is revealed and magnified is that God is not pleased with sinners, but rejects and punishes them; it requires holy people to be ordained for such divine works. 2c. This is certainly a very fierce battle, for if we stand up to this challenge, we overcome sin, death and the devil at the same time, in that the heart does not tremble, does not doubt the will of God, that God is pleased with him, even though there is weakness and sin; God wants to use his service, no matter how different it appears to the flesh. Certainly it is not in human power to overcome these three things, therefore it is necessary that the Holy Spirit, the Comforter, assist us, making our hearts brave, that we may break through cheerfully, letting God use our service, unafraid of the fear of death or sin. Or if we are not completely cheerful and bold, we should still break through in the midst of weakness and trepidation, having our eyes always fixed, not on our weakness, but on the will of God, who has placed us in such a calling according to His will 2c. The same can be seen beautifully in this chapter. For the prophet has entirely to do with strengthening the priest, who is so apprehensive and frightened by the greatness of the matter, by the threatening evils, even by his sin, and to make him courageous against all these attempts 2c.

V. 1 And Joshua the high priest was shown to me.

It was not the person of Joshua the high priest that the prophet saw, but a kind of image through which Joshua the high priest was indicated.

And Satan stood at his right hand.

"Satan" generally and actually means any adversary. I like that it means here -specifically the devil. And here again it must be understood that he saw a kind of image of a man who always resisted the priest and deterred him, he might perform what he wanted.

It is quite an extraordinarily beautiful face, because in an exceedingly appropriate way it shows

¹⁾ Instead of iLdeeitlia we have assumed imposgidiüa.

The priest's heart and the innermost movements of his heart are completely revealed to us. For he had heard God's clear command that the temple be rebuilt. Now that he had heard the word, he thought that God must be obeyed, and yet he struggled so with himself: Who knows if GOt will approve; Perhaps he will reject us sinners. And so the human heart struggles with sin before God in general, for the devil inflates sins and makes them great in such a way that it seems to the heart that God will reject it, and God cannot imagine it any other way than that he now threatens to strike with a club. So here Joshua the priest, dejected and frightened by his sins, does not dare to continue. Therefore, he is strengthened and encouraged: the Lord is not angry; he has averted the rebuke of conscience and rebuke even Satan, who makes the heart so despondent through the greatness of sin that it does not continue to fulfill its calling.

V. 2. The Lord rebuke you, you Satan.

This is a wonderful and exceedingly sweet consolation. Everything in it is completely full of consolation, so suitably has he adapted all the words, as if he wanted to say: Lift yourself away, Satan. Set thyself no more against the priest, for the Lord commands that all that the priest timidly thinks of thy interposition, and so is deterred, shall be accursed. You bring him to the point that he is downcast before God and dares nothing before men; you act no differently than if the Lord had utterly rejected Jerusalem, but he has not rejected it, but has now chosen it and loves it as his own.

Is this not a fire that is saved from the fire?

You deal with the fact that Israel will be destroyed from the foundation and perish, that even the remnants will not remain unharmed, but the Lord will preserve the remnants and make them glorious and blessed. For this priest with the few remnants is no different than a firebrand snatched out of this terrifying captivity. But it is the same thing with Isaiah [Cap. 7, 4.], where he calls the two kings two smoking extinguishing brews, and above in Amos it says Cap. 3, 12: "Just as a shepherd pulls two knees out of the lion's mouth" 2c. These are miracles and great deeds of God. Thus he acts with his people as if he could not protect them at all, and lets them be devoured almost completely, 1) and yet he preserves very few, and protects them in such a way that no power, neither of the world nor of Satan, is so great that it is stronger than these few.

V. 3 Joshua was dressed in unclean clothes and stood before the angel.

Always the angel is added, so that guite actually the fight of the conscience before God is indicated. For the priest always had such thoughts silently with him, as it is shown here in the vision. What the unclean garments were, the prophet himself explains, namely the stained priesthood and the sins of the priest, by which he trembled and doubted whether his priesthood would please the Lord. It was the duty of the priest to pray for the sins of the people and to offer sacrifices for the sins. But Joshua the priest was troubled in his conscience and always thought that God was the avenger of sin, but he was a sinner; in vain would he intercede before God for the sins of the people. He could not visualize the goodness of GOtt, since he was frightened by the terrifying and lamentable rejection of the kingdom and the people. Therefore, he still thought that God was angry, that he would undertake anything in vain as a mere man, since things stood so distressed and so indeed, so desperate. Therefore the uncleanness is taken away, and he is clothed with ceremonial garments. This is the comfort against sins, just as he was strengthened above against the temptations of Satan. By the way, so that I may also remind you of this, what Lyra and Jerome dream about the uncleanness of the garments in this passage is completely nonsense and fiction.

1) Thus we have translated according to the Zwickau manuscript (teMdi sgeschunden Werdens. Perhaps UeZtutirl is to be read.

V. 4. 1) Behold, I have taken away your sin from you.

All this is shown in the vision, so that afterwards he may proclaim and reveal the will of God to the priest and strengthen him in such a way that he will not doubt that the Lord will approve of his service; the impurity has been removed, the sin has been taken away from him. And he is clothed with new clothes, that is, with a cheerful and confident conscience, which no longer flees from God, which does not even think of anything evil from God, but hopes for everything good. Thus, the ceremonial garments do not mean works, but grace and faith. By works the conscience is not adorned to attain peace before God, but by faith. And so the heart is strengthened by faith and is joyful, and does not fear the attempts and violence of all the heathen, not Satan, no longer worries because of sin, but despises it with a cheerful brow and accomplishes the work of the Lord with joy.

V. 5. Put a clean hat on his head.

The priestly hat was an ornament, see in the third book of Moses Cap. 8, 9. Now that the person is made righteous and worthy, the office is also approved. That is why the hat is put on here, so that he may continue to be a priest; the Lord will approve everything. The purity of the person must be there sooner than that of the office, because if the person is pure, then everything else is pure. For how can an impure man do pure works? A bad tree cannot bear good fruit 2c.

V. 6. And the angel of the LORD testified unto Joshua, saying.

After Satan has been driven back, the sins have been taken away and the priesthood has been confirmed, the angel adds an admonition in which he very delicately attaches the priesthood of Christ to the legal external priesthood. For all this happened only for the purpose and was arranged so that it was only a kind of preparation, and a very small one at that, for the future priesthood.

1) This verse number is missing in Weimar's.

of the high priest of Christ. For for his sake alone everything happened. Because he was promised to come from this people, it was necessary that the people and the priesthood should last and be maintained until he came. Therefore, the opinion of the passage is: "Now that you have been placed in office, your works are pleasing, therefore continue and administer this priestly office of yours. If you do this.

This is how you shall rule my house.

That is, you shall be judge in my house, you shall preside over the people and rule in the things that belong to the service of God. But it is the law, he speaks legally, therefore it does not happen immediately, because it is a speech in the conjunctive, as the speech of the law tends to be. The gospel says [in the indicative: I do, I do 2c.

And I will give thee of these which stand here, that they may guide thee.

Some interpret this from the angels. My very simple opinion is that it does not indicate angels, but that the Lord will also give people and listeners who will hear the priestly teacher, who will not despise him, and so the priesthood will be blessed.

∨.8. Listen, Joshua, you high priest.

He beautifully connects these two priesthoods, the legal and the true one of the highest priest Christ, as if he wanted to say: Listen, high priest Joshua, what I want with this external priesthood of yours: I renew the promises of the future Christ. Denu that contain the manifold promises of the law, that Christ will be priesthood until he comes. For his sake, both the people and the priesthood had to be restored, so that the promises would be true.

For they are vain miracles.

This is not to be taken in an evil sense, but in a good sense, that he calls them "miracles" (portentosos). Because the same opinion and

Isaiah Cap. 8, 18: "Behold, here am I, and the children whom the Lord hath given me, for a sign and for a wonder in Israel" 2c. Hence the opinion is, You and those who stand with you are wonders and marvels to the world, that is, as Paul interprets it [1 Cor.4, 9.], you are a spectacle GOtte, to the world and to the angels. For Christians undertake and attack things that are quite impossible, and quite remote from all reason. Everything is beyond human comprehension, as I have abundantly said above in the beginning of this chapter about the victory over Satan, death and conscience.

For behold, I will send for my servant Zemah (orientem).

This actually goes to Christ alone. By the way, instead of what we read [in the Vulgate]: orientem, we should read more correctly: germinantem, as the grasses or shrubs sprout and shoot out. Thus Christ is also called in Isaiah cap. 4, 2: "At that time the branch of the Lord will be dear and valuable." And Jer. 23:5: "I will raise up a righteous plant for David." So also here I would prefer that the word germen [branch] be used, so that one reads: "I will let my servant, the branch, come. But he calls Christ a branch, as also Isaiah calls him [Cap. 11, 1.] "a rod", which as a noble and glorious branch brings forth fruit, by which he indicates that the kingdom of Christ is always on the increase. For the Spirit and the Word of Christ are always growing, always running and gradually bringing forth more and more abundant fruit. The world opposes this branch with all its strength and efforts, so that it withers and makes it dry, it attacks it with death, with shame, with poverty and all evils, but God always makes it sprout, provides enough moisture so that it can sprout and bear fruit even in the greatest heat.

V. 9 For behold, on the one stone I laid before Joshua.

This is also what he is called in the Psalm [Ps. 118, 22.]: "The stone that the builders rejected

And Isaiah says [Cap. 8:14], "A stone of stumbling, and a rock of trouble to the two houses of Israel." And Cap. 28, 16: "Behold, I lay in Zion a foundation stone, a tried stone, a precious corner stone. "2c. But Christ is called a stone because all of us who are Christians lean on Him. He alone is our firm foundation on which to build, as Paul also interpreted [1 Car. 3:11.

Shall be seven eyes.

This is what Isaiah says [Cap. 61, 11: "The Spirit of the Lord is upon me, therefore the Lord has anointed me." Therefore the seven eyes are seven spirits or gifts of the Holy Spirit, which are distributed through Christ in the church. These gifts cause this branch to always sprout against the will of the world, the devil and all creatures.

Behold, I will hew him out, saith the LORD of hosts.

In the interpretation of this passage, the interpreters struggle in many ways. Some interpret it from the formation in the body of the Virgin, others from the adornment of the various gifts of the Holy Spirit, while this is already said through the seven eyes. But I, according to my opinion, think that by this "hewing out" (sculpturam) the sufferings of Christ are to be understood, as if he wanted to say: I will hew out my image work (sculpturam), that is, I will finally complete and prepare through the suffering, so that he is a corner stone, on which is built. For Christ is hewn out and formed through his suffering and resurrection, for thus he first began the right kingdom 2c.

And will take away the sin of the same land for One Day.

For in the day of suffering He bore the sin of us all, as Isaiah says [Cap. 53:4, 11], "He bore our sin." For God took away the sin of the whole world through Christ and in Christ crucified. Thus He indicates that He will finally be the true High Priest who will bear the sins of the people and deliver them from sins. This will

finally be the true sacrifice, which the priesthood of the legal priest Joshua is not able to offer. By the way, the fact that he says: "on one day", in one word he is dismissing the whole Old Testament, as if he wanted to say: another day will be necessary, and that alone will be enough, by this day the sins of the whole world will be taken away. He will accomplish everything through one sacrifice, so that there will be no need for another day, another priesthood or another sacrifice. See Hebr. 7, 24. ff.

V. 10. In that day, saith the LORD of hosts, shall one invite another 2c.

This is spoken literally, as if to say, "Very often many promises have been made to you.

full of your very great peace and supreme security have been inculcated. This, however, has not yet been fulfilled, but will be when he comes. His kingdom will be a kingdom of peace and security, that is, peace of conscience and abundance of all spiritual goods. Thus he takes a common saying and turns it around to the spirit, lest anyone think that such a peace and security is promised in the flesh and outwardly, because the Christian life is not a life of pleasure; "it does not go on with good days". For "all who want to live godly in Christ JEsu must suffer persecution" [2 Tim. 3, 12.], and thus become like the image of the Son of GOD 2c. [Rom. 8, 29.]

The fourth chapter.

In the previous chapter we saw the abundant comfort with which the Lord, through the prophet, comforted the high priest, who was the leader of the people who had returned from captivity and rebuilt the temple and the city. Likewise, we have seen how the prophet himself, on his own initiative, acted the spiritual interpretation of the visions, namely that the high priest Joshua, who was dressed in a mourning garment and an unclean garment, took off the unclean garments and was finally dressed in ceremonial garments and clean garments, meant that one day there would be a priest who, by his suffering and death, would take away the sins of all, and by his resurrection would make us glorious and joint heirs of all the Father's goods. This priest was Christ JEsus 2c.

After the consolation of this first leader now follows the consolation for the other leader, namely Zerubbabel. And as I have reminded above several times, that it is a very great thing and quite incomprehensible to human reason that the heart of man can certainly grasp the divine favor, especially when

It is because it is oppressed by sin and feels the adversaries that it does not doubt that it has a favorable and gracious God that we need to be strengthened with so many words, with so many different visions and promises. Here we see that quite the same thing is done, since the prophet is again awakened to encourage and strengthen the leader, since things are so unfavorable, so that we clearly see that not everyone is so easily driven by the spirit, as some people boast in our times, who are full and puffed up by their opinion. The divine majesty holds its spirit too high to hold it in such low esteem. Therefore, one must not believe those impure people who boast about their spirit with such an insolent forehead and boastful words, which I have reminded above several times.

V. 1. And the angel that talked with me came again.

Here the prophet again begins a new sermon, which he preached at another time and on another day, after he had finished the previous one.

And woke me up like one is awakened from sleep.

The prophet does not only indicate his heart position, since he, as it were lulled to sleep, is awakened, but also that of the leader and the whole people, as if he wanted to say: You are procrastinators, lazy and cold, in that you thus, as it were sleeping and snoring, omit the work of the Lord. And this indicates that: I am awakened like a sleeping man. Therefore, in the person of the prophet, the image of the whole people is to be understood, as it was to him.

V. 2. I see, and behold, there was a lampstand all of gold.

The same device is also in Moses, 2nd book, 25, 31, where the tabernacle is described. But about the "bowl on top" (de lampade) many things have been disputed among the holy writers. We answer briefly that the prophet calls the recess or bowls 1) of the lampstand, in which the lamp is placed, "the bowls." But that he says [Vulg.]: "on its head" is a Hebrew way of speaking instead of: "on top of it", so that the opinion is: seven bowls 2c.

V. 3. and two olive trees with it.

Quite badly we read [in the Vulgate] "over it" [instead of "with it."], since immediately follows: "One on the right hand of the bowl, the other on the left."

This is the second part of the face, but everything still seems inconsistent to those who do not yet understand the interpretation, which will be added immediately. Then everything will appear exceedingly sweet and pleasant.

But here are frequent questions, both from the prophet to the angel, and from the angel to the prophet, so that we may see that the prophet has not made so many words in vain, but that everything serves to encourage the sleepy minds of the people. And so he made the listeners more attentive, since he dwelt on these questions, and kept their hearts in suspense, so that they might, as it were, open their mouths and carefully consider what the Lord wanted with the vision 2c.

\lor . 6. 2) It shall not be by army or war, but by my Spirit.

This is the interpretation of the face, which does not seem to fit completely according to the appearance. For what does the spirit have in common with lamps and candlesticks, or what is there for an equal? But in fact it is fitting, and everything rhymes exceedingly well. Now it is as if he wanted to say: Serubabel, your heart is still taken by carnal thoughts, that you are almost stunned, they make your heart so staggering. For you know that the temple is to be rebuilt according to the word of the Lord, but you fear the enemy kings and nations, so that you do not continue. You do not see that you can stand up to such great power and violence of the adversaries. But the Lord says that it is not weapons, men and force that are needed, none of these things are necessary, but only light and spirit that you may have a right confidence of heart.

And with these words he hits as with a needle the thoughts of Zerubbabel about the force, the weapons and the violence of the adversaries. But he tells him to be sure against all this, that nothing is necessary but faith, which does not distrust the Lord. When he will be there, he promises, he will easily drive back and break all weapons, power and authority, however great it may be, even that of the whole world. This is a very good passage about the confidence of the heart that comes through faith, by which the godly are secure and undaunted against all violence of the enemy, both physical and spiritual, just as in the outward victory of the wicked all power and the success of the victory lies in the strength of the heart, so that he seems to have said quite rightly: "The courage is mightier than the hand; all strength lies in that. I have also heard this from those who once fought in the line of battle, that one can conclude and determine which army will perish by very certain assumptions and clear signs before one would join hands. For in the one, everything indicates the downfall and points to it, since everything is in consternation, as it were.

3) This vermahl is missing in the Weimar one.

¹⁾ The Weimar edition offers in the Zwickau manuscript: "scheffel", probably read from: schussel.

The horses also hung their heads and seemed to suspect something sad. In contrast, in the other, which will be victorious, everything promises victory: the hearts of all the men of war are lively, the horses neigh, in short, there is nothing that does not promise a certain victory. Only the courage that the Lord gives to those of whom he wants to become victors is victorious. Thus the Germans also say in a well-known word, and quite rightly: "God protect me from one who means me" 2c. Therefore, since this happens to the wicked, how much more do the godly prevail and break through, encouraged by faith and the Spirit.

Then all that the Prophet saw by the vision is of gold, nothing of iron suitable for weapons, but everything is golden. For there is no use for gold in war, but it indicates peace. Then the lampstand shines as if to say, "Light and fire are needed. For the Holy Spirit shines, that is, he kindles and enlightens the heart so that it is secure and courageous and fears nothing.

So everything fits in the most suitable way in the face. Therefore, those who want to interpret Moses may learn here, since the opportunity for reflection is given, that already in the whole construction and the furnishing of the Mosaic tabernacle the Lord did not want to mean anything else than what is carried out here by the ministry of the word on the whole earth. The table means the word of God, which is clear from the Psalm [Ps. 23, 5]: He has prepared a table before me 2c. Likewise [Ps. 69, 23.], "Let their table become a snare before them." For the Word is meat, and feeds us "toward the north" (for so the table was set in the tabernacle, as the text in Moses [2nd book, Cap. 26, 35.) says), that is, against the temptations of Satan. The lampstand is a sign of peace, for it is of gold. For where the word is preached, there is no violence, no war or weapons, but they dwell in peace and quiet. Therefore, the lampstand is the ministry of the Word, by which the church is instructed and nourished. The altar of incense is the right prayer, which is done in faith and the Holy Spirit, which can only be performed by those who have the Spirit.

of Christ. So others may continue to think about this matter, because it is a large and wide area. The right lampstand, which the prophet sees in this vision, stands in the middle of two oil trees, which are Zerubbabel and the high priest Joshua, as if he wanted to say: There is nothing that you have to fear, the Holy Spirit is in the middle of you, he shines in the middle of you, therefore no weapons, no violence are necessary, you have me as a gracious and kind God.

The various instruments around the lampstand are the ministers of the Word, who, adorned with various gifts of the Holy Spirit, carry out the ministry of the Word, for not everyone has been given all the gifts. The apostle Paul spoke abundantly about this in the 12th chapter of the first letter to the Corinthians and in the 4th chapter of the letter to the Ephesians. "The ladles" (infusoria) mean the prophets, but "the bowls" (lances) mean the preachers, who pass on to others what they have received from the prophets 1) (for not all have been granted to penetrate into all the most hidden things of the Scriptures), which are many ornaments of light, but all is of gold 2c.

∨. 7. Who are you, you great mountain, which must be a plain before Zerubbabel?

This also still belongs to the face. The teaching is fulfilled, that is, the vision is laid out, now he exhorts. But he makes a sudden turn against the enemies in order to strengthen Zerubbabel, just as he had suddenly addressed Satan in the third chapter [v. 2]: "The Lord rebuke thee, thou Satan" 2c. And just as in all the previous pieces of this chapter he had his attention very precisely on the thoughts of Zerubbabel, so also this part refers preferably to it. For he imagines that he had such thoughts: What shall I, a few men, be able to do against the very mighty kings and the bitterest enemies? For the Scriptures call the princes and nobles mountains and hills. And so he imagines the whole multitude of the adversaries, viz.

¹⁾ Instead of propüktieik should be read Wohl xroxüktis.

The prophet, who had seen the kings of the Persians and the very powerful peoples as a great mountain, looked at the multitude of enemies, the violence of the weapons and the strength of the armies, which frightened everyone and made him stop the work he had started. Therefore, the prophet calls him back to faith and spirit, then it will easily happen that this mountain will become a plain, however big it appears. But, to remind also this, here some divide the text in various ways. I distinguish and read simply like this: Who are you, great mountain? before Zerubbabel [you become] a plain, so that it is a rebuke of the enemy or of the great mountain, as if he wanted to say: The Lord rebuke you, you great mountain, who hinder the leader Zerubbabel, so that he cannot promote the work he has begun according to the will of the Lord. "To the plain" (in planum it says in the Vulgate]), so that here is an elliptical speech, as if he wanted to say: May you be made a plain by the Lord, so that you do not resist the leader any further, do not inspire him with more terror.

And he shall execute the first stone.

That is, even against your will, even after you are made level, when your power is destroyed, Zerubbabel will bring up the first stone, that is, he will promote and complete the work that has been started, after the foundation has already been laid by him under King Cyrus. He will complete the temple of the Lord and continue to build it up as he laid the foundation.

That one will shout, good luck, good luck!

This passage [in the Vulgate: Et exaequabit gratiam gratiae ejus] is obscure, and I cannot determine anything certain about it, because in it there is more than one Hebrew way of speaking. The sacred writers have struggled in many ways to make many graces (gratiis), but they are void things. I will indicate what I think. First of all, I translate thus according to the Hebrew: And under shouting or congratulating: Congratulations. So that the opinion is: That great mountain, which until now was a hindrance to Zerubbabel, will be made a plain. Then he will place the first stone like this,

will build up the temple already begun in such a way that there will be shouting and congratulations, not only from one man, but from all nations (which he indicates by the repetition), and so all will shout: So that completely the same opinion is there, as it is found in Haggai [Cap. 2, 10.] of the glory of the last temple: "The glory of this last house shall be greater than that of the first" 2c. But according to the Hebrew way he made use of the doubling, as if he wanted to say: The peoples from all over the world will run to wish happiness because of the building of the temple, while it now lies despised. But in Scripture the word gratia means favor, as Proverbs 1:9: "For such is a beautiful ornament (gratia) to thy head." Likewise elsewhere: favor (gratia) is deceptive and beauty is vain. Here it does not mean both favor and that which looks very well and makes pleasant (gratiosum), as if to say, Moreover, much ornament will be added to this temple. "many more beautiful iewels ("klevneth") will be hung on it." Because the peoples will compete, as it were with noise and raving, that they decorate this temple, which also happened afterwards. So such repetitions are always to be understood dis-tributive. So in Ezekiel: Homo homo de domo Israe, that is, each one of the house of Israel. And in Moses: Virgam et virgam etc. his every one a staff, Ex. 12, 11.]

V. 9. The hands of Zerubbabel founded this house.

He interprets with clearer words what he seemed to have said above with darker words, namely, about the setting up of the first stone and the building of the temple and the great glory of the last temple, namely, that many Gentiles would stream in competitively and wash away Serubabel's happiness, as Paul says of the Christians [Tit. 2, 14], that they be diligent (sectatores) to good works or eiserer (zelotes), that is, that they compete with one another in good works, that one strive to precede the other in good works. Such a competition, says

The opinion of this passage is that the temple will be completed within the lifetime of Zerubbabel, however them away from the appearance of things or from the much less is expected now that things are so favorable. 2c. It is therefore the opinion of this passage: still in the lifetime of Zerubbabel the temple will be completed, as much as nothing less is expected now, since things are so unfavorable, and when the work is completed, you will finally know that the LORD of hosts has sent me to you, that is, that I have preached this by command of the LORD. Only then will the will of the Lord be revealed, which is now completely neglected, since there are many things that make you endure that you do not obey the small, that is, days in which the things, the people, and words and will of the Lord.

It is a great thing and beyond all human comprehension to know that any work is pleasing to God. |these things, why do you not rather believe me who which otherwise appears to be contemptible and small in speak, why do you not [rather] have your eyes firmly fixed the eyes of the world, as the temple was a small thing. The world judged that nothing was less pleasing to God than any such house. Therefore Satan opposed it with all his power, so that the will of God would not be obeyed, so that what the Lord wanted would not happen, as he could not help but always oppose the things that belong to godliness and worship. Such is the nature of this mischievous spirit, which can suffer everything else rather than that which concerns God. There is no doubt that many great buildings were erected all over the world when the Temple was built, but this wicked spirit did not care about all of them; only what was of God, what was intended for the glory of God, was challenged. This is what he always does. For we know his thoughts: "He is sorry that a man has eyes." In this way he always pursues not only our soul, but also our health. We have now seen this in the quite frightening example of the rebellious and stormy peasants, in whom one can clearly recognize the wickedness and power of Satan 2c. But the will of God exists, and what the Lord wants will finally be carried out, no matter how much Satan and all the gates of hell resist.

V. 10 For who is he that despiseth these few days?

Again, he helps their faintheartedness by leading difficulty of execution to his word, namely, that they should not imagine the greatness of the matter, the threatening dangers, the power of the neighboring heathen, but his will, as if he wanted to say: It is a great mountain that sets itself against you, strongly you are attacked on all sides; all this produces difficulty and a certain distrust in your hearts; everything seems desperate, your forces are nothing compared to the forces of your adversaries, therefore the days seem the works seem small, since everything is conducted with not even happy success. But why do you care about on my word than on your pusillanimity? I can soften everything exceedingly difficult and transform it into the very easiest. Thus divine goodness, according to its way, makes everything out of nothing, out of the most desperate state of all things the highest bliss, out of disgrace honor, out of ashes gold, however completely different it is before the eyes. Namely, this is how he looks at their innermost heart movements.

In that one will rejoice and see the tin measure in Serubabel's hand.

The Hebrews, which do not have impersonal verba, cannot express impersonal phrases so comfortably, as Christ also speaks in the Gospel [Luc. 6, 38. Vulg.]: "They will give into your bosom", instead of; one will give. Likewise [Matth. 13, 41. f.]: "They will gather and throw," instead of: one will gather. So here: buntur, etc., meaning, "one will rejoice." But this whole passage is ambiguous, because of the twofold sense it may have. The first is that the prophet speaks of the kingdom of Judah, that it will rejoice over the temple that has been raised, and so the tin measure becomes the temple that is made under the leader Zerubbabel, completed and excellently executed 2c. But in my opinion, everything seems to be related to Christ.

For the sake of which the temple was rebuilt and the people were brought back from captivity, since Christ was promised to the Jews. He was to be born of their flesh, therefore the kingdom and the priesthood had to be preserved. In short, the whole time after the Babylonian captivity awaited Christ, and everything happened for Christ's sake. But one can see the wonderful counsel of the dear God, how he acts according to his way, that he always calls to that which is not, that it is [Rom. 4, 17.], and leads into hell before he leads into heaven 2c. [Since he wanted the king Christ to come as soon as possible, as he had promised. he let the Persians gain the supremacy, after the Jewish people had been led away miserably into captivity, so that nothing was less in view, since the kingdom and the priesthood with the whole people had been transferred to a foreign country, than that the people should be brought back, the temple restored and the people reinstated to their former dignity, yes, also the kingdom should be an eternal one, as was promised. Therefore, the prophets always connect the kingdom of Christ with the present time and the last glory that would come through the King Christ, as we have also seen above, Cap. 3. 9. as he added the passage about the stone that would take away the sin of the land 2c. This passage cannot be understood otherwise than by Christ. So also Haggai adds Cap. 2, 10. 8. immediately adds: "And I will give peace in this place, saith the LORD," and "there shall come then the consolation of all nations." As if he wanted to say: After the temple is built, Christ will follow immediately and set up the kingdom. And this is the first reason by which I am moved to believe that this passage is to be understood of Christ. The other reason is that he expressly distinguishes between the one stone and the other; at first he spoke of the cornerstone of the last temple, which was not to be erected without great glory, applause and the congratulations of many, as we have said, but here he mentions another stone, referring to the previous sermon, which he preached before the priest.

Joshua stopped from the delicious stone. The third reason is that he repeats the seven eyes. It is known that by the seven number he indicates the Holy Spirit and all the gifts of the Spirit.

Therefore, the summa of this saying is as if to say, "The days seem few to you, but you do not know what I will do or undertake, for I will do more wonderful and glorious things in these few days than I have ever done before. "I will cause a joy", it will be a great joy. The cause of this joy will be

[The tin measure.]

The pewter stone or the pewter lump. He calls it "pewter" to distinguish it from the first stone or cornerstone, so that the opinion is: "It will be pewter, that is, white, polished, smooth, like tin. This stone is the resurrected Christ, who is laid at the foundation of the Church through the preaching of the apostles. This sermon gave rise to the highest joy, because it proclaimed only joyful and happy things, namely grace and eternal life. And this stone will be seen, he says.

In Serubabel's hand.

Although Zerubbabel was not alive when Christ was born. But this is the way of the prophets, that they speak in this way. It is also said of Christ that he will sit on the throne of David, and above, Cap. 3, 9, the Lord says that he will set up his precious stone before Joshua the priest. And it is the opinion: this government of Joshua the priest, which is now restored, this people, which is now under Joshua the priest, will see that stone. This is also how what is said here about Zerubbabel is to be understood, namely that the tin stone will be seen in the hand of Zerubbabel

With the seven, which are the eyes of the Lord,

For this is how I read and connect, that is, with the Holy Spirit. For the gospel at the same time brings Christ with the gifts of the Holy Spirit, which run through the whole world, since the gospel is preached everywhere.

is preached. But he calls the Holy Spirit an eye, because the kingdom of Christ is a kingdom of faith, which consists only in knowledge, as Isaiah says [Cap. 53, 11.]: "By his knowledge he, his servant, will watch many righteously" 2c. This knowledge he calls an eye. This is how the prophet himself wanted to attach his spiritual interpretation to the face of the bodily things, and this is how he lays out the right temple and the right lampstand. This is the way of the prophets.

V. ii. What are the two oil trees?

Now he understands what the lampstand is, but it still grieves him that he had not seen the lampstand between two oil trees in the tabernacle of Moses. Therefore a question arises for him here.

V. 12. 1) And I answered the second time, and said unto him, What are the two branches (spicae) of the olive trees?

One has struggled with the interpretation of this passage in various ways: one interprets it from the grace, another differently. I simply follow my opinion, which I have also expressed above: that the two oil trees are the twofold regiment, that of the Mosaic law through Joshua, and that of the external world regiment through Zerubbabel. Therefore, I simply understand by these branches or oil trees the One Jewish people who had this twofold regiment, so that the opinion is: this people is in God's favor, it has the lampstand in its midst, that is, the Holy Spirit is ready to supply this twofold regiment until Christ comes. In the meantime, none of them will be unfruitful, since ears (spicae) will appear, that is, everything in this kingdom will be in bloom, so that it will bear fruit to God and His word.

Which stand by the two golden beaks (rostra).

Rostra he calls the mouths (nares) of the lamps, "the beaks". So also Moses wants that the mouths of the lamps are opposite to each other [2 Mos. 25, 37]. So also here

The prophet placed the beaks straight opposite each other, with one oil tree on the right and the other on the left

V. 14. They are the two oil children.

[Children of the oil, that is, children of the splendor. 2) This is the second part of the interpreted face, that is, Joshua with his spiritual regiment, and Zerubbabel with his worldly regiment, these are the children of the oil, that is, the children of happiness and well-being. For thus the Hebrew language is wont to speak, as, in the Psalm [Ps. 80:15-I8.]: 3) ["Hold thy hand] over the child of thy right hand." In Latin this is spoken unrhymed, but it is the same, 4) which we express in Latin thus: [super vineam] quae est res dextrae tuae [over the vine, which is a work of thy right handl. For what would be less befitting to Latin ears than to call a vine a child of the right hand? So it is also said Is. 5, 1.: In cornu filio olei ["in a fat place"]. Many psalms are full of such Hebrew idioms. Thus the prophet again admonished and encouraged the leader with many words, so that he would continue cheerfully and vigorously to build the temple that was begun according to the will of the Lord, without fearing anything, no matter how difficult it might seem to undertake it. For all the works of God are such that they go against all the thoughts and senses of human reason. They seem to be quite impossible, which is why the godly do not rush to perform them, but, trembling and fainthearted, can hardly be enticed and moved by many and exceedingly rich consolations to take upon themselves their office, that they may do what is commanded them by the Lord, which I have very abundantly said above. And therefore it is evident how one must not trust those obdurate boasters who say that they feel nothing but the Spirit, who very easily subject themselves to every thing 2c.

- 2) Both the Erlangen and Weimar editions have drawn the explanatory word 8x>l6näori8 to the keyword.
- 3) Loosely based on the Vulgate. The Vulgate has virum where our text offers ülium.
- 4) Instead of item we have assumed iäem. This is also supported by the Zwickau handwriting: "schihr ,r68<".

¹⁾ This verse number and keyword is missing in the Weimar.

The fifth chapter.

This chapter has been dealt with in many ways by the sacred writers, but we will leave such trivial things and human opinions and tackle the matter ourselves as best we can

In the previous chapters, the prophet admonished and strengthened the leader, the priest and the people, which we have interpreted enough and more than enough. Then he applied everything to the future and imminent kingdom of Christ, which he described as being a kingdom of joy and supreme rest. 2c. In this chapter he will now proceed in the manner of all prophets. This is the characteristic of all prophets, that they not only describe the blessedness of Christ's kingdom in very rich and lovely words, but also add the faithlessness and the terrible fall of Israel, which did not want to receive and acknowledge this King and Savior Christ. And so they preach by visions, by lamentations and many prophecies the eternal and miserable fall of the people.

The apostles also followed this way. Paul and Peter clearly proclaim that after the preaching of the gospel wolves will break in, false teachers, who will rage against the host of the Lord according to their will and trample everything underfoot. So also says the prophet Daniel [Cap. 12, 10.P. "And the ungodly shall lead ungodly lives" 2c. Quite the same as I have said does Zechariah here. Since he had prophesied of the tin measure, he immediately adds at the same time what shall happen to this people, which will not receive this kingdom of Christ. And this is the summa of the whole chapter. Actually, it refers to the Pharisees, Sadducees and the other scribes, whom Christ found among his people when he announced himself as king and savior, whom he also left behind.

V. 1. And I lifted up mine eyes again, and saw.

He had before his eyes the spirit that comforted the prince Zerubbabel and the people, as we

He saw how after the restoration of the kingdom and the priesthood the temple should be rebuilt, but he sees behind sad and terrible things, which would happen soon after, after those exceedingly happy things were over. And this is what the prophet means when he says [in the Vulgate: Et conversus sum] that he turned and saw as about to sacrifice Isaac, saw a ram with its horns hanging in the thorns 2c. [Gen. 22:13.]

And behold, it was a flying letter (volumen).

The likeness is quite suitable and delicate. A book (volumen) can indicate nothing else than the doctrine or the law, because here is nothing of warlike things, no swords, no horses, no weapons. The prophet therefore sees that after him would come a kind of godless doctrine, for there arose sects, the Sadducees, Pharisees and Essaeans.

V. 2. 1) It is twenty cubits long and ten cubits wide.

Here some raise a question about the numbers. I simply think that if there is a secret in the numbers, that by the number the width and the length of Solomon's portico is indicated, and that this is alluded to, as if he wants to show that by this book not right things are taught, but only external things, as the portico was outside the temple. Or else I would have the number simply referred to the history of the face, namely, that the heresies and ungodly doctrines creep and spread far, having many who follow their destruction, as Peter says [2 Ep. 2, 2.], that thus the greatness of the book indicates the power and effectiveness of ungodly doctrine. The prophet himself interprets the book, saying:

- 1) This verse number is missing in Weimar's.
- 2) Instead of liuuk, woU Naue will be read, referring to portieus.

V. 3: This is the curse that goes out over the whole land.

This is, of course, a good price to pay for ungodly doctrine, that he calls it a curse. For it takes away the blessing and the grace that is offered to all through the gospel. Because this is a word to blessedness, therefore it is called a word of blessing, as [Gen. 12:3.], "In thy seed shall all the families of the earth be blessed," that is, blessing shall be proclaimed to them through the gospel, for it takes away wrath and vengeance, and bestows the blessing and favor of GOD.

And to this passage the apostle seems to have looked more than once, since with such large and vehement words he often attacks doctrine which is not sound, as also in the Epistle to the Galatians [Cap. 3, 10.], "They that deal in the works of the law are under the curse."

Across the country,

Namely, the Jewish one.

For all thieves are spoken of piously according to this letter. 1)

The Hebrew text seems to mean something quite different [from that of the Vulgate), for one reads according to the Hebrew thus: For every thief will be declared innocent after this in such a manner. And such is the proper meaning of the Hebrew word, nor do I remember it ever having any other meaning in Scripture. For it is quite the same verbum Ps. 19:14: "Then shall I be without change, and" be cleansed, or "remain innocent of great iniquity." Therefore also what follows must be translated thus: all [falsely] swearing will be declared equally innocent according to the same, as if he wanted to say: This book is such that it gives freedom to sin, and promises hope of impunity; "it makes the boys free" that they can do anything according to their will. For in this way the papist laws have also given freedom to the missal priests and the

He [the pope] even allows robbery and theft, if only a part of the booty falls to him, so that he can gather money and goods under the pretext of religion, rightly or wrongly. In this way, perjurers are also absolved. This actually belongs to the doctrine, because all doctrine comes under the name of the Lord, and also all preachers confirm their doctrine with the name of the Lord, saying that they come in the name of the Lord, which is clear from all the prophets. So also Christ confirmed his teaching by an oath. The summa of this passage is therefore this: The doctrine that is to come is of such a nature that it will teach ungodliness, so that by theft will be signified all shameful laws that serve robbery and gain, and by perjury will be signified all ungodly laws that serve ungodliness. This is quite clear when we look at the Pabstium. One part of Pabstism is that it teaches trust in works against Christ and the grace in Christ shown to the world; the other part is that, as I have said, the decrees of Pabst reek only of avarice, which is also confessed by the teachers of the decrees themselves. And so they first rob souls through ungodly doctrine, and then they also rob bodies by sucking out people's possessions and goods through deceit and all kinds of falsifications. This is how this passage can be understood, because the Pharisees also did the same, as is evident from the Gospel history, how they were intent on their belly and their avarice, as Christ punishes them with a very severe rebuke Matth. 23, 14: "You who devour widows' houses" 2c. [as he says, v. 16.] of swearing by the gold at the temple 2c. Then the ungodly doctrine, namely by teaching trust in works, as all the evangelists are full of, as they always resisted Christ in his teaching. And it cannot be otherwise than that, when we have lost Christ and the right doctrine, we blindly serve our lusts and have the belly to our God, as the apostle says. For in this way all that the monks and the ministers of the Mass have acquired in the most unjust

V. 4. But I will bring it forth, saith the LORD of hosts.

I, he says, will bring this book to light, that is, when they have sinned enough with their ungodly doctrine, when they have come to the highest, then I will make known how all theirs is ungodly theft and perjury; I will make known the ungodliness of the doctrine, that under the pretense of the name of God they have only been a ruin of souls and have led my name uselessly, as he says here: ["It shall come] upon the house of those who swear falsely by my name."]. This revelation of error has come through the gospel, which has come to the house of thieves and of those who swear falsely, that is, he has taken vengeance on them by making their ungodly error manifest, and, as they themselves have devoured both the souls and the bodies of men, so shall they in turn be devoured altogether with all that is theirs. Namely so even I will not suffer it unpunished 2c. No one could deny that this is clearer than the sun at noon, for the Jews are so exceedingly miserable scattered over the whole world that they do not have even a small place where they can safely dwell; everywhere they are exiled and rejected and blinded by God. And this is the first face, now follows the other.

V. 5 Lift up thine eyes, and behold, what cometh out?

This likeness also goes to the same thing, because this prophet has the way that he almost always uses two visions to one and the same thing, which we have also seen in the previous.

V. 6. 7. 1) [And I said, What is it? but he said, An ephah goeth forth 2c.]

So he sees an ephah going out (but it is a common measure with the Jews, as with us it is the bushel; a gomer was the tenth part of an ephah; we might translate it by barrel [metretam]). Secondly, he sees

He sees a penny of lead and a woman sitting in the middle of the barrel, but in such a way that the woman protrudes above the barrel, since she is elevated by her hurried seat. He sees the hundredweight of lead flying towards him, which was so large that it completely covered the mouth of the barrel, as he immediately adds, since the woman was frightened that the hundredweight of lead was thrown at her mouth, that is, at the mouth of the barrel. The prophet himself interprets the woman, but not equally the penny. Very beautifully, however, the godless life is described, therefore the reason or the cause of the parable must be searched, why he had used these things.

This is their figure (oculus) throughout the land.

That is, the appearance and shape of what is in the land. For this is how the Hebrew language uses the word "eye" (oculi). Ps. 6:8 (Vulg.): "My eye is dim with mourning." Likewise in the second book of Moses (Cap. 10, 13. according to the Hebrew]: "The locusts covered the eye of the land," that is, the all-seeing and the surface. It is therefore the same opinion as Paul says [2] Tim. 3, 5.]: "Those have the appearance of a godly being, but his power they deny." By this the prophet meant to indicate that the barrel is the image or figure which follows their doctrine. Thus the appearance of the papist decrees consists in caps, plates, cords with which they gird themselves, ceremonies, certain days, certain formulas of prayer 2c. Everything is measured in the most exact way, as it were with a metre, everything is put into certain forms, bound to certain places, times and persons. Thus the form of the measure refers to ungodliness. But the use of the measure goes to avarice. because they are only fit to consume the fruits. "They are gluttons", belly servants, since the belly is their god. But in this measure sits not a man, but a woman, that is human reason. The godless heart and godless delusion governs all this, not the Holy Spirit, while they think to please GOtte. But she sits, that is, she sits on top, she rules, she teaches, as Christ says (Matth. 23, 2.]: "They sit on Mosi's chair" Then, that he says: "in the whole country", means that the godless

¹⁾ The verse number "6." is in the Weimar only at the following keyword. The verse number "7." is missing.

Tim. 2:17].

"The centner of lead" 1) but hovers in the air, that is, hypocrisy is uoch not suppressed, sits still safe, but he sees the future suppression of godlessness, as he adds.

V. 8. and he threw them into the ephah, and threw the lump of lead on top of the hole.

That is, he took away her sitting, he makes her dismayed, since she was pushed into the barrel from the high seat by which she was raised above the barrel before, and so, since the centner of lead was thrown on the mouth of the barrel, she is covered in it. That is, ungodliness is indeed cast down by the gospel, it is put to shame, but it is not ameliorated. Hypocrisy always remains, it cannot be improved, even those who are so devoted to hypocrisy harden themselves even more and sink deeper into their ungodliness, however hard they are overcome and put to shame by the gospel. We see this happening to our lines, just as it happened to the Jews, however much they were punished by Christ. And so they still lie sunk in their error, so that there is no hope that they will come out. Yes, every day they only blaspheme more, therefore they are even more blinded, since they are most miserably rejected by God, have no temple, no kingdom, no priesthood, no public schools. When they teach something, they teach their own; when they teach people, they teach their people, and in their corners they murmur privately, pushed away into this barrel, and so closed that they cannot come out. The oarnm). same will happen to our 2) despisers of the gospel, in that the gospel will be taken away again if the world should stand any longer.

"The lump of lead" is completely the same, what the prophets call "burden", as when they say [Zech. 12, 1.]: "The burden of the word of the Lord" 2c. In short, it is the burden of the judgment of the Lord, by which their heart and

Doctrine eats away, not unlike cancer, as Paul says [2 conscience is oppressed, since they, so immersed in hypocrisy, cannot come out. For, as I have said, the Jews who are ruined by the gospel, having completely fallen away from the faith, stick to their works. They stubbornly hold on to them, but still their consciences are so upset and frightened, no matter how much they struggle with many works, that they never dare to lift up their heads freely; so weighed down is their heart and their mind. They never boast and are once happy in God, they never come to taste the goodness and mercy of God; they are most severely pressed by that lead. And this happens with necessity to all hypocrisy, which at first pretends an excellent appearance, as I said above, but it comes to this end 2c. And this is what the Psalm says, on this opinion: The wicked will be straitened in their distresses. For this is the way of hypocrisy, that it brings the conscience into 'straits, decisively, and oppressively. On the other hand, the Holy Spirit leads out into the wide space, that is, into freedom; he straightens the heart, and makes the conscience joyful and satisfied. For this word is used in the Scripture Ps. 18, 20: "And he led me out into space." Likewise [Ps. 119, 32. Vulg.], "Thou makest my heart wide," 2c. But [Isa. 57, 21.], "The wicked have not peace."

V. 9. And behold, two women came out.

That is, two women were brought in or paraded or walked out.

And had wings that the HErr drove (Vontn8 in rUi8

That is, their wings moved before the wind. They had movable wings, just as Isaiah [Cap. 6, 2.] also saw the seraphim flying with two wings.

But they were wings like stork wings (a1a8 inilvi).

Already several times I have reminded that the Hebrew grammarians are of very different opinion about words which mean things, as one is also doubtful here concerning the word which our Latin interpreter

¹⁾ In our prelims: auri instead of: pluradi. 2) Instead of nokis we have assumed nostris.

translated by milvus. I translated: herons, following the passage in the Psalm [Ps. 104, 17.]: "The herons dwell on the firs."

And they led the ephah between earth and heaven.

That is, flying at the same time, they led the ephah thus closed with the lead raised between heaven and earth.

V. 11. 1) That a house may be built for him in the land of Siuear, and prepared.

"In the land of Siuear." Where Sinear was located is clear from Genesis 11:2, where it is described that the children of Noah went towards the east and found the land of Sinear, in which the Babylonian tower was built. In this place it is said that it was a very large and lovely plain. Furthermore, instead of what we read [in the Vulgatel: et stabiliatur, it is more correctly read: "and prepared". Now we will deal with how this face 3) is to be understood. After the ephah was closed by the lead, the prophet saw that it was taken away again out of sight, high up in the air. This indicates that the wickedness will not remain in this people, but will be taken to another place by these two flying women. The leading away is completely reversed. The Jews have been transferred from Babylon to Jerusalem, but the ephah is taken away from Jerusalem to Babylon. In sum, this indicates that they are to be completely eradicated and cast out of the church in whose place we are planted, as Paul abundantly explains in the letter to the Romans [Cap. 11, 17. 19. 23. f.]. But he is led away by wives. But he indicates the office of teaching, for there is no doubt that the two cherubim in Moses and Isaiah signify the office of the word, since in their midst the grace-

The word is the chair, that is, Christ, to whom all Scripture is directed, and of whom alone the ministry of the word is concerned. They have wings, because the word flies, runs fast. This is also what the poets wanted to express with their winged god Mercurius, from where he also got his name, why he was called **Epunc 4**), as Virgil also depicts the rumor winged, because no other evil has a greater mobility 2c. Therefore, just as in the godly service of the pure word this is signified by the wings, here also in the ungodliness the ungodly office of the ungodly word is signified. Therefore, the two winged women mean everything that the Jews teach or their ungodly word. But the women fly, not the men, that is, all their teaching, their sermons and words are carnal. They are two women, as two cherubim are, because the word takes its place between the one who speaks and the one who hears, just as Christ always sent two to preach. The sum of all this is that the misery and misfortune of the Jews is so great that they are not only kept locked up in the ephah, so that they cannot escape, but also that they will never hear the pure word. Godless teachers must be brought together to hold back the people so that they never hear the right word, who are locked in the highest ungodliness, as the Lord also threatens in Isaiah [Cap. 5, 6,]; "I will command my clouds not to rain on them" 2c. He describes in a terrifying way the fall of this people, which is so desperate that even no part of the restoration is left; they shall be rejected forever, never be converted, so that they will not be saved. For it indicates that their doctrine touches neither heaven nor earth, that is, that they neither teach nor comprehend the kingdom of God nor that of the world, that they no longer have either the spiritual or the corporal kingdom, that the twofold reign has perished, that is, the spiritual of Joshua the priest and the corporal or temporal of Zerubbabel the prince; in short, that they both teach and comprehend the kingdom of God and the kingdom of the world.

4) III of the Weimarschen: 'iwLläe: in the Erlanger:

¹⁾ The Weimar edition has this verse number and keyword only before the next section. This has a certain justification, because in the following the whole face v. 9-11. is summarized.

In our original: Oenes. e. 10. For this, however, one can refer to Cap. 10, 10. but not rightly.

³⁾ Instead of verkionis we have assumed visionis.

have lost the kingdom as well as the priesthood. Although the Jews see and know this, they cannot recognize their error because they are so miserably blinded. Thus they allow themselves to be carried high between heaven and earth; their stubbornness makes them insurmountable.

That a house may be built for him in the land of Sinear.

He does not consider it worthy to attach the new name to it, but keeps the old one. For he does not say: in Babylon, but: "in Sinear". There, he says, it will be built and prepared. Here the question arises as to the place, for it is in the comparison of the two places that one must not imagine a certain physical place. The opinion is recently this: The people who are now in the twofold regime, the spiritual and the temporal, who have been brought back from Babylon, will also finally be led into the true Jerusalem. But the others who are lost will not only not remain in Jerusalem, but will even go away to Babylon.

will be led to spiritual (mysticam) Babylon, that is, to a disgraced place, to the greatest blindness, to a place where there is wrath, judgment and vengeance of God, no peace, no grace, no mercy, no Jerusalem. All this follows them wherever they may be.

And prepared (Et dimittatur ibi).

And there it shall be left. This is the most lamentable and frightening thing, that this error cannot be repaired, that this rejection lasts forever, just as everywhere in the Scriptures the threats of the Lord are quite frightening [Hos. 1:6]: "I will no longer have mercy on them", likewise [Hos. 4:6]: "I will forget forever", as one can see everywhere in the prophets. So they are let go, and "are set on the ground," that is, on their hardness, obstinacy and godless stubbornness, that there is no hope to set them right again; they are cut out of the tree, as the apostle says in the letter to the Romans [Cap. 11, 8.ff.]

The sixth chapter.

This chapter is dark in itself, and the various opinions of the commentators darken it even more. Therefore, I am also somewhat in doubt about the correct interpretation, but I believe that I will not interpret it badly. It would lead too far, however, if I wanted to cite and refute all the opinions of each individual. But with great agreement they want this, that by the four chariots four empires are meant, namely the Babylonian, the Persian, the Greek and the Roman, of which many things are said in Daniel. How this does not fit at all, my refutation alone will show clearly. And it is this: This is absolutely the manner of this prophet, that in all his visions he deals with future things, not with what has been done or has happened, which is learned from all the previous visions.

and from those who follow. This would not agree with the interpretation of those who interpret it from the four kingdoms. Because at the first chariot they must come back to the Babylonian empire, which is not right with the way of the prophet. Moreover, their spiritual interpretation cannot be approved, because it is very ridiculous and cold, since they interpret the red horses of the first chariot as the martyrs, the white horses as the virgins, the black ones as the confessors, the checkered ones as the diversity of all the saints, and I do not know what other exceedingly ridiculous things. For this must be kept in mind with every spiritual interpretation, that it must be in accordance with the faith, that is, that it refers to the faith or to the office of the Word. Spiritual interpretations are nothing at all that are based on works.

Since there is no respect for works, they are all external creatures, youthfulness, hand and foot. This is to be noted, lest we be deceived by the example of those who, out of pleasure in works, put forth such inconsistent things, inventing I know not what paltry and inconsistent things 2c.

In this chapter we will present what the Lord has given. The judgment stands with you, and if there is anyone whom we do not satisfy, and he has better, let him tell us: but I believe that I shall hit the mark.

In sum, the prophet does in this chapter what he did in all the previous chapters, namely, that he comforts and encourages the people, who were afraid and depressed by the terror of the nations at midnight. For above I have reminded several times that the neighboring nations resisted that the Jews should not promote the begun temple, which they were commanded to rebuild by God's commandment. For they feared the power and the weapons of the nations against Midnight, by whom they had previously been captured and miserably afflicted. They were still mindful of this calamity and were afraid, instructed by what they had suffered before. Therefore, this memory of the past misfortune always deterred them, fearing that they would have to suffer a similar or even more severe misfortune. Therefore, they still considered the midnight region suspicious, since Jeremiah had predicted that all misfortune would come from there. Against this timidity or fear of the midnight region, the prophet consoles them here that they should compose themselves and remember the words of the Lord: everything will be safe; the midnight and that part to be feared will not only not oppose them, but will even give its consent and keep faith and believe the word. And so the prophet wills that all cause for fear be taken away. This is my opinion and my summary of this chapter. For everything will be intended to be related in such a way to the ministry of the Word, and so this chapter will be in the best possible way with the

the preceding ones together. In the previous chapter we saw the vision of the flying book, of the ephah, of the centner of lead, of the flying women 2c. By this vision is indicated the godless Pharisaic doctrine that would prevail when the time of Christ's coming was at hand. In this chapter, he indicates what will happen after Christ is already revealed and reigns, namely, that a new light will be kindled, that is, the evangelical doctrine, which will not only drive out the godless doctrine, but will also be spread over the whole world and bear fruit among all nations. And so, as I have said, this chapter follows in proper order from the previous one, which we have finished. Now let us proceed to the text.

V. 1. And I lifted up mine eyes again, and saw.

Since he says [in the Vulgate: Et conversus sum] that he has turned back, he indicates that the thing according to him will happen in the future, has not yet happened, as he also says in the previous chapter [v. 1] that he turned back when he saw the flying book. And this is what I reminded at the beginning, that what those interpret of the four kingdoms does not fit, since the prophet indicates that he speaks of a future thing that has not yet happened.

[There were four chariots coming out from between two mountains; but those mountains were of brass].

Et montes montes aerei is a Hebrew way of speaking that the Latin expresses simply this way: in the middle of two brazen mountains. - "Four chariots." The face in a previous chapter, namely in the first, also had horses. Here, however, not only horses but also chariots are presented to us, so that it is clearly indicated that this is a different vision from the previous one, since the horses are scattered in the four regions of the world, and make the Spirit of the Lord rest in the whole world [v. 8], so that the vision cannot be understood in any other way than from the office of the word.

V. 2. red horses.

These are "the red foxes". Varii are "colorful, blotchy explosive". Such are the horses we call "gray horses. which have many spots. The same word is in the first book of Moses [Cap. 30, 39.], where Jacob peeled the sticks and put them in the place where the sheep were watered, and received "sprenglichte" 2c. by mating.

V. 5. 1) They are the four winds under heaven.

This is the interpretation of the face, but quite dark. It necessary, however, that we support our interpretation, which we have established above, so that everything does not seem to be contrary to each other. The chariots are called XX, that is spirit (spiritus). For so we want to translate it in this place, not by the word "wind", although the Hebrew expression denotes both.

lands.

In the previous vision the horsemen returned with the horses, here they do not return, but are sent forth: from standing before the ruler of all lands (for so it is called in Hebrew), for the word of GOD always runs, it is not idle For thus the Scripture makes the angels servants of GOD, who stand with him, as it is said in Daniel [Cap. 7 10.], "A thousand times a thousand served him," that is, stood with him. In this passage he speaks of the ministering and standing of the angels. The Sophists struggled miserably with the interpretation of this passage, and especially Dionysius invented ridiculous dreams about the heavenly kingdom. But since he calls here the ruler of the earth, he understands Christ, who is actually called the ruler of the earth in the Psalms, as in the 8th Psalm, v. 1: "Lord, our ruler" 2c., and above in this prophet we have seen the same. Everything in the vision must be carefully observed. The red horses, which are on the first chariot, are completely silent. The black and the

1) This verse number is missing in Weimar's.

white at the second and third chariot are sent toward midnight, so that it is clear, as I reminded above, that it cannot be understood of the four kingdoms. For they do not come from midnight, but from Jerusalem, and go in view of the prophet toward midnight. The fourth chariot with the checkered steeds goes out about noon. In the Hebrew it is connected in such a way: "the checkered strong steeds". They are the same horses, and yet he speaks of them as different.

V. 8. And he called to me, and talked with me.

In the Hebrew there is a great emphasis in the word. "And he called unto me." In this passage is the summa and the main part (epi- tasis) of the whole chapter. And up to here goes the first part of this chapter, which we want to explain as much as we can.

Above I have reminded several times that by the four Who come forth to stand before the ruler of all number the four directions of the earth circle, that is the world, are designated. It is therefore indicated that the horses with the chariots are to be sent out into the four corners of the world. He is silent about the red steeds of the first chariot, therefore we will also be silent. Those on the second chariot will be sent out around midnight. as will those on the third. This serves to comfort the people, as if to say: You are afraid of the midnight region, but take courage and let go of mourning and fear; the Lord will wage war against it. He will fight for you against the midnight, because he has sent two chariots. Since it was preached by the prophet, the Jews may not have understood what it was referring to, but yet the comfort is held out to them so that they may be uplifted and encouraged, so that they may cease to tremble and fear, and think that the Lord is concerned for them in every way, that those whom they feared most may be subdued, since two chariots have been sent against them. So we see that what I have reminded you is completely true, that this chapter has to do with the people being encouraged and strengthened against the fear of the enemies at midnight.

> Secret interpretation: If we take the color of the steeds according to the secret interpretation, then

foolish delusion and the ridiculous little fibs of the works. First, there are "two mountains," which signify the twofold church of the Jews and Gentiles, which he made One, as Paul says [Eph. 2:14.], "He made the two One." But they are called mountains, because everywhere in Scripture a mountain signifies a multitude or collection of people, and the power of kingdoms, as he said above [Cap. 4, 7,]. "Who art thou. O great mountain, before Zerubbabel?" Isaiah also calls the church a mountain, Cap. 2, 2. "It shall be certain at the last time the mountain where the Lord's house is," 2c., that is, by the power of the word the church of Christ shall be exalted and made glorious, for he speaks of spiritual exaltation and glorification. "But "brazen" are the mountains, because the church is invincible against all the violence and attempts of Satan. the gates of hell and the world. It is not warlike or bloodthirsty, and let no one think that it is to be referred to that, but ore signifies the unconquerable perseverance and endurance of the church, as it is also said in Micah [Cap. 4:13.], "I will make thee brazen claws." Now it remains that we also interpret the colors of the steeds. He is silent about the "red steeds" of the first chariot. In short, we want to take the colors on the horses for the effect they have had on the peoples to whom they are sent. The red color means the effect of the gospel among the unbelieving and carnal Jews, i.e. the gospel only brought about a carnal godlessness among them, only aroused a bitter hatred against the gospel of Christ and the preachers of the gospel, because only a few and hardly a remnant were preserved. Thus, the first ministry of the Gospel in the Jewish land did nothing. They only became more carnal, so that they became more bloodthirsty and raged against the saints. The "black' and the "white" horses are others on the second and third chariots. The black and the white color are the extreme (extremi) colors, say the philosophers. Red is the middle color, because it originates from Na

everything will also be based on the ministry of the tur from the white and the black when the white is gospel, to which everything must be related, not on the combined with the blackness. This can be seen in coal when it is lit, and in saltpeter (in vitro) 1) 2c. In short, the black color is the color of darkness and death, the white is the color of light and life. It is the word that first makes guilty and condemns and kills, then makes the killed righteous and blessed 2c. The "checkmates" are the apostle Paul and other ministers of the gospel, who preached the gospel to different and very distant peoples. They are also very strong, because the apostle Paul worked more in the ministry of the word than all other apostles, which he himself testifies [1 Cor. 5:10]. He has taken on many colors, making himself available to many different peoples. These are ready to move everywhere. that is. Paul with his own came among wild and strong peoples, to the Romans. Therefore, it was necessary that the strongest preachers were sent there, who taught the word of the gospel with great confidence of heart and with great power 2c.

Behold, moving towards midnight.

He applies the face according to which they understood and were minded at that time. Since they could not understand the darkness that we have just explained at that time, the prophet only deals with the fact that the fearful hearts would like to be strengthened, so that they would no longer be anxious because of the midnight region.

[Make my spirit rest in the land around midnight.]

"My spirit" is the Holy Spirit, not anger or revenge, as some interpret it. The same expression is Isa. 11, 2: "On him shall rest the Spirit of the Lord." So here: "They make my spirit to rest in the land toward the north," that is, he will rule there by the Word and the Holy Spirit. But it will rest on the mid-

Instead of vitro (glass) would like to read nitro. Then the coal would be the black substance, the saltpeter the white, the result of the connection the red fire.

The prophet applied the face at night, as I have said, because the prophet was appealing to your understanding of the listeners, because they did not fear all the other peoples of the earth as they did those at midnight. Therefore he says of the midnight alone, while it is true of the whole earth; but it was necessary that it should be referred to it alone, because of the fear of consciences. For the proclaimers of the word must act in such a way that they direct the word where they see the consciences suffer most, to the part where they see them most terrified.

V. 10. Take from the captives, namely from Heldai 2c.

The visions of this prophet are now finished, in which there was a great difficulty, and for this reason he was considered to be the most obscure because of the 'dark' visions. Here at the end he adds a sign to confirm all the previous visions and sermons he has preached so far. For this is the way in all prophets and everywhere in the Scriptures, that some sign is added to the word, by which it is confirmed. Thus Isaiah Cap. 20, 2. that he should go naked and barefoot, that he should take off his sackcloth from his loins and remove his shoes from his feet. By this sign he confirmed the preaching that Egypt should be laid waste and stripped bare (for this he had prophesied) by the king of Assyria. Such signs are also many in Jeremiah, as in the thirteenth chapter [vv. 1-7.] of the belt that was hidden and rotted. By this sign the Lord wanted to confirm the rejection of the people of Israel, who had fallen away from the right service and the right word through ungodliness; therefore they would perish 2c. This is also the sign in the same prophet, when he is given the cup of the Lord's wrath to pour out to the nations [Cap. 25, 15]. Likewise, when he wore a wooden yoke on his neck [Cap. 27:2] to indicate that all nations would be subjected to the power of the king of the Chaldeans, all would come under his power. Thus signs are always added to the word at all times. Noah had

the rainbow [Gen. 9:13], 1) we have baptism and the Lord's Supper. The same happens here also in this prophet.

Accipe a transmigratione, that is, take from the captives who have returned from the Babylonian captivity. Those he names here, Heldai, Tobiah and Jedaiah, with whom he is commanded to go to the house of Josiah, who will be the fourth companion. For all four of these had been captives in Babylon and had been brought back. There is no dispute about the persons. Two are named in Ezra, and there is no doubt that Jedaiah was of the house of Joshua, and Tobiah of the tribe of Zerubbabel. The other two are not called by these names in Ezra, and it is not to be wondered at, since many often have two names and three names. It is probable that these four were from the two tribes of Judah and Levi, because in sum, the purpose of these signs is to make Christ both priest and king, as the words are abundantly clear. Significantly he added: "Of the captives," that is, those who came from Babylon, so that those who had returned from captivity might be strengthened the more and believe, and the others also might not doubt after they had seen the sign.

V. 11. But take silver and gold.

Namely, the sacred gold and silver offered for use in the temple and for the sacred utensils.

And make crowns.

He would not sin who added "two" here, so that one would read: Make two crowns.

And set it on the head of Joshua.

He does not want the crown to be placed on the head of Josiah or Heldai, but on that of Joshua the priest. And herein lies the meaning and intent of the sign that the high priest is adorned with the twofold crown. To this sign is added the word:

1) This place proves that instead of uroair, is to be read: arouru. The latter also offers Luther Col. 1877, \pm 16.

V. 12. Behold, there is a man called Zemah (crescens), for under him it shall grow.

For I translate in such a way after the Hebrew, as also exactly the same place is treated above quite plentifully by me in the third chapter [V. 8.], where also the same word is. The evangelist Lucas seems to have seen here, since he says [Luc. 1, 78.]: "The exit from on high has visited us", where he used the word. But it is more significant if we translate it by the word crescere [to grow]. And it is the opinion of this passage, as if to say, Hitherto have I comforted you with many sermons and visions, that ye might know assuredly that the temple should be rebuilt, and that ve should be preserved. among whom the future kingdom of Christ should be established. Therefore do not be afraid; no one will be able to overcome you and prevent the building from being done, for everything must be done for the sake of the coming Christ. When he comes, he will take upon himself the kingdom and the priesthood at the same time, and he will grow very much and a great growth will take place under him, that is, the gospel will prosper against the gates of hell, against the power and attacks of Satan and the whole world. Christ will show himself strong against all the wisdom, righteousness, prudence and strength of the world, as we have abundantly interpreted above in the third chapter. And so it becomes clear that this text is not to be referred to the priest Joshua, who is only a model and sign of this future man of whom he speaks, the growing one, namely Christ, as what follows will also clearly show, since it is described that he will sit on his throne, which did not belong to a priest. For the kingdom and the dominion stood alone with the tribe of Judah, not with Levi. Therefore, since he says here that both will be united in one person, this must be understood by Christ, who is both our king and our priest forever, as the Scriptures teach.

V. 13.r) He will wear the ornament (gloriam).

These are peculiar words in the Hebrew language, which we, since we do not have a perfect knowledge of this language, cannot render with appropriate and fitting words. But gloria means praise and glory, as is clear from the verse that we often find in many psalms: With honor and adornment thou art arrayed [Ps. 104, 1. f. 8, 6. 21, 6.], that is, with praise and beautiful adornment, "a delectable, comely ornament," as is the dainty and appropriate adornment of girls when they adorn themselves with bracelets, showpieces, gold and silver collars, and every kind of ornament. This is what the Latins call ornatum [adornment] or decorem [adornment], and the Hebrews laudem (praise). Clear is the text in the second book of Moses [Cap. 28, 2.]: "clothes that are glorious and beautiful" (in laudem et gloriam). Therefore, one can see here that adornment and adornment or the exceedingly great prize of the kingdom of Christ. As Christ's kingdom is not bodily, neither can he be adorned with bodily adornment. But it has no other adornment than the preaching of the word of the gospel, which is the adornment and supreme praise of Christ. The kings of the world are clothed in purple, are dressed and adorned with gold and precious stones. But Christ puts on the light; His liness, loveliness, righteousness, holiness, and goodness are preached through the gospel. When it is preached that he is full of grace and truth, then he is adorned with his highest adornment and his most glorious honor. In this priesthood and kingdom there is nothing external, as it was in the Mosaic priesthood. Here, however, everything is spiritual, as is also evident from the exceedingly beautiful verse of the Psalm [Ps. 145, 5.]: "I will speak of your glorious splendor, and of your wonders", where the prophet explains to himself what he called "the glorious splendor". So is the same way of speaking in the fourth book of Moses 2) [Cap. 27, 20.]: "Put your glory on Joshua", that is, adorn him, praise and extol him before the people. So.is GOD also adorned when we preach Him through the Word and faith. And so the earth becomes full of the glory of the maiesty of the Lord.

2) In our template: In deuteron.

And will sit.

Namely, as a teacher. This is the second adornment of Christ.

And will rule.

Namely, as a king. This is the third ornament. Likewise:

Will also be priest on his throne.

He will be both king and priest. Thus, the offices of these two tribes will be united in this one person, which never happened before and was not allowed. For this was the prophecy [Gen. 49, 10], that the scepter of Judah shall not be taken away, until the consolation of all the nations comes (desideratus) [Hagg.2, 8]. Namely, Christ is both our king and priest. King, in that he rules over us, preserves and protects us against all power and violence of the enemies, both physical and spiritual, so that no creature can hurt us without his will. He is a priest - and this is by far the sweetest and most comforting thing for the conscience - in that he represents us to the Father and bears all our iniquities as if they were his. In order to make us joint heirs of all the Father's goods, he reconciles us to the Father, so that the Father can no more be angry with us or reject us than he can Christ himself, his Son, whom he willed to be our High Priest 2c.

And there will be peace between the two.

Some interpret this from the union (unitate) of the Jews and Gentiles, as Paul says in the letter to the Ephesians [Cap. 2, 14.]: "He has made both one, and has broken down the fence", that is, the law that separated the Jews from the Gentiles, since they wanted to be considered more worthy and better than the Gentiles, because of the law received from God, by which they thought they were justified, and that the Gentiles had to be condemned because they did not have the law. This fence, says the apostle, Christ broke down and nailed to the cross, so that both the Jews and the Gentiles would know that they should be saved by faith alone, without any works. This

Opinion is not bad in itself, but I would still, if I did not dare too much, approve another, which would please me more, namely, that the prophet speaks of the union and unity of the two offices of the kingdom and the priesthood, that there were both at the same time in Christ, so that it becomes completely clear that this could in no way be understood by the priest Joshua, as some think, since the kingdom belonged to the tribe of Judah alone, not to Levi, whose priesthood was 2c. For this is also the meaning of the double crowns, that is, the twofold regency, the physical and the spiritual, to which a priest of the law could not be placed. These crowns also show what kind of kingdom it is, since one is of gold and the other of silver. The gold signifies faith, but the silver signifies the service of the Word, which is evident from many scriptural passages. Thus Solomon says in Proverbs [Cap. 10, 20.], "The tongue of the righteous is precious silver," and in Psalm [Ps. 12, 7.] it is said, "The speech of the LORD is pure, as silver in an earthen crucible is sevenfold. "2c. Faith is the only payment that the dear God demands from us.

V.14. And the crowns shall be for the memorial of Helem, and of Tobiah, and of Jedaiah, and of Hen the son of Zephaniah, in the temple of the LORD.

This is something very common in the Hebrew language, that some have two names, some also three names, whereby for the readers sometimes darkness arises, since the names are changed elsewhere, as also here the names of two are changed, namely the first and the fourth. But the Lord commands that those crowns are to be hung up in memory of this thing, as also with us weapons and insignia of some people are hung up in churches or public buildings (theatris), so that the descendants are reminded. The same thing the Lord willed here, and that the names of those four should be written to them, so that the people would not doubt that what those signs had promised would be fulfilled. Thus, those crowns continued as seals of God's promise until Christ came.

V. 15. And shall come from afar, which shall build the temple of the LORD.

This is what some say about the kings and rulers of the richest nations, all of whom, moved by the glorious fame, sent to Jerusalem gold, silver and precious gifts of all kinds for the use of the temple. For the ornaments of the temple were very rich and shining, so that even the apostles of Christ were astonished at the ban of the temple, as is written in the Gospel [Marc. 13, 1.]. But I hold fast to the context and the order of the text. For the prophet speaks of Christ, the growing one, who would establish a new kingdom and at the same time also a new priesthood, and for this many would come from distant lands, that is, all peoples from all parts of the world would gather to him, as the Scripture says everywhere, so that that true temple would be completed, out of which he would be praised and preached, that is, by the faithful, both Jews and Gentiles.

If you will obey the voice of the Lord your God.

Explicitly he adds this to the great terror of the Jews. For he indicates the fall and the miserable ruin of this people, as he also prophesied above quite frighteningly in the fifth chapter. And Isaiah emphasizes this everywhere as if he wanted to say: This will indeed happen what I have now prophesied, but see to it that you do not despise the word of God. By the voice of the Lord this building will be erected, he will only use the voice for this so glorious and splendid thing, by the office of the word he will accomplish everything. Therefore, if you also want to be in this temple, you must believe the word, you must accept the word without seeking outward splendor and splendor 2c.

Thus we have finished everything that is very difficult in this prophet. And certainly we can hardly with great effort set our minds right again from the unrhymed interpretations of the teachers, which everywhere cause us more trouble than the right understanding of the prophet, so extraordinarily do they diverge and confuse everything, especially Jerome. "He may hardly put a good saying in a whole prophet." Therefore, it is very important for us to wriggle out of the interpretations of all these people as if out of an inextricable 1) labyrinth.

1) Instead of iütrieadili we have assumed inextrieabili.

The seventh chapter.

The following two chapters are in themselves quite clear and easy, now that the difficulties of the visions are over. With the exposition of what is contained in the first six chapters, the prophet has spent almost two years, what the inscription in the beginning and in this seventh chapter indicates. He had begun in the second year of King Darin, and here it is said that he began in the fourth year. Thus he preached to the people for two years before he began this sermon. The sum of the two chapters is this: After instructing the people and again

When the people were brought back to the right and good way, so that they walked in the law and the word of the Lord, Satan or the godless human reason began to invent the way of the statutes of men and the little human fiefdoms, which are without and beyond the word of God. For this is how Satan tends to intrude everywhere into that which belongs to God and the service of God, as the Germans finely say in a proverb: "Our Lord God has nowhere a church, Tenfel also wants to have a chapel next to it. Thus, among this people, it was inevitable that

The whole of the fifth chapter above has described this For "the fast of the fourth month" [Cap. 8, 19.] they this reason the Lord allows this to happen while the prophet is still alive, so that they, reminded by this example, will not fall away from the word, but will stick to the pure and clear word. But in the whole Old Testament there is hardly such a clear and distinct passage against the statutes of men and the spirituality of angels [Col. 2. 18.1, which, because of the hypocrisy, even seems exceedingly holy according to the judgment of reason, as it is in this chapter, as we shall see. And yet the blindness of the papists, the blind and deprived of all common sense, is such that they bring [this passage] 1) forward for their statutes. For this passage of the fasts is famous in the church of the pope; moved by the same, they also instituted the quarterly fasts. So great is the blindness of human reason, which so brazenly misuses the word of God according to its will. It seizes only a few words, but sets aside the whole order and the context of the speech. Thus, because of the mention of fasting. they immediately seized this word stubbornly, thinking that what they dream could be established from it, while these fasts have no price in the Scriptures. They were self-chosen works of this people and self-chosen spirituality, as the apostle Paul speaks [Col. 2, 23], and as it is completely condemned here by the Lord.

But the reason for these fasts is not given in the text, and there was nothing in it to add the reason for this void thing. For who could give tenable reasons for all the exceedingly foolish statutes? Satan devises a thousand arts by which to deceive the unwary into believing that what they do at his instigation is worship. If, therefore, reasons are to be added at all, we shall be content with those which the Jews put forward, which Jerome has abundantly noted. Whether they are true or not, we will not endure.

in a terrifying way [in the vision of the flying book]. For indicate this reason, that in this month Jerusalem was first besieged by the king of the Babylonians, and that he, after the walls had been thrown down, broke into the city. He took it only after the king fled, and so the city fell into the hands of the enemy. In memory of this, so that they might testify that they mourned the disaster of the holy city, it seemed good to them that a fast should be sanctified and a mourning observed, which they did not observe otherwise than when they had received a commandment from God. Quite similar to these are some superstitious people in our times, who, in a foolish spirituality (religione), abstain from all food on the day of mourning, after the wooden Christ is buried, until this wooden Christ is brought out again, and they do this in honor of the suffering of Christ, neglecting in the meantime the proper custom of suffering. Such was also the superstition of the Jews, since they fasted annually in the fourth month because of the capture of Jerusalem. The fourth month, however, is with them, that I also note this, the June. Because they begin the counting of the months with March 2c.

> "The fasting of the fifth month" is that they also fasted in the fifth month. For these fasts they give this reason: that afterwards, when the city was taken, the temple of the Lord and the palaces were set on fire, for this is reported in the sacred histories. Therefore, moved by such great misfortune, namely that the king of the Babylonians was not satisfied with having plundered and laid waste the city, but also destroyed the temple of the Lord and raged with fire against all the best houses of the rulers, they also set a fast.

> "The Fast of the Seventh Moon." This month is September. 2) For the establishment of these fasts they have given this, that in this month Gedaliah was killed, whom the king of the Babylonians 3) had set over the land of Canaan, that he should rule there.

²⁾ In our original wrong: Rovernder. This is also noted by the

[&]quot;3) In the original: ^ss^riorura instead of: Lad^lovioruna. Likewise equal folgmd.

was to lead them to the kingdom of Babylon. One reads about this in Jeremiah [Cap. 39-44], where he scolds that they fled to Egypt out of fear of the king of Babylon. Because this murder of Gedaliah became afterwards the cause of great misfortune.

"The fasts of the tenth month," that is, in December. They say that they were induced to start these fasts by the fact that in this month the rumor of the burning of the temple and the flight to Egypt first reached those who had been carried away captive to Babylon 2c.

And in these things stands the summa of these two chapters, the seventh and the eighth. For the Lord condemns these self-chosen righteousnesses, saying that they are displeasing to him because they were not instituted and commanded by him. This passage, as I reminded you in the beginning, is certainly exceedingly clear against the statutes of men and the self-chosen works, however good they may seem to be. For who can deny that fasting is a good work? And yet the Lord rejects it here. But he demands that they be godly and devout in heart, and that they practice the word of God, that they do the works commanded by God. There is no need for self-chosen works and self-chosen spirituality ($\xi \& \lambda o^{\gamma} \rho \eta \sigma \chi \varepsilon i \alpha \zeta$), as Paul calls them, invent for it.

V. 1. And it came to pass in the fourth year of Darius the king.

That is, I have been given the word to preach and spread. This happened in the month of November, for they call it Chisleu. 2) But the Jews reckon their months according to the course of the moon, as the new moon appeared, which we do not do, since we have certain months and certain days of the months; therefore we have leap days of necessity, but they do not.

V. 2. When Sarezer and Regemmelech and their people sent to the house of God.

Jerome was very much mistaken here, since he translated the word that is in Hebrew, BethEl: to the house of GOD. It is the proper name of the place, therefore it should not have been translated appellatively. For where the Scripture calls the temple of the LORD, it makes use of other words, namely XXX XXXX, and I know nowhere in the

Scripture a place where BethEl should be translated appellatively. Therefore read like this: And they sent to BethEl, as if he wanted to say: They should be ashamed of their ungodliness, who still hang in that damned place, because of which they were miserably afflicted. But Sarezer and RegemMelech 3) were sent to plead before the Lord, with gifts and freewill offerings, such as are often sent in recompense. Finally, after the sacrifice is performed and the gift is offered in BethEl, which is the greatest impiety, for the LORD had rejected and forbidden that place, they also send to the priests of the LORD's house in Jerusalem and to the prophet to inquire.

V. 3. 4) Must I also weep?

Thus one must read according to the Hebrew: Will I still weep in the fifth month to sanctify myself, as I have done for many years? About the vow (de religione) of the Nazarites, see the fourth book of Moses [Cap. 6, 2. ff.], how they abstained, did not shave their heads, and I do not know what other things they observed, as also the apostle Paul did because of the weakness of the Jews, as can be seen in the Acts of the Apostles [Cap. 21, 24.]. This custom is alluded to here in this question put to the priests and prophets of the Lord, as if to say, "Must I then mourn and abstain from wine, and be superstitious, as it were, according to the customs of the Nazarites, in remembrance, namely, of the calamity that followed the destruction of the city and the burning of the temple 2c."? It asks

In the text wrong: Lsaiain with the likewise wrong marginal gloss in the original: üsa. 30 - In a note, the Weimarsche expresses its surprise that Luther should have departed from Jer. 39 ff, but did not dare to change it.

²⁾ In our original: Oisliu; in the Vulgate: Oasleu; in Hebrew:

³⁾ The original: rsx; the Erlanger: ttex, Hleleat".

⁴⁾ This verse number is missing in Weimar's.

continue in this self-chosen clergy, as also some weak still raise questions at distant times, because of their ridiculous vows 2c.

V. 5: When you fasted and suffered.

The Lord rebukes that foolish superstition, as if to say: I do not care about your not eating or eating. What is it to me, since I did not command you? It was none of my business that you should go mourning, suffering and starving because of the burning of the temple and the taking of the city, while in the meantime you change your lives to nothing, not ceasing to be idolaters, despisers of the word of God and suspicious of me, not exercising love either, as will be added here of the unjust judgment. of the injustice to widows and orphans. Quite similar is the passage in Malachi [Cap. 3, 1-4.], "It is in vain to serve GOD, and what profit is it to us to live hard lives?" 2c. In sum, the Lord says here that it is not fasted to him, that everything is in vain, since he has not commanded it. But he calls good the works that come from a good root, from a believing heart. For if the heart is sanctified and pure, then every work is also pure and holy, whether one fasts or eats, wakes or sleeps 2c.

V. 6. or when you ate and watered 2c.

A similar passage is in Jeremiah [Cap. 7:21], "Thou shalt offer your burnt offerings and other sacrifices unto heaps, and eat flesh, "2c, "Let me have peace with your eating and drinking" and with your fasting. [Ps. 50, 13.:] "Do you mean that I will eat the flesh of oxen, or drink the blood of goats?" [Ps. 50:12:] "If I hungered, I would not tell thee of it. "2c. That is, I care neither for your fasting nor for your eating, as Paul also says [1 Cor. 8:8:] "If we eat, we shall not be better for it; if we eat not, we shall not be less for it." 1) The food makes

1) This passage will be meant, which is stated in our original only after its beginning and end words, according to the sense so: si enirwäkriinus sli^niä nobis Nkkst 6tc.

So about the already rebuilt temple, whether he should We are not pleased with God, but when the heart is cleansed, God is pleased with everything, and he does not care what is done, everything is pleasing to him, it is only external things. If you eat or fast, if you drink or sleep, what does God care? He wants the heart to be godly and pure. Therefore, Paul did well when he circumcised himself at the same time as the rest of the Jews, as it is written in the Acts of the Apostles [Cap. 21,

∨. 7. Is this not what the Lord preached? 2c.

I read thus: Are not these the words which the Lord preached by the former prophets, when Jerusalem stood? 2c. Namely these words: You have fasted, you have walked sadly, you have caused self-chosen spirituality 2c. All this I do not want, I do not approve. By all these things you have only provoked me to anger, and vet vou still do not desist, since vou have been taught before even by experience and your great misfortune how much I hate and detest your presumption and your self-chosen works. How long then do you abuse my longsuffering, how long do you continue to be ungodly? For the hypocrites sin in two ways, namely, that they forsake God and invent something completely different from God's word; then, that they blaspheme the name of God by attaching to their deeds and their actions the delusion that they thereby attain righteousness, and think that it is a service of God and is approved by God, and thus call evil good and good evil, as it is said in Isaiah [Cap.5, 20], which public sinners and those who live in public shame do not do.

V. 9. 2) Thus says the LORD of hosts.

"For thus had the LORD of hosts said." This is how I would like it to be translated, so that it fits in with what has gone before. For he interprets himself, what words they had heard before from the prophets, since he adds:

Judges right.

As if to say: My prophets did not speak like this: Fast, lament, mourn;

2) The Weimar one has this verse number only in the following section

absolutely nothing of these things, but rather so: "Judge rightly" 2c. Hasn't enough nonsensical action been done yet? Do you still want to continue? Hear what the Lord says, what he demands of you, namely, that you should have righteous rulers, princes and judges, who govern the community rightly, who are concerned about justice, who give justice in a right way without regard to the person, so that they do not, bribed by gifts, pervert justice and oppress the poor. Namely, this is the first sin, that they have kings who are hungry for gifts ($\beta\alpha\sigma\imath\lambda\epsilon\alpha\varsigma\delta\omega\rho\rho\phi\dot{\alpha}\gamma\sigma\iota\varsigma$.) 1)

Then the Lord also requires this of each one, that he have mercy and compassion on his neighbor. This is the duty of love, which concerns all equally, as Christ also says [Matth. 9, 13.]: "I am pleased with mercy and not with sacrifice." Now mercy is a kindness by which we do good to others, as if to say, "Do good to one another," and stand by one another through love; then also show mercy to one another, that is, each one should be kind to his brother, have mercy on his neighbor in every need, forgive one another's offenses, and receive one another if you have fallen 2c. Then do not do injustice to the stranger, the widow, the orphan and the poor, who are otherwise deprived of all help. They are already miserable in themselves, so do not add one evil to another, for otherwise the poor will be in misery everywhere 2) 2c.

V. 11. 12. But they would not pay attention.

That is to say, intent on their own self-interest, on their own lusts, they turned their ears away from the truth "and set their hearts like a demant". I do not know if the Hebrew word means a demant, because I have often remembered that the Hebrew grammarians are uncertain in the words that mean things. In the second book of Moses [Cap. 28, 18.] we have translated by the word demant.

but there is another word. But it means the godless Pharisaic stubbornness that reigned in their hearts that they did not give ear to the word of God.

Which the LORD of hosts sent in his spirit by the former prophets.

As if he wanted to say: "I court them through the prophets", as it says in Hosea 3) [Cap. 6, 5.], I have spared no effort and labor to bring them back from their ungodliness to the word of God, but they have continued obstinately and turned their backs on me. But from this passage is taken what we read in our [Nicene] Creed: "Who spoke through the prophets," and what Peter says in his [second] epistle [Cap. 1, 21.]: "The holy men of GOD have spoken, driven by the Holy Spirit."

V. 13. 4) Just as they preached and did not hear.

Just as the prophets preached and they did not hear, so I did not hear them when they called. Thus should have been translated in the conjunctive [: cum clamarent instead of: sic clamabunt in the Vulgate], for the Hebrews have no conjunctive. The Lord himself testifies that they called upon the name of the Lord, which was certainly a very good thing to do. And if ever anything is attributed to the powers of so-called free will, much is attributed to them here, namely, the invocation of the name of GOD. But still, because they would not hear the word of God, it was therefore impossible that they should be heard when they called. Therefore, we should learn from this: if we want our petitions to be heard, we should first hear the word of the LORD, otherwise He will not hear, however you may mourn and cry out, even if you burst.

V. 14. So I scattered them among all the nations.

This is a well-chosen and emphatic word in Hebrew, which our [latei-

¹⁾ The Erlanger has in the margin: He alludes to the words of Hesiod. Cf. k/"/" E V. 38 8(4.

²⁾ The Erlanger has in the margin: He alludes to Oviä. last. 1, 218: kauxsr sackt.

³⁾ In our template: Lsnin.

⁴⁾ This verse number is missing in Weimar's.

nischer] Interpreter translated by the word dispergere. But it is in the Hebrew: And by a whirlwind I have scattered them among all the Gentiles, as if to say, With the impetuosity of a tempest I have scattered them and brought them to different places. No one could resist, so the terrifying storm took them away; I did not care about their mourning.

And is the land behind them remained desolate.

For there remained none to till it and inhabit it, but all became desolate.

And is the noble (desiderabilis) land made desolate.

Here is the word that is also found in Haggai 1) [Cap. 2, 8.]: "Then shall come the consolation of all the Gentiles" (desideratus). They had an exceedingly great pleasure in the city of Jerusalem and in their land; they did not like to be torn away from it. But no matter how much they enjoyed it, they were still pushed out and driven out by the storm.

1) In our presentation: in Genesi.

The eighth chapter.

This chapter is also easy and clear from the previous langer, since I have already returned to Jerusalem, now one. For I have said that it is necessary to observe how follow mercy and peace, not revenge or hatred. the prophet describes two times: the one in which the people were brought back from captivity, and also the from very small remnants, as it were from the ashes, stirred up a conflagration in the whole world, for in this some were preserved for the sake of the promises; the other, in which he describes the already present and reigning Christ. In this chapter, the prophet repeats, as it were in a recapitulation, all that he has dealt with in many parables and many visions. Here he repeats the same thing with completely open words, so that one can not unjustly call this chapter a gloss and interpretation of everything that has gone before.

V. 2. I was almost very jealous over Zion.

Above I have explained in detail what zeal is. In summa he says this: Hitherto have I been very angry with Zion, I have destroyed it by the Chaldeans, and have afflicted it severely, but yet have not utterly rejected it, but as a husband out of love scolds his wife when he sees her lacking in any thing, so also I 2c. For I will not further

V. 3. Jerusalem shall be called a city of truth, and temple and the city were rebuilt, that the Lord, though the mountain of the LORD of hosts a mountain of holiness.

The "mountain of the Lord" he calls Mount Moriah. which is in the middle of the city of Jerusalem. These titles are very high, and very great the price of the city and the mountain. But this holiness and truth he does not ascribe to the inhabitants of the city, that they are holy or true, but because he himself will dwell in Jerusalem, who is holy, yea, holiness itself and all truth. Otherwise, looking at the people, they are unholy and godless, since they kill the prophets and Christ Himself. But by the word of God preached there, the city becomes holy and the mountain true, and then the people also become holy, who have God's word. For this means that God dwells in a place when He dwells there through His holy Word and through the Holy Spirit. This took place in Jerusalem, so that they could not doubt God's will, since He had promised in all certainty that He would be in that place and answer the prayers. In short, they had in the Temple what we call

in Christ. Thus, by an outward sign, God always wants to guide the consciences and make them certain, so that they will not doubt His will, nor wander about uncertainly as to what God approves, and be hurled, as it were, as blind men to an uncertain goal. Just as we are therefore quite certain that we will be heard in Christ, that we understand the will of God over us, so they were also quite certain, when they worshipped in the Temple 1) that God was present and would hear them 2c. In sum, therefore, the prophet says this: They will be faithful, I will again establish the right service, they will have the pure word of God, through which I will always be present.

V. 4. There shall yet dwell in the streets of Jerusalem old men and women.

This must be related to the heart movements of those to whom it is said. At that time, they were in such a state of distress: as things were going, nothing was going well, nothing was going out well for them, the fruits did not prosper well, everything corresponded to the desires in a bad way. Then they were surrounded by enemies who attacked them and prevented them from continuing to build the temple. Thus the Persian king Cambyses with his godless rulers stopped them, so that they could not complete the building begun under Cyrus. In short, there were almost nothing but rebellions, wars, and treachery, so that they could see nothing but that all things were in despair, and they thought that it was all over for them and the kingdom. To these and similar heartbreaks that they had, the Lord here comforts and consoles them, so that they may not doubt that the kingdom will be unharmed and glorious and populous. For such comforts were first held out under Haggai and Zechariah, as if to say: All will be pacified; no more will be heard of disturbances or movements in the land, the city of Jerusalem will be populous, the babes and maidens will play safely in the streets 2c. But this seems to be quite impossible for you; but be confident, I will bring it about very easily.

1) Instead of tsmplum we have assumed: in templo.

V. 7. Behold, I will redeem my people from the land against the going forth.

This passage, with those that follow, is drawn by some to Christ, and not at all inconsistently; if someone wants to hold on to the emphasis ["I will redeem"], he can keep it up. But I would rather deal with and refer to Christ those sayings [of Christ] which actually go to Christ, and which in fact hold the kingdom of Christ in them, setting aside those which can be rejected in one way or the other. Therefore, let us remain in the context of the foregoing. He says that the city will be full of people, that all the streets will be filled with old men, maidens and boys, however few they may be, however hopeless and weak all things now seem, as can be seen in Nehemiah, that at that time barely the tenth part of the city had been rebuilt, while the remaining parts were desolate and devastated by fire. Nothing less seemed to be able to happen than that the deserted and miserably devastated city should be transformed into a populous, respectable and lovely place. But God has a way of making everything out of nothing, so that we boast nothing of our powers. So he immediately adds: "I will redeem my people from the land against the going out and from the land against the going down of the sun", that is, I will bring back both those of Judah and those of Israel from Babylon and from other parts of the whole world, wherever they may be, so that Jerusalem may be inhabited.

V. 8. 2) In dignity and righteousness.

That is, my worship will be a right, true and pure one, namely because of the Word and the godly people who are in my people. Otherwise, idolatry has never ceased among this people, but for the sake of the Word and the Holy Spirit, which was in some godly people, he says, he will spare them, so that they will not fear destruction again 2c.

V. 10. 1) For before those days the labor of men was in vain 2c.

He depicts the miserable state of the community that existed before this prophecy, namely, the prosperity of all things was not happy: the fields had not returned the seed entrusted to them with usury, the greatest poverty had prevailed and the fear of attacks, as can be seen from the first chapter of Haggai. Thus they were ruled by rage and cruelty and the highest misfortune in all things, not peace, not truth and justice. But it is a way of speaking of the Scripture, since it says: merces hominum non erat [the people had no wages.] We simply give this way of speaking negatively like this: "What the people worked, that was lost, it carried nothing", everything was thrown into a sack full of holes 2c. So we see how the Scriptures speak of the merit of men, namely of what follows works, not of merits.

V. 12. But they shall be seeds of peace.

This is again a Hebrew way of speaking, as if he wanted to say: From these very small remnants I will raise up for myself an innumerable people, I will kindle a great conflagration from a little spark, they shall be to me a seed of peace, that is, it shall be happy and well with them, they shall be multiplied like the seed, as he then adds many things.

V. 13. 1) And it shall come to pass, as ye of the house of Judah and of the house of Israel have been a curse among the heathen.

He also includes Israel in the promise, although it was prophesied that Israel should never be brought back. But I have said that this must be understood in this way: there is no doubt that many were also brought back from Israel, but that the kingdom and the name were never restored, but the name and the kingdom were never restored.

The kingdom of Judah, the government and the priesthood were restored. Israel was led away to Media and never regained a leader, a worship or any secular government after that. Therefore, those who were brought back from Israel were counted as Judah. But that they were a curse or a blessing to the Gentiles, that is, that they were an example to them, as the Latins also say. They were an example of the curse, because the one desired such a miserable rejection and captivity from the other, as it had been given to them from God's wrath 2c.

V. 14: How I intended to afflict you.

He always looks at the troubled consciences, which were quite miserably depressed before. Therefore, the feeling of the past misfortune was still left. He always distracts the consciences from these troubles and terrors caused by the past misfortune and strengthens them again by exceedingly great and rich promises and consolations. But this required great faith that could grasp this. To reason, everything seemed quite hopeless.

V. 16. Speak one with the other truth.

He does not insist on ceremonies or sacrifices, which they held in high esteem, but demands the very good works of love, as we have said quite extensively in the previous chapter, as if to say: As I am righteous and true, so shall you also be.

And judge rightly, and make peace.

[Veritatem et judicium pacis judicate,] this is a strange set of words. But the opinion is: Let every man be true and sincere toward his neighbor; let him do what he speaks, let him speak what he does. He shall not present himself as a friend, and prove himself as an enemy; neither shall he show bread with one hand, and offer a stone with the other. Then judge rightly, do not hold unjust judgment, because from unjust judgment arises hatred, from hatred reenactment, from reenactment rebellion and wars; and so I interpret judicium pacis [judgment for peace].

his neighbor.

Thus the Scriptures everywhere demand mercy and not sacrifice, that we should do good to one another, that one should help the other with counsel and action. In particular, God wants us to take care of the oppressed and the afflicted, on whom He looks, as He says, as Scripture teaches everywhere: The eyes of the Lord look on the afflicted [Is. 66, 2].

And do not love false oaths.

This can be understood by false worship and religion, when we misuse the name of God for our statutes and invented services, as I have interpreted above in the fifth chapter. But everyone may follow what he wants.

v. 19. The fasts of the fourth, fifth, seventh and tenth months.

Here the question of fasting is solved, which was raised above and has been abundantly interpreted by us. He dismisses all those human statutes, as if he wanted to say: I do not want you to be afflicted, not that you are hungry, because what do I have to do with your fasting? but I want to change your sorrow into joy, so that as you were sorrowful before in those days, now you can eat and drink all the more freely and be joyful. But in our [Latin] Bible this is badly translated: in solemnitates praeclaras. For so it should have been translated: at sweet or good feasts. This may have given the ungodly preachers of the Mass the occasion to misuse this passage for the confirmation of their ungodly statutes, so that they thought that these fasts must be holidays, and that they were worthy of being generally spread and held up to the people, that they should follow this way, while the prophet expressly denies that one should follow them any further. But he so carefully inculcates the works of love, because that is the way of hypocrisy and human statutes, that they turn away from the truth and the consideration of the neighbor, which still today the godless sects of the monks are doing.

V. 17: And let no man think evil in his heart against teach quite clearly, especially those that are considered the holiest, as the Carthusians 2c.

V. 20. Many nations and citizens of many cities are yet to come.

This passage has also been referred to Christ. Although this is not contrary to opinion, the whole passage cannot be referred to it, so we will stick to the previous view. He says, the inhabitants of many cities will come together here, not only you, but the inhabitants of many cities (for so (habitatores instead of habitent) must be read), and

[The inhabitants of one city will go to another, saying, "Let us go to pray before the Lord." Then it is added a little further on [v. 22], "To seek the LORD of hosts in Jerusalem." If this piece were not added, I too would have referred this passage to Christ. Therefore we will interpret it from the literal and legal service of God, and it will be the opinion which Lucas sets forth in Acts Cap. 2, 1) 5. "Now there were Jews dwelling at Jerusalem, who were godly men out of all the people that are under heaven." The temple was finally so honored that even princes and queens from distant lands adorned it with their gifts, as Josephus relates.

We also want to go with you. 2)

Jerome holds that this is not said in the person of God, as some want, but in the person of the people. The passage is ambiguous, and which opinion is the better, I leave undecided. If it is said in the person of God, this will be the opinion: I will be in the midst of them, and will be their God, as is said elsewhere. And so it must be understood not only by the Jews, but by all the godly from all peoples of the whole world, who came together there because of the service 2c.

¹⁾ In our prelims: ^etor. 1.

²⁾ Vulgate: VuNam etiaw eZo, I also will go. This is what the interpretation refers to.

V.23. At that time ten men from all the languages of the Gentiles will take a Jewish man by the scruff of his neck

He ties the time when the captives have been brought back to the time of Christ's kingdom. He says that ten men from all the languages of the Gentiles in the whole world will take hold of the corner of a Jew to go with him. This passage the Jews whimsically press, saying this has never been fulfilled. But there is a great inconsistency in their interpretation, so that it cannot be understood as they dream. Therefore, it cannot be referred to the outward and bodily tip of a garment, but to the preaching of the gospel, as if to say, There shall be the gospel

lium will be preached throughout the world, and will bear such great fruit that one apostle (or, as others would have it, Christ) will convert many thousands of people to godliness through his preaching. They will follow of their own free will, not forced by the law, but guided by the Holy Spirit. Thus the number ten, because it is the circle of the whole count, means the totality of all who are to be converted to the faith in any language. Then the prophet also indicates this secretly, that they will not come into this kingdom, because they were chosen and determined according to a certain number. This certain number stands alone with God, who calls and chooses according to his will, whom he wills, and nothing lies in our powers or our presumption, but in his mercy.

The ninth chapter.

The first part of this prophet is approximately finished. In what follows, he will prophesy of things to come, namely of what follows in the times until Christ and after Christ. However, the first part of this chapter is extraordinarily obscure and is treated in many different ways by all interpreters, and yet this diversity is not yet sufficient for all of them. Some of them take it from Babylon, others from the Maccabees. Jerome refers the whole thing to Christ, and yet all of them do not reach the goal. It is quite clear and plain what the prophet speaks of the burden, for so reads the inscription of the chapter. Therefore, where there is a burden of the word of the Lord, some evil or future tribulation must be foretold and indicated, which happens regularly with all prophets. And yet here also, at the same time as the preannouncement of the distress, he brings in grace, as he records below [v. 7]: "And I will put their blood out of their mouth, and their abominations out of their teeth." In short, this is my opinion about this first part of the chapter, that the prophet wants to prophesy and prophesy that it will happen,

that the neighboring Gentiles who are around Jerusalem, Tyre, Sidon and all the land of the Philistines, will indeed be converted to the gospel of Christ, which has been revealed throughout the whole world, but nevertheless this grace will be preceded by great calamity, disturbance and tribulation, as if to say: It will indeed happen that our neighbors will also go with us, that we will have the same faith with them, but they will not arrive at this grace otherwise than well chastened, they will first suffer the punishments of their ungodliness, and because they have very often afflicted us exceedingly miserably and cruelly. This seems to me to be the right opinion; if this does not fit, I see nothing else by which I can wriggle out of this very great darkness. For everything is said by the prophet in a very dark way, so that the prophecy, which was made dark, was not understood until the Jews saw these things happen. But about Tyre and Sidon, the very rich cities (because they were sea cities, which had abundance of the best goods of every kind), the histories are to be looked up. But these cities were destroyed twice: once by the

Babylon. Nebuchadnezzar. the kina of commemorates this destruction [Cap. 29, 19] with many words: "Nebuchadnezzar, the king of Babylon, led his army with great difficulty before Tyre" 2c. Then this happened also by the king Alexander, who received the epithet "the Great". This history is written by the historians of the Gentiles, and also in the evangelical history this destruction is mentioned, since Christ says [Matth, 11, 21,]: "Woe to you, Chorazin, woe to you, Bethsaida! if such deeds had happened in Tyro and Sidon" 2c. In this passage Christ himself testifies that these cities were destroyed and exterminated from the ground up, which happened in the last desolation by Alexander the Great. After the death of Alexander, there was a constant discord, bitter hatred and strife between the kings of Egypt and Syria: there were often fierce battles with changing fortunes, and not without misfortune and great destruction for the cities that lay between them. For whichever of the two was victorious. they were subdued and plundered by him 2c. See the history of the Maccabees and Josephus.

V. 1. About the land of Hadrach. 1)

Jerome thinks that this word is composed of two single words, and perhaps not unrhymed. But it is a new word, which the prophet formed for this purpose, so that he would make the prophecy dark. It means "a gift", pincernam, and the prophet used the ctymology of the words to describe the customs of those cities, namely the indulgence and the softness and the highest wealth, as if he wanted to say: We are now poor, made low, all our things are sad, we are laboring to the utmost to rebuild the temple and to repair the wretched ruins of our city; you Syrians are gift-givers, there is happy increase in all things, you have a great abundance and plenty of all things, you live according to your pleasure sleepily and securely, you are not at all anxious about any misfortune, but in a little while there will be

1) In both the Erlangen and the Weimar:

Ezekiel that your cities also may be laid waste and your revelry th many subdued, so that, having thus overcome, you may rejoice led his with us in the grace revealed through the gospel.

And about Damascus, on which it relies.

Namely, on Syria, that is, on Damascus,] which is the defiance or head of Syria, on which it trusts and relies the most.

For the Lord looks upon men.

(Quia Domini est oculus hominis - for the eye of the Lord is the eye of man) is a scriptural expression that the prophet also used in the third Psalm [v. 9]: Domini est salus, that is, "with thee is help". So here: that the people see and all the tribes of Israel, that is not with them, but with the Lord. It is he who gives sight. But it is the opinion of this passage: Another change is near and imminent, the burden is before the hands, there will soon be another kingdom. The Lord will give sight to all men, that is, the light will dawn from the Lord. For this passage proves that it must be understood by the spiritual eyes.

And to all the tribes of Israel.

As if he wanted to say: You Syrians and Philistines seem to be clever, you think that everything is in the light before you, and that we lie wrapped in darkness. But it is another light, another seeing, than as you think, for it is with the Lord, who will give the eye to all of us and to all the tribes of Israel, that we not only see what is to be seen, but also rejoice in what is seen; for so the Scripture often uses the word see [for: "to see with delight"). But this new light is the gospel, by which hearts are enlightened, and which enlightens the darkset darkness.

V. 2. 3. 2) Also over Hamath, which borders with it; over Tyre and Sidon also, which are almost wise.

²⁾ These verse numbers are missing in the Weimar.

That is, this burden will not only weigh down those drunkards and pleasure-seekers, but also Hamath (this is a city now called Antioch), which is near Damascus. All these, he says, seem to be wise, and they are indeed wise in the eyes of the world, but another wisdom is needed. But he explains this wisdom of the world and of reason, by which this whole region was famous, and points expressly to Tyre, as he adds [v. 3]: "For Tyre builds strong" 2c., as if he wanted to say: She is surrounded with very strong walls, riches flow to her everywhere, she thinks she will be safe against all attacks of the enemies. Thus it has many things that give strength to the community, a large amount of silver and gold, but all this will be of no use to it, it will not be able to be preserved. But this city was very rich and prosperous, so the Macedonian Alexander could not overcome it without great danger to his own, so great was the power and wealth of this city. Finally, however, it was defeated, as will be added:

V. 4. See, the Lord will destroy them (possidebit eam).

For on the sea their power will be defeated. Thus I connect the order of the speech, otherwise there is no connection. But I take it in a good sense that the Lord says he will possess Tyre, that the opinion is: The Lord will also dwell in Tyre through his word. But this possession will be preceded by a great calamity; the power that Tyre has on the sea will be struck first, and she herself will be consumed by fire.

V. 5. When the asclone will see, she will be terrified.

Furthermore, he declares that the burden also applies to the other neighboring cities. Appoints but the capitals and the most distinguished cities of the kingdom of the Philistines, which were in the highest flourishing. And however small this kingdom was, it often dared to oppose the mightiest and greatest empires. They have caused much trouble to the Jews; often the Jews have also been beaten by them.

but here he says that their defiance will pass away, for which we read [in the Vulgate]: quoniam confusa est spes (the word ejus is too much), that is, their presumption will be made less, the men will be taken from them who can well counsel for the preservation of the state. If these are lacking in a community, no armed forces, riches or weapons can be sufficient.

V. 6. Strangers will dwell in Ashdod. 1)

Jerome referred this to Christ, but this does not fit at all. In Hebrew, however, it is written thus: And there will dwell, that is, a harlot in Ashdod, that is, after the natives and the right inhabitants are beaten and exterminated, it will be inhabited by strangers and arrivals to whom it did not belong. So completely, he says, they will perish, as it is also said that hardly any remains of these so rich cities are left, which at that time were very strong and populous, so that I also often wonder about the power of those cities, although they were few.

V. 7 And I will put their blood out of their mouths.

This passage promises grace, which I reminded at the beginning of this chapter. Therefore the opinion is: They are murderers and robbers, likewise idolaters and great sinners. All these sins I will take away from them (for this is what he calls "blood," namely, the sins of the flesh), but I will take them away through the gospel. This was done through the preaching of the apostles who passed through these cities.

That they also may remain for our God.

That is, it will also be a part of the remnant of God's people that will be preserved through the gospel.

That they may become like the princes (or teachers) in Judah.

That is, they will be so converted, and so great fruit will the gospel bear,

1) Vulgate: Lt ssüsdit ssparntor in ^^oto.

that there are also teachers of the word who are like the teachers and princes of Judah and can contend with them. Thus is the prophecy obscured, by which the prophet intended to indicate that Christ's kingdom would be only in spiritual hearts instructed and cleansed by the gospel, even among the Gentiles, which the Jews believed would never happen.

And Ekron like the Jebusites.

That is, they will be proselytes of the faith, just as the Jebusites were proselytes and fellow believers with the Jews in Jerusalem. They will believe the gospel of Christ as the Jews did 2c.

v.8. And I myself will be the camp around my house.

In Hebrew [instead of circumdabo] it says: I will set up camp. The same word is in the Psalm [Ps. 34, 8.]: "The angel of the Lord camps around those who fear him", that means, after the manner of an army of war. he surrounds the godly people with the protection of the angels, and makes the angels their guardians, so that they cannot be hurt from any side. The same way of speaking is also here, as if he wanted to say: I want to fortify this church, which I have gathered from Gentiles and Jews. "so that the driver will no longer pass over them", so that the godly will no longer be hostile to the driver, that is, to the lawgiver, but will be governed and guided by the spirit. Therefore, I will give diligent and vigilant apostles and preachers of the word, who will administer their office well and preserve the flock entrusted to them, so that the wolves do not attack it, so that the false teachers do not rage against it and scatter and destroy the souls. Thus, those who preside over the ministry of the Word are Christ's warriors, who go and sow the Word and constantly fight against the devil, both for the hearers and for the Word, since the devil is always going about seeking whom he may devour, as Peter says, and lead away from Christ by the beaters. that is, by the teachers of works and human righteousness 2c.

For I have now looked at it with my eyes.

Now that the law has been destroyed and taken away, I see a spiritual people, and that both the Gentiles and the Jews are gathered together in One Sheepfold.

V. 9. But you daughter of Zion, rejoice greatly.

This is, as I said, the second part of this chapter, in which he gives extremely rich comfort and describes the spread of the kingdom of Christ over the whole world among all Gentiles. But this passage is very well known, also cited by the evangelists and treated by us in detail in the postilion.

Behold, your King is coming to you, a righteous man and a helper.

The description of this king is wonderful. As he is very different from all the kings of the world, so he ascribes to him a very different office and very different royal honors than those befitting a worldly king. Here is no force, no weapons, no violence, no wrath or anger, for all these befit the kings of the world, but only kindness, righteousness, salvation, mercy and all good, in short, he is the servant of the kindness and mercy of GOD. He is righteous, for he makes righteous; he is a savior, for he makes blessed, which no king could ever accomplish, and it is far too great for any man to accomplish. But it is all spiritual and pictures a spiritual kingdom, which is evident from the coming and the future of this righteous king, since he comes in lowliness and rides on an ass: then not accompanied by the war power of his subjects, but the powers of the people are in the king, not those of the king in the people, which is the case with the worldly kings. But this whole passage stands in a contradiction. For if this king of ours is righteous and comes to save us, it is evident that we are ungodly sinners and condemned, otherwise he would come in vain to save us and make us righteous.

Arm.

The Hebrew word actually does not mean "poor", but more correctly it would be translated as "poor".

by the word humilis, in German: "miserable". This is how Lucas wanted to translate it in the hymn of Mary [Luc. 1, 48.]: "For he looked upon the lowliness of his handmaid." Hence the opinion: your King comes to you to bring you righteousness and blessedness. But all splendor, all royal adornment is lacking; there is no glory or splendor to be seen, but he comes as one lowly and lowly, and as one of the great multitude ($\acute{\epsilon}\chi$ $\tau\acute{\omega}\nu$ $\pio\lambda \acute{\omega}\acute{\omega}\nu$), like some common man who does not distinguish himself from others by any royal insignia. Then he is not followed by horses or chariots, but rides on the smallest animal, a donkey.

V. 10: For I will take the chariots away from Ephraim.

The singular [quadrigam in the Vulgate] stands for the plural. Here again it includes both tribes, both Israel and Judah. In Ephraim the kingdom was Israel, but in Jerusalem Judah. Therefore this passage is full of comfort and even rich, as if he wanted to say: Although Israel was taken away to Media and never brought back, yet I will accept it at the same time with Judah and make it One Kingdom, namely that in Israel and in Judah the same faith and spirit shall be. But this will be a spiritual kingdom, therefore I will put away all outward weapons, chariots and horses, and everything that belongs to an outward kingdom. All these things do not belong here, just as I do not lead any of these things and do not display anything less than any outward appearance, or weapons, or the image of an outward kingdom. I am a righteous king and a helper, therefore my kingdom will also be like that and will be lowly and lowly in appearance, with nothing royal about it. But I will clothe with spiritual power those who will fight in this kingdom of mine. They will rule, not over men, but over death, sin and hell and the devil, so that there will be no creature that can stand against them. They shall be princes unto salvation. And this is what he calls "removing the chariots from Ephraim". So also says Isaiah [Cap. 2, 4]: "They will turn their swords into plowshares" 2c.

The same is what the prophet adds here: "I will turn away the horses from Jerusalem, and the battle bow shall be broken," that is, there will no longer be any inclination to arms, and the animals will not be armed for battle.

For he will teach peace among the Gentiles.

This is the reason for the preceding. That is, he will preach forgiveness of sins, which reconciles God and men; where this is, it cannot be otherwise than that at the same time there is also love among us, and peace of one with the other. Weapons are easily despised and set aside. Certainly this is the case, for Christians do not fight among themselves, for they are a people of peace. They are like their king: they bless those who curse them, they do good to their enemies, they leave the coat to him who takes their skirts. But he says, "among the Gentiles," because Ephrainl is scattered among the Gentiles. Therefore, the peace preached among the Gentiles will also find Ephraim.

And his dominion will be from sea to sea.

He took this saying from the 72nd Psalm, v. 8: "He will reign from sea to sea" 2c. This is a very clear passage of the spiritual kingdom of Christ, by which the Jews can be shut up, who imagine a carnal king, while here it is clearly said that the King Christ will reign over the whole world, but without force and without weapons, which cannot possibly happen in a carnal kingdom.

V. 11. You also let your captives out of the pit by the blood of your covenant.

There is an emphasis on the pronoun "you". After describing the king and the kingdom of peace, he now describes the way in which this kingdom was set up, or how highly the king was to be blamed for setting up this kingdom. And this whole passage is a kind of quarrel, because he explicitly distinguishes the blood of the old testament from the own blood of this

King, as if to say: Moses had blood, but that of goats and calves, but you have your own blood, by which you confirm your testament. The author of the Epistle to the Hebrews explains this passage beautifully [Cap. 9, 12]: "Not by the blood of goats or calves, but by his own blood he entered the holy place once, and found eternal redemption" 2c.

This passage of the redeemed prisoners Jerome and Lyra interpret from the fathers who were saved from the outer castle (limbo) of hell. For so [limbus] they call it with a word invented by them. And it is to be wondered at that so great men, out of drowsiness, have often stumbled so exceedingly unrhymed, and that in passages which contain the greatest consolation, where it is a question of the epitome of our blessedness, as this passage also is, telling their dreams of the fathers, while it is said of the salvation of all believers, which is to be prepared by the shedding of the blood of Christ. For if the fathers were not saved and made righteous until they went to hell, they would never be brought back, there would be no salvation left. For salvation must be preceded by the forgiveness of sins, which must be granted to us while we are alive. So it happened also to the fathers, for they were saved while living and preserved by faith, by which we are to be preserved. For "all have eaten one kind of spiritual food, and all have drunk one kind of spiritual drink. "2c. [1 Cor. 10, 3. f.] only that this blood was not yet revealed; but they believed that it should be revealed. Against such quite clear passages the holy fathers often babble most abominably, so that their sleepiness in the holy Scriptures grieves me. Moreover, I do not believe that there is such a prebnrg of hell, which they praise so much, but do not base on any acceptable testimony of the Scriptures. The Scripture says that the dead fathers sleep in the Lord, are preserved in the Lord's hand; it does not say that they are relegated to an outer castle of hell 2c. But the prophet is speaking here of the testament of Christ, which does not concern the dead at all, since

they cannot hear, but the living. Therefore, while we are alive, the gospel is proclaimed to us and the forgiveness of sins through the blood of Christ, which was shed for us. And so, in the manner of a contender, he contrasts this own blood of the king with the blood of calves and goats, which Moses used in his testament. But this testament of the king, confirmed by his own blood, is the forgiveness of sins and eternal bliss, as the author of the letter to the Hebrews [Cap. 9, 15] saws. So also is that to be taken which he says of the letting out of the captives, as if to say, In the first testament the bound were let out of Egypt, and led into the land of Canaan; but thou bringest the captives "out of the pit, where there is no water within," that is, out of death, sin, and hell. For those who feel sin, in truth feel death and hell, they have no peace, no refreshment, but eternal thirst. And in this pit we are immediately, as we were born, until death, unless we are brought out by Christ.

V. 12. Return therefore to the fortress.

This is an exhortation and a comfort, as if he wanted to say: Since the King Christ, the Savior, has already been revealed, also the gospel has been heard, return to the fortress. But he does not indicate a certain place of the fortress, but still persists in the strife. The first testament had a place held out to them, to which they aspired, namely the land of Canaan, But many of them murmured in the wilderness and here and there elsewhere, so they perished and did not obtain what they wanted, as this is also abundantly interpreted in the epistle to the Hebrews. Therefore, lest anything like this happen to you, take hold of the gospel and believe, now that you have been brought out of the pit, so that you may not be deprived of comfort southward, as they were deprived of the land of Canaan, which was most certainly destined for them to seek. And to this certain place he opposes here the "fortress", but he does not name a certain place, as if he wanted to say:

This is the nature of this fortress: if you seize it, you will be safe against all attempts of sin, death and hell.

You who lie imprisoned on hope (Vincti spei).

This piece answers an objection of the flesh, which cannot see this dominion over all creatures in the Christians, yes, it seems to him to be completely the opposite. For Christians are exposed to all evils, wretched and despised by the world, they suffer persecution, they feel sin, the fear of death 2c. Against this thought he answers as if to say: It does not seem to be a fortress; you are still imprisoned and it does not seem otherwise, as if you were still under death and sin. But be of good cheer, ye are "captives of hope," that is, ye are blessed indeed, but in hope, as the apostle [Rom. 8:24] saith. This salvation from the pit by the blood of Christ is in hope; it is not seen; the blessedness and righteousness is hidden. But it is a Hebrew way of speaking, since he calls them prisoners of hope (VIIICtos

spei), as Paul also calls himself [Eph. 3, 1.] a prisoner of Christ, and his bonds he calls Christ's and the gospel's bonds [Phil. 1, 13.], that is, which he suffers for the sake of Christ and the gospel.

For this day also will I proclaim, and repay thee for double.

This "today" is also wonderfully interpreted in the epistle to the Hebrews [Cap. 3, 7. 4, 7.]. This dividing could be understood by the multiplication of the people or the Spirit from the preaching of the Gospel, as if he said: "You were one thing to me, and a small herd in the land of Judah, but by the preaching of the Gospel I will cause you to be divided unto me, that with you also Israel may believe, and all the peoples of the whole world. But I like more the other opinion, which is also in Isaiah [Cap. 40, 2.]: "She hath received double from the hand of the Lord for all her sin." So here: "This day will I declare, and repay thee for double." There the word "repay" does not entail merit. that not

It is pure grace, because instead of the sins that were taken away, he has restored twofold grace, that is, he takes away from us the law and sin, which are the two greatest evils. And sin and death constantly accompany the law, because the power of sin is the law, and sin is the sting of death. It was not enough that we should be delivered from sin, if the author of sin were not also taken away, namely the law, which causes sin to become more powerful [Rom. 5, 20.], and 1) it demands and accuses us, that the conscience can never be joyful. But this redemption is through the blood of the King. In sum, the prophet deals with it: he describes the way in which the king attains to this kingdom of blessedness and righteousness. Through the Word we are made righteous and delivered, we are transferred from the kingdom of darkness to the kingdom of light through the power of the blood of Christ, and then we live in hope.

V. 13 For I have made Judah my bow, and I have made Ephraim my armor.

Then follows the multiplication and spreading, the benefit of this thing. For from Judah and Ephraim, he says, this grace should also be propagated among all the Gentiles. But this honor he gives to Judah and Ephraim, that he first names them, deun to them actually belonged Christ, because he was promised to them. "Salvation comes from the Jews," says John [Cap. 4:22]. And Paul everywhere puts the Jews first when he speaks of the justified Jews and Gentiles [Rom. 1:16.]: "The Jews first and also the Greeks." But this, which now follows, seems to dispute with the preceding, since he says [v. 10.] that he will put away the bows and chariots of Ephraim, also the horses of Jerusalem, and has ordered the whole kingdom in word and spirit, and here again remembers the weapons, bows, and swords. I answer: The former statement is the summa and the real condition, since the lowly king described

1) Weimarsche: ut; Erlanger: 6t. We have followed the latter reading.

how he walks along without any royal adornment. For so he also went, and therefore he also described his kingdom as such, and those who belong to this kingdom. This he said with clear words and without any picture, so that it cannot be understood differently. Therefore these figurative speeches are to be referred to the preceding simple representation. And so the sword, the bow and the other things are to be understood figuratively, so that they do not seem to argue with the previous revealed saying. Therefore the opinion is: These two kingdoms, both Judah and Ephraim, I will seize; but I will make use of their conversion, not only among the Jews, but for the conversion of all peoples in the whole world, because through them I will spread the gospel in the world and use their ministry, that they also should proclaim to the Gentiles the salvation offered to them through my blood. I will draw Judah as my bow, that is, through it I will hurl the preaching of the gospel like arrows, so that many Gentiles, struck by this bow of mine, will be subjected to me. Thus it is also said in the Psalm [Ps. 45:6]: "Sharp are your arrows, that the nations fall down before you" 2c.

And Ephraim equipped.

That is, the apostles and other disciples I will fill with the Holy Spirit, that they may hurl arrows among the Gentiles by the word of grace. And this is the interpretation of what he said above [v. 10.], "He shall teach peace among the Gentiles, and his dominion shall be from sea to sea."

And will set you as a sword of giants.

That is, the word of the gospel will be effective, it will break through and bear abundant fruit among the Gentiles.

V. 14. And the Lord will appear over them.

That is, the disciples, the apostles, and the preachers of the gospel will make known and confirm the power of the word by miracles and their constancy, so that, after he has seen the signs and the strength of heart at

No one can deny that the power of God is in them, that the Lord uses their ministry in His cause, as His instruments

And his arrows will go out like lightning.

That is, the word will not be able to be hindered, it will run quickly and break through, like the lightning from the exit to the setting of the sun, without anyone being able to hinder it, runs and shines. Therefore, no one will be able to stop the effectiveness and the course of the word.

And the LORD HEART will blow the trumpet.

That is, let the gospel resound.

And will step in closer than the weather of noon.

The storm from the noon region is the strongest of all, through it, therefore, it indicates the power of the preached gospel, that is, the word will go forth with great power, it will seize the Gentiles as with a whirlwind and weather, and thus humble and strike down the captured peoples, so that it may make alive and blessed those who were thus first killed and damned, for this is the way of the Holy Spirit in the conversion of the ungodly.

V. 15. the LORD of hosts will protect them, that they may devour 2c.

The prophet takes pleasure in a lovely desire for images and figurative speeches, through all of which he describes the power of the preached gospel and praises its glory and honor. But he indicates that the ministers of the word are exposed to many dangers in persecution, destined to the slaughter, as it is said in the Psalm [Ps. 44, 23.]. They are prisoners in hope [v. 12.], therefore they need the protection of the Lord, and he also protects them, as he says [Matt. 10, 30.]: "The very hairs of your head are all numbered." Likewise [Zech. 2:8], "He that toucheth you toucheth the apple of mine eye." He not only protects the body, but when the body is killed, he causes the word to be strong and to stand against Satan and all adversaries, which is to his glory.

That they eat and bring under themselves with sling stones.

That is, they will bite and punish sinners, as Christ says [John 16:8], "The Holy Spirit will punish the world for sin." Then they will devour those thus killed, that is, incorporate them by faith in the gospel. The same is what he says here of the "sling stones," as if to say, "They shall hurl my gospel among the Gentiles, and shall hit, and their preaching shall be effectual.

That they drink and rumble as from wine.

Inebriabuntur or rumor. He indicates with all this the happy progress of the Gospel among the Gentiles, that is, they will rejoice over the conversion of the Gentiles, as a drinker of wine rejoices when he drinks to the sufficiency and cheerfulness.

And become full as the basin, and as the corners of the altar.

This is another image, which is taken from the "basins" (phialis) (but phiala is "a bowl"), which were used at the sacrifices for the wine and the blood of the sacrificed animals, as if he wanted to say: They will have their play with the Gentiles, as the priests had their play with the basins and other sacrificial devices, they will sacrifice and slay the Gentiles by their preaching. And this is what Paul says [Rom. 15, 16]: 1) "I offer the gospel, that the Gentiles may become a sacrifice acceptable to God", as if he wanted to say: Through the gospel I sacrifice the Gentiles, and thus I cause the Gentiles thus sacrificed to become an acceptable sacrifice to the Lord. Thus all preachers of the Word sacrifice sinners and the ungodly to the Lord, killing them with the Word and driving them to despair, so that they may turn to righteousness. Thus the apostle Paul was full of the blood of many Gentiles. And here the prophet has explained with this One Word the reason of all the sacrifices of the Old Testament, namely what all of them aim at and what they go for, namely the ministry of the Word. -

1) Not "?Lil. 2, 17.", which the Weimar one in the notes biüet.

V. 16. And the LORD their God will help them at that time.

That is, this alone is the way to salvation; there is no other salvation to be expected, but it will happen through the word of the gospel, of which we are now speaking. But its revelation will take place; now only the prelude is given with all these things until salvation is made known. Thus the prophet uses many and various images, which are quite harsh in our language, but very appropriate in the Hebrew language, since the Jewish people had the use of sacrifices; and therefore they could easily take images from there, which we cannot. But the imagery of eating and drinking, which he here commemorates, is common among other peoples. So also in Job [Cap. 5, 5.] it is said, "His goods shall the mighty ones sow." Likewise in the Psalm [Ps. 79, 7.], "They have eaten up Jacob." Likewise [Ps. 14, 4.]: "They devour my people" 2c., that is, they have sucked them dry, flayed them, for so also the Latins say: Exhausti sunt toti etc..

Like a herd (oves) of his people.

Christ and the apostles considered this prophet very well. For they use many words that are taken from this prophet and also quote some passages from it here and there. Thus Christ has everywhere the word "sheep" in his mouth, since he calls the Christians his sheep.

For holy stones will be set up in his land.

The use of the Nazarene is known from the sixth chapter of the fourth book of Moses, how the Nazarene were sanctified to the Lord, how they never shaved themselves and went bareheaded 2c. And this use is called in Hebrew Neser [XXX]; this word we have given in the German translation by "Zucht". But it was a voluntary abstinence in which they served God, lest they should fall into idolatry, since it pleased them to be in such spirituality. And on this custom of the Nazarene, yes, on all sacrifices, meals, feasts, in short, on all ceremonies of the law plays.

the apostle Paul [1 Cor. 3:12] calls building gold and silver and precious stones on this foundation. The apostle Paul did the same in the letter to the Galatians, where he interprets the story of the two brothers Ishmael and Isaac according to the spiritual interpretation, in the fourth chapter of the letter to the Galatians [v. 22. ff]. Thus the prophet speaks here with many dark images and figures of Christ, although he acted above with guite clear and distinct words the same. Therefore the consecrated stones (Nazarei) are the apostles and preachers of the gospel, of whom he says that they shall be set up in his country. But the Hebrew word does not actually mean to raise up, but here it means to be raised up, as a sign or flag is raised up in war, as is clearly seen in the second book of Moses [Cap. 17, 15.] at the building of the altar, where Moses adds: "And called him. The HErr Nissi" [XXX ---- my panier], that is, my standard or sign of war, which attracts the eyes of those who look. Thus he calls the apostles and ministers of the Word consecrated stones (lapides Nazareos), which should be erected like a banner, that is, that the apostles and preachers of the Word should be the foundation of the Church, but consecrated and sanctified to the Lord like the Nazarenes, that is, completely pure they should teach the Gospel and the faith, not staining it with human doctrines, and not mixing in the leaven of the hypocrites. Such were the apostles, as Zechariah prophesies about

Here, the prophet refers to the spiritual interpretation of

everything to Christ, which is also done by the true

preachers of the word and the apostles. For this is what

"They shall be raised up," namely, by the Holy Spirit, in the land as a guide and as a banner to which the hearers of the Gospel looked. For wherever the Gospel is preached, there is a struggle; the world and Christ cannot come to an agreement. Therefore, they fight, and the godly who trust in the writings of the apostles sit down against the enemies of godliness and shut them up. This is how the Holy Spirit does great things when faithful preachers of the gospel are given,

Who do not seek their own, do not seek the favor of others, do not seek riches and honor, but only seek to win for Christ [1 Cor. 9:19], and to give back the received pound with very rich usury; and thus they alone are consecrated and sanctified to Christ. Then they are right Nazarenes, since they teach the gospel of Christ purely, without admixture of their dreams and human doctrines, as follows. Here one can see a wonderful consequence and reason of the foregoing. He says [v. 15.], "The LORD their GOD will help at that time," 2c. "For holy stones (lapides nezer) will be raised up" 2c. But the prophet goes on to indicate in what way or how he will help, namely through the word, that is, through the sending of the apostles who are to preach Christ. Through their preaching, those are to be drawn to Christ in whom the gospel is effective. Only they must be stones of the Lord, that is, consecrated to the Lord, only they must teach the gospel truthfully, otherwise they are not stones of the Lord.

V. 17. for what good do they have above others? 2c.

This passage has been extremely badly twisted to the sacrament of the Holy Communion, which comes from the fact that here the grain and the wine are mentioned. Namely, so great has been the intolerable drowsiness of the sacred writers, whereas it would have befitted them to be extremely vigilant and careful 2c. Jerome with his Jews accuses the seventy interpreters of ignorance because they translated: frumentum juvenum et mustum 2c. But I hold that Jerome translated badly, and subscribe to the Septuagint translation and read [instead of] frumentum electorum et vinum germinans virgines [in the Vulgate, frumentum juvenum et mustum germinans etc.]. 1) It is therefore the opinion of the passage: Christ will save his people, not by armies of war, not by bodily armor, not by martial impetuosity, but by beauty and

¹⁾ Without this addition made by us, the passage seems meaningless to us. The Zwickau manuscript agrees with us. - Instead of mustuna we have put vinum according to the Vulgate.

lovely being, not by the cruel weapons, but by adornment and beauty, as it is said in the Psalm [Ps. 45, 5.]. And this he calls here grain and wine, namely, by the gospel, which is Christ's highest honor and adornment, by which the hearts are attracted, which taste this sweetness of the gospel. For the gospel is the light and splendor in which Christ is glorified, so that the psalms call it praise, praise, splendor, adornment, beauty, and a thousand other names when they describe the adornment of Christ. This gospel, he says, will be something lovely, namely, through it he will beget for himself strong young men and virgins, not helpless little children, as they are born of weak carnal procreation, but they will be born immediately.

strong young men and beautiful virgins, as manly virgins and young men tend to be when they are in their prime, so that this birth will be wonderful. In short, it indicates that the people of the gospel will be strong, lively and joyful in spirit and faith. For in Christ there is not old age, but a constant blossoming of youth, not the sad old age, which begins to be troubled by various sorrows, which also happens to those who have come out of youth and have reached the right manly age. Youthful age does not have all this, which makes the hearts of young people free, lively and free from all sadness and sorrow; and so are the girls who are still in their prime 2c.

The tenth chapter.

The prophet continues to play with secret interpretations, images and figures as he had started. But this whole passage is quoted almost verbatim in Matthew Cap. 9, 1) 36, where he describes the preaching of Christ in Galilee. This whole passage has to do with a dispute. For he distinguishes between the right preachers and the right word of God and the hypocrites and false teachers, who are not "stones nezer", but speak what their heart tells them (VİSİONEM cordis Sui). It is therefore the opinion:

V. 1. Ask therefore for the Lord's sparring rain.

There is an emphasis on the word "LORD" as if to say, "Keep yourselves to the LORD," and beware of the leaven of the Pharisees, lest they deceive you with the appearance of what is right, and lead you astray, not unlike sheep that are without a shepherd, as has happened. For all things were mixed with human statutes and Pharisaic leaven when Christ came.

1) Set by us instead of: c "p. 4.

Scripture everywhere remembers a twofold rain, which is abundantly spoken of elsewhere. The first is that by which the earth is fertilized, that it may receive the seed; then the other is that by which the drought is kept away, after it has already received the seed, that the seed may be watered, that it may not wither 2c. The first rain was the teaching of the law, as if to say, You have prophets among you who press and oppress you with the law alone as with a driver. This is hard for you to bear, so I advise you something else: that you depart from the law and ask for the rain. "Keep to the grain that begets young men and to the must that begets virgins, and your consciences will be straightened when the tyranny of the law is over. As lukewarm as you fear these, you cannot but stand in fear and be weighed down by the greatest burden. Thus he speaks in the manner of a hater, as I have said.

So the Lord will make clouds and give you rain enough.

What our ^Latin] Interpreter translated by pluviam imbris is in Hebrew A word [XXXXXXX]. What this 1) actually

grammarians are not yet in agreement. But it is used three times in the whole Scripture: twice in Job, namely in the 28th and in the 38th chapter, 2) and here in Zechariah. The seventy interpreters have translated: phantasias. It seems to me to designate entirely the weather that tends to occur in spring, when winter is just over, because the earth is shaken by exceedingly strong thunder, for it is said that this benefits the earth and the seeds. For it is said that through this shaking the earth is opened and becomes fertile. Therefore, this is my opinion, as if he wanted to say: If you will ask the Lord for rain in this way, he will give you abundant yield. He will give you more than you ask, for he will give an abundant, rich, and great rain with spring thunderstorms, whereby the earth tends to become fruitful. "To every crop in the field." That is, wherever the Gospel is asked for, it will be preached, and not without exceedingly great success; it will bear very abundant fruit.

V. 2. For the idols speak vain trouble.

Through various images he describes the false teachers as he described the right preachers of Christ above. But he calls the false teachers: idols, soothsayers, liars, dreamers 2c.

3) And talk vain dreams (Somniatores).

That is, they are busy with dreams and foolish images. Jude in his epistle [v. 8.] also calls them "dreamers." For with all their preaching they associate their

- 1) If UM were inserted here (instead of: "this"), everything would be smooth in the following. See the next note.
- 2) This information is also found in the Zwickau manuscript. The same offers: Uiol" 28. et 38. v6rbum No" 68t: Hui kamt vium tonitrui. This citation proves that Job 28, 26. and 38, 25. must be meant. But in the former place there is only "D2, in the latter the equivalent fivV. The expression here is Job 37, 6.; on the other hand, the word ufn is found in the two passages mentioned, but this the Vulgate has given here not by pluviam irnkrib, but by miv68.
 - 3) Already here, the Weimar has the verse number "3."

dreams, prescribing works by which they deceive the "imprudent," and wanting to comfort the wretched consciences by adding that such works would be fully approved by God, and in this way promising the favor of God. And so they corrupt the souls by a deceptive promise, about which they themselves are not even certain, which brings ruin to the souls, as he adds:

Therefore they go astray like a flock, and are faint because there is no shepherd.

It does not indicate a common or bad dispersion, but one in which every sheep seeks pasture in some way when the shepherd is gone. Then it happens that the sheep, wandering here and there like this, pine away and perish. It is quite the same opinion in clear words, without pictures, in the words of Isaiah [Cap. 53, 6.]: "We all went astray like sheep, every one looking to his way." This had to be written by the prophets necessarily darkly and with flowery words, otherwise, if he had said it clearly that they would have understood it, he would have been without doubt in danger of his life, because he would have connected and preached the rejection and blindness of the people at the same time with the reacceptance and restoration. Then the prophet had come, he had been sent, to comfort and encourage the afflicted and most miserably oppressed people, that they should continue to build the temple, that the Lord would help them and give prosperity to the work begun, that the Lord would finally send the king who was promised to the fathers 2c. Therefore, if he had connected these comforts and promises with obvious threats that they understood, he would have deterred them from their undertaking, so that they would not have continued in the building of the temple. That is why he spoke the threats and the wrath of God in obscure words, so that those who should understand it would finally understand it. Among the number of these people were also the apostles and all those who were converted to Christ from among the Jews, and we from among the Gentiles who believe the gospel that promises forgiveness of sins in Christ 2c.

V. 3. 1) My wrath is kindled against the shepherds.

The meaning is not complicated, but the consideration of grammar troubles us a bit, and it is the opinion: the shepherds only scatter the flock, do not feed them, are a ruin to the souls, they are troublesome idols and soothsayers, only present their dreams. They are not antlers of the

Lord. Therefore I am angry with them, I will punish them.

And I want to haunt the goats.

This passage is also well known in Matthew, as he says [MaUh.25, 32,], "He will separate the sheep from the goats."-So here he calls these vile teachers "goats" who only flay the flock. A similar passage is found in Ezekiel Cap. 34, 11: "I myself will take care of my flock and seek them." So he says here, the LORD himself will visit his flock, the house of Judah, the LORD himself will finally come, feed them and bring them back from error 2c.

And will prepare them like a decorated horse for battle.

He repeats the previous vision, which he described in the sixth chapter, of the horses sent out for Jerusalem. But he speaks figuratively. Above in the ninth chapter [v. 10] he said that he would cut off the horses and chariots from Judah, where he described the spiritual kingdom of Christ. Here he says he will accept Judah "as a horse adorned for battle." These two pieces seem to argue against each other. But here you must be reminded again of what we have already reminded you above, that it must be very well observed in the Scriptures that the preceding words are always stronger, to which what comes after is referred, likewise that what is simply said without all images and without darkness of the words. interprets what is said with images in the words and flowery speeches, so that by all means the clear understanding of the word, in which nothing is figurative.

1) Here the Weimar edition has the verse number "4." and so on, one number too high, until v. 6. where the verse number is "7.", and only at v. 7. is it back in order.

is the more excellent. This should be known to the prophets of our time, who cry out and make such a great noise, and think that they have won the palm against us, if they can bring forward any dark passage against us, while in the meantime they set aside many passages which, without a darkness of imagery, quite simply and clearly say the same thing, or the opposite. Thus it comes about that with them the Scripture never remains the same as itself. We must therefore do the same here. that we compare what is said darkly with images with what is said without images and simply, so that it cannot be taken differently. But here it is a picture. "I will prepare them," namely, the apostles and my elect, who will believe the gospel, "like adorned horses for war," "like an adorned beautiful horse," and like a horse in triumph, which is adorned with blankets, with humps, and every kind of the most beautiful ornament. For this is what the word laus denotes, as I also reminded above. He

therefore speaks of a spiritual horse and a spiritual battle, in which he treads down the heathen by the preaching of the gospel, by the preaching of the apostles and other preachers of the word. For they are adorned horses, that is, full of the Holy Spirit, they break through with their preaching that it is effective, even if all creatures oppose it. This also includes what follows, which cannot be taken as the letter reads.

V. 4. the corners, nails.

He indicates that the people of the Jews should not be completely rejected, some remnants would be preserved. The same opinion is expressed in Isaiah [Cap. 10, 20. f.) in clear words: "The remnant of Israel will turn to the LORD their God." The prophet expresses this clear saying here darkly and in images, from the corners, nails 2c. But it is a Hebrew way of speaking, which Ezra also used in a prayer [Ezra 9, 8.]: Preserve us, O LORD, the fence in Jerusalem and the nail at the house of the LORD. The same is said here, as if he wanted to say: Although the others cling to their dreamers and wolves, who are only there-

Halls, namely Israel and Judah, has been rejected, and the trampling the prophet shows nothing else than the from this preserved corner I will build a new house for office of the word, which is compared everywhere in the myself, that is, the church. I will let the scattered people, Scriptures with the feet and the walk. For it runs the word overwhelmed with error and sunk in it, go astray. I will of God 2c. In short, they will rule and subdue the necks save a few, who will be a nail for me, on which I will hang many glorious devices and ornaments, as it is said in world, for these he calls "dung". For through the gospel it Isaiah [Cap. 22, 23, f.], that is, these my priests and is preached that our wisdom, righteousness, holiness, preachers, whom I have chosen, will be followed by powers and authority, in short, all that is in us is many believers, they will cause many to be converted to condemned and good for nothing but to be trodden under the gospel, so that the splendor, ornament and foot, but righteousness, wisdom and blessedness are adornment of my house will become greater. Thus Paul the apostle is a very special nail of Christ in the church. on which many glorious devices were hung, Timothy, Titus, Apollo 2c.; so also Peter.

Arc of dispute.

the gospel, to which I will use them as a marksman uses his bow.

And all drivers.

That is, all teachers of the law who only burden and oppress the consciences by the revelation of the law. For this is how Isaiah Cap. 9, 4. calls the law: "the rod of the driver".

V. 5. and yet shall be like the giants (fortes).

The Hebrew word [for fortes] is a beautiful one. But it means a hero or a giant, which is clear from the 19th Psalm, v. 6: "She rejoices like a hero." Likewise Ps. 45, 4. "Gird up thy sword at thy side, thou hero," where we read [in the Vulgate]: potentissime. But it is the same opinion, which was above Cap. 9, 17., of the grain that begets young men, and of the must that begets virgins. As if he wanted to say: They will not be little children or weak, but heroes and strong giants, excellent warriors so that they can easily trample on anything. So marvelous, he says, will be the heroes who do not fight with weapons, not with

I will preserve only one corner after almost the whole of They have their strength in the feet, in the going in. With of the proud work saints, the saints and scholars of this presented and offered to us in Christ alone. This alone was made for us by God for our sanctification and redemption 2c. Therefore, when the human heart hears and grasps this sermon, it immediately considers all its righteousness as dirt, as Paul also says [Phil. 3, 8], because everything that does not come from faith is sin That is, I will subjugate many nations by the preaching of [Rom. 14, 23]. But we read evil in our ^Latin] translation s: conculcantes lutum viarum], but it should be read thus: They shall be trodden down as the dung in the streets 2c.

And shall contend, for the LORD shall be with them.

This is the interpretation of that fierce guarrel and the happy trampling, as if he wanted to say: They will wage such a war, not by force of arms, but in a new way of war, namely by the presence of the LORD. This is what Paul says in the Epistle to the Corinthians [1 Cor. 3, 7.], "So then neither he who plants nor he who waters is anything, but GOD who gives the flourishing." Thus the apostles planted by their preaching, but the LORD put their word linto the hearts of the hearers, and so in the power of the Spirit, which the LORD added to the word, they trampled down all that was exceeding strong and wise in the world.

That the horses become disgraced.

That is, he will not need any horsemen, no clash of arms, but the Lord will only by the Spirit direct this wonderful battle of his through his new giants 2c.

V. 6. And I will strengthen the house of Judah, and save the house of Joseph.

Above we have heard several times about the eternal condemnation of the kingdom of Israel, that the kingdom of Israel has not been restored, nor should it be restored. But the kingdom of Judah was restored, but a few remnants were the beginning of this restoration; and this was done for the sake of the future kingdom of Christ. But here he says that he wants to strengthen and save both Judah and Israel (because under the name of the house of Joseph the kingdom of Israel comes in). It can be seen that these two things are clearly in conflict with each other, if what is said here is not related to a spiritual acceptance and return, namely, that the gospel is preached in all parts of the world, which reconciled many of Israel to God who believed. But the eternal rejection refers to the outward rejection of the kingdom and the priesthood, that Israel has not been restored, the kingdom has not been restored, the former glory has not been restored. Therefore, what follows proves that this passage must be understood of spiritual conversion. "For I have mercy on them," I forgive and remit their sin, so it comes to pass that they please me, that they are accepted of me 2c. But what we read: "I will strengthen the house of Judah"- that reads in the Hebrew more emphatically: I will make that Judah has the upper hand (praevaleat) or: that it rules over everything. So the same word is Gen. 7, 18: "The waters of the flood of sin prevailed" (praevalebant), that is, it went over everything.

And shall be as they were.

This does not indicate the manner of the restored people, but wants this, as if to say: Just as they were in grace, as they had a gracious and reconciled God before they were rejected, so also then they will have a gracious and favorable God and a kind Father who will save and protect them 2c.

For I, the LORD, their God, will hear them.

That is, of such a nature will be the mercy and its conversion, that I will be

I am their God who wants to hear them. In this word the ministry of the whole kingdom of Christ and the sum of Christianity is understood. As if he wanted to say: They will pray, but I will hear those who pray. For this is the main part and the summa of the kingdom of Christ: to pray and to be heard. For in the name "prayer" is also included the preaching and praising of God, namely, that we preach the word of the Gospel, by which the goodness and grace of God in Christ are adorned and praised. Then, that we should pray. For we are constantly attacked by the devil, by sin, by the world and by our flesh, we are daily oppressed by many evils, therefore we always need to pray that God's name may be sanctified, that the word of God may bear fruit and that the kingdom of Christ may be planted. This is the whole life of a Christian before God, as Paul also teaches everywhere.

V. 7. And Ephraim shall be like a giant.

One has to look carefully at the intention of the prophet, where he is going and where he is, namely in the description of the kingdom of Christ. He explicitly uses a simile to indicate that he is speaking figuratively, so that the Jews would not imagine that a fleshly and physical kingdom and strength is promised. For he says thus, "It shall be like a giant," as if to say, They shall not be sneezers or heroes in the flesh (for it is the same word here as above), but in the spirit, namely, by the power of the Spirit through the word of the gospel. Thus they will be exceedingly strong, so that no one can overcome them, but they themselves will overcome all, even though they are now scattered and thrown away by the Medes and Syrians 2c.

And her heart shall be merry as from wine.

That is, they will have a safe and happy conscience before God, the law and sin will no longer be able to frighten and condemn them, but they will believe that sin is forgiven them and grace and salvation are given in Christ, as he adds here:

That her heart may rejoice in the Lord.

As if to say, not in their wisdom and righteousness will their justice lie.

V. 8. 1) I will blow to them and gather them.

This is a dainty way of speaking or a special way of speaking the Hebrew language. It means to blow on, to breathe on, to move the heart and mind of someone. It is also found in Isaiah [Cap. 7, 18.]: "For at that time the Lord will swish the fly at the end of the waters in Egypt," that is, he will move with his spirit, he will do a blowing. as it is said elsewhere. It is therefore the opinion of this passage: I will blow, I will encourage, and I will move them to attack the thing cheerfully. I will not give them many laws by which they are to be restrained and compelled; they will not be hypocrites, but will willingly and gladly preside over the ministry of the word, for Christians are a willing people. In short, through the word I will send my spirit into them, which will move them and make them lively and brave, and so I will gather them, namely to the unity of faith.

For I will redeem them.

Here is an exceedingly sweet sound by which hearts are made glad, namely, when they hear that Christ died for our sins and was sufficient to transfer us from the kingdom of darkness into the kingdom of clarity of the Son of God [Col. 1:13], that we have become fellow heirs with Christ 2c.

And shall multiply.

He explains this multiplication by adding [v. 9], "I will sow them among the nations." Everywhere he opposes the carnal thoughts of the Jews. For the Jews thought thus: that all should be gathered into the land of Canaan, from which they had been cast out by God's judgment. But the prophet describes a wonderful gathering and multiplication, namely, that they should be sown among all nations, in the farthest parts of the earth.

of the world. This passage cannot be understood by fleshly increase, because it is quite clear, so that the prophet tears us completely out of the covers of the Jewish errors. But this sowing must be taken in a good sense. Thus Peter, Paul and the other apostles are this seed and the grains that are thrown among the nations, so that they preach the word and win the people for the Lord through the gospel [1 Cor. 9:21].

V. 9.3) That they may remember me in far-off lands.

Et de longe recordabuntur mei, so we read badly [in the Vulgate], just as this passage is also badly torn apart by distinctive signs. But read thus: And among distant people they will remember me. It is, as I have said, a wonderful collection, which does not at all agree with the falsely preconceived opinion of the Jews. But it is the opinion: They will remember me among distant people, that is, they will preach me, they will adorn me with praise through the gospel and spread me among all the Gentiles. For so the Scripture uses the word "remember," as Christ also says, "Do these things in remembrance of me." Therefore, this passage must be understood of the preaching of the Gospel by the apostles throughout the world, and of the gathering into the Church of Christ by faith. The same is said in the 87th Psalm, v. 4: "Behold, the Philistines and the Tyrians with the Moors are born there." And Isa. 60, 4: "Thy sons shall come from afar."

And shall live with their children and come again.

That is, they will be at ease, not grieving as in the previous captivity, not weighed down by misfortune, but rejoicing and returning with their children. For this is what "to live" means: to have it good. That is, in the midst of death, sin and hell, they will live by faith, no creature can separate them from the love of God, they will be subject to the devil and the gates of hell.

3) This verse number is missing in Weimar's.

¹⁾ This verse number is missing in Weimar's.

²⁾ In the original: Hisrsnnarn.

V. 10. 1) For I will bring them again from the land of Egypt.

Alis your preceding part and from what follows, it is quite clear that the prophet speaks of the spiritual return, because he adds: "And will gather them out of Assyria, and will bring them into the land of Gilead and Lebanon". as if he wanted to say: not to Jerusalem or to Mount Zion, which they might mean, but to Gilead, which was the first part of the holy land at midnight, but Lebanon the last. By this inconsistent thing he indicates that he is speaking of the spiritual restoration, because the Jews clearly knew that their captives were to be returned to Jerusalem, and not to Lebanon or to Gilead. Therefore the opinion is: There will be many Christians fine everywhere in the whole world. Quite the same opinion and the same teaching is at the end of Obadiah [v. 19.], "And they that are toward the south shall possess the mountain of Esau. "2c. Jerome testifies that at the time of the first church there were many and excellent Christians in the borders of Arabia.

That one will not find Ranm for them.

As if he wanted to say: There will be so many that one place cannot contain them all, but they will be sown among distant dwellers over the whole earth. This is what Christ says [Joh. 4, 21.]: 2) "The time is coming that neither in this mountain nor in Jerusalem will you worship the Father" 2c.

V. 11. And he will pass through the sea of fear.

Fretum he calls the narrows and [as it were] the gullet of the sea, where it is very narrowed and constricted, and made narrow like the neck of the body, and then again spreads out far and wide in an immense and immeasurable area.

and extended as the hellespont is 2c. It indicates that the gospel is to be preached also among the Greeks.

And the waves crash in the sea.

He imitates the Psalm [Ps. 65, 8, Vulg.]: "You who stir up the depth of the sea and the roar of its waves" 2c., as if he wanted to say: He will strike those who dwell on the bright spit and in the sea cities and also the waves of the sea, that is, the tyrants who are lords in the sea cities, who seize power and persecute the gospel. He will convert them so that their hearts will change, and those who just before bitterly hated the gospel and the preachers of the gospel will become friends.

That all the depths of the water will dry up. That is, the great, the tyrants, the wise, the righteous and the powerful, with whom the supremacy stands.

Then the splendor of Assyria shall be humbled. 4)

The prophet wanders through the whole world. First he thought of Egypt, then of Greece, here he comes to Assyria, in order to indicate the course and the progress of the gospel through the whole world, to all peoples.

And the scepter in Egypt shall cease.

That is, no driver, no tyranny of laws will plague the Christians anymore; no one will rule over them, because he alone is the Lord who takes the heart of the Christians; everything else has no right over any Christian.

V. 12. 5) I will strengthen them in the Lord.

Again he adds this with necessity, as if to say: Strong they will be, not in their strength, but in Christ, in whose name they will walk, that is, they will believe and live in the faith that clings to Christ.

- 3) Instead of 80NU8, the Vulgate reads 80NUM.
- 4) In our original, probably due to a listening error of the copyist: 8^rias instead of ^.88^rius. Vulgate: ^.88ur.
 - 5) The Weimar one has the wrong verse number "13."

¹⁾ This verse number is missing in Weimar's; instead of it here "11." is set, which follows later again in the correct place.

²⁾ Weimarsche: Joh. 4, 23.

The eleventh chapter.

So far the prophet has predicted the future kingdom of Christ and what fruit the gospel to be spread in the world by the apostles would bring, namely that the Gentiles should be converted to the faith. But it was known and all the prophets were well aware that the external kingdom of the Jews would finally end. When Christ came, it would have to give way to the new King Christ, so that he could establish his new kingdom, in which he would rule from sea to sea and to the ends of the earth. But because there was an insurmountable stubbornness in the people of the Jews, they did not want to give way to their new king, therefore they were forced to give way, and both the kingdom and the priesthood were devastated, and they themselves were pushed out in the most miserable way and excluded from the kingdom of Christ, since hardly a few remnants have been preserved.

The prophet will do the same in this chapter, but with extraordinarily dark and complicated words, because besides the fact that the prophet in this chapter is already dark enough in itself, the various explanations of the interpreters still increase this darkness. And when we have wriggled out of this chapter, I believe that we have overcome everything that is hidden and difficult to explain in this prophet.

V. 1. Open your door, Lebanon.

Here he calls the temple in Jerusalem "Lebanon". This people had, as far as external things were concerned, nothing more sublime and holy than this temple. He calls it "Lebanon" because it was built of the cedars of Lebanon, as is clear from Ezra. By interchanging the words (per $\mu \epsilon \tau o \nu \mu \tilde{\mu} c \nu)$ he calls he the temple Lebanon to obscure the prophecy of the desolation of the temple by the Romans. This figure of speech or metaphor is also agreeable to the Latins. For he calls the temple "Lebanon," indicating that much material from Lebanon was found in the tem

pel, and that the largest part of the temple consisted of the wood of Lebanon, as we could say the same of the Harz Mountains 2c. But he speaks in the form of a command, and yet he indicates that it is still future. As if he wanted to say: The temple, which is now built and preserved and protected, will finally, when Christ comes, be opened, abandoned and desolated, the entrance will be open to the Roman enemies; no power will be sufficient to keep the enemies from breaking through.

That the fire may consume your cedars.

That is, with fire your buildings will be devastated.

V. 2.¹) Hay, ye firs, for the cedars have fallen.

For the sake of the people he addresses lifeless things. Because he indicates the mourning of the people, because of the desolation of the temple.

And the magnificent building is destroyed.

That is, the glorious and most precious ornaments of the temple. For there was a glorious adornment of the temple, which I also reminded above, and the most delicious gifts of votive offerings, so that even the disciples of Christ were amazed at the building of the temple. The passage in the Gospel story [Marc. 13, 1.] is well known.

Hail. O oaks of Basan.

"Bashan" is the land of the king at Og, beyond the Jordan. Afterwards it was called Gilead and Manasseh. This place in the land of Canaan is excellent and full of oaks, which is clear from Isaiah [Cap. 2, 13.]: "The day of the LORD of hosts will pass over all the oaks in Bashan." And to these oaks the prophet also speaks here, which had been taken away from there to be used for the bari of the temple.

- 1) This verse number is missing in Weimar's.
- 2) In our template only: Dominns instead of: äies Domini exereitnnm.

Because the solid forest is knocked down.

Again he describes the desolation of the temple. He calls about the temple "a solid forest", as he called it Lebanon above with regard to the various buildings, to the splendor of the beams and the columns of the temple.

V. 3: The shepherds are heard howling.

This is a Hebrew way of speaking. But the opinion is: When the temple will be destroyed and also the city will be devastated, then the howling of the shepherds will be heard, that is, the rulers and scribes who have the rule in their hands, because both the kingdom and the priesthood will perish, and all the splendor of the temple and the city will perish by fire.

Hear the lions roar.

The Hebrews call the rich and powerful by the name: young lions, which also appears from the Psalm [Ps. 34, 11.], where we read: "The rich must live in want and hunger"; in the Hebrew it is written: The young lions 2c.

For the splendor of the Jordan is destroyed.

The Hebrew word actually denotes the sublimity, as in the song of Moses [2 Mos. 15, 1.]: "The Lord has done a glorious deed", that is, he has shown himself to be exceedingly glorious, he is exalted above all, "he goes up high". So it indicates glory or exaltation here also "Jordan," however, he calls the people, since in this land the Jordan River is the most distinguished and the king before the others. For the Hebrew language has a way of naming, after an eminent mountain and a more eminent river, the people or the land in which either this river flows or the mountain is, as in the Psalm [Ps. 42:7.]. "I remember thee in the land of Jordan and Hermonim, in the little mountain." Such images are quite pleasant and understandable to the Jews, however dark they may be to us. The summa of this passage is: It will destroy and annihilate the glory of this kingdom, which is at Jordan.

V. 4. Thus says the LORD my GOD: Shepherd the sheep of the slaughter.

After describing the disturbance of the kingdom, he now continues in a new sermon and describes their guilt by which they have earned this disturbance. However, this chapter is difficult and even dark, which I also reminded in the beginning, and I struggled a lot to get the right opinion. Lyra refers it to continuous history, which I do not approve of; for in explaining the prophets, we must be absolutely careful not to make historians out of them, unless there is a clear reason and necessity that compels us to do so. Therefore this is my opinion: He throws the whole blame of the disturbance on the godless teachers and scribes, who misused the office of the word in the most shameful way to serve their lusts, their indulgence and their avarice. For avarice reigned among the Pharisees when Christ came as the right shepherd and king. That is why they scorned and despised Christ when he taught, but served their own interests. Therefore, this whole chapter must be referred to the time of Christ and the apostles, and it must not be twisted elsewhere. Because if you understand it differently, everything does not fit.

Now here is the commandment of the Father, by which Christ is commanded to administer his ministry bravely, that he preach the word, as if he wanted to say: Christ, preach among this wretched people, among whom nothing else prevails but slaughter, that is, error and destruction of souls, because he speaks of spiritual slaughter, which happens through the godless teaching of the godless teachers. This is quite clear from what follows, and this is also clearly indicated by the evangelist Matthew, when he describes how Christ went about Galilee and lamented to him of the people, because they went astray without shepherds 2c.

V. 5. 1) For their masters slay them (Quae qui possederant).

He calls them "owners" to indicate the tyranny of the chief priests and scribes, that they rage according to their will against

1) This verse number is missing in Weimar's.

corrupt the subjects and both the souls and the bodies and goods, no differently than if they were commanded to rule and were not rather servants.

And holding for no sin.

That is, surely they spoil the souls, also fear nothing for themselves. There is a very similar passage Ezek. 34, 2. ff.

Sell them.

This is what Ezekiel says [Cap. 13, 18. f.]: "When you have captured the souls among my people, you promise them life, and desecrate me among my people for a handful of barley and morsels of bread, so that you condemn the souls to death" 2c. That is, for the sake of their belly, they deliver the souls into the pit of hell.

And say: Praise be to the Lord, I am now rich.

The prophet indicates a common word, which the godless teachers have used, because they think that they are also gods pleasant 1), and because of their righteousness the riches and honors flow to them, and so they cover their godlessness with the name of God. Also Isaiah attacks the avarice of the false teachers [Cap. 5, 8.]: "Woe to those who draw one house upon another, and bring one field to the ground, until there is no room left."

And their shepherds do not spare them.

That is, moved by no emotion of compassion, they only flay. They spoil both the souls and the possessions of their subjects, so insatiable greed has taken hold of them that there is no measure of robbery. The belly is so insatiable, as Solomon says [Proverbs 13:25]. We see this also in our popes and bishops, how they have amassed riches 2c.

V. 6. Therefore I will not spare any more.

Here he now starts the threat by which he explains the preceding, in which he

1) It seems to us that instead of Zrati should be read: Drakos.

The destruction was foretold, as if he wanted to say: The ungodliness of the teaching causes me to proceed with punishments against the people, to finally also destroy them, because they despised me and preferred to listen to the deceivers.

And, behold, I will leave the people every one in the hand of another.

From Josephus all this is clear, and this interpretation of ours is confirmed by the histories which are in Josephus. But he writes that when the Sadducees and Pharisees ruled, everything was in the greatest confusion, nothing was safe and quiet; there was murder and constant turmoil among the Jewish people. For in addition to the fact that this land was exceedingly afflicted with internal troubles, the Roman Empire also broke in, by which the Jews were often miserably punished. And in all this there was a prelude to the last disturbance, which was more wretched and terrifying than any other could equal it. And to these disturbances he alludes here, since he says: "And in the hand of his king," that is, whom they serve, whether it be the king of Syria or the ruler of the Romans 2c.

That they break up the country.

Namely, through these internal ills and the attack of the enemies 2c.

V. 7. And I tended the sheep for the slaughter.

I believe that this is Christ's answer to the previous command he received to feed the sheep. And if it be so, it is connected with the preceding, "Thus said the LORD, Shepherd the sheep of the slaughter." "But I tended" 2c. That is, as I was commanded of the Father, so I preached, and this I did "for the sake of the miserable sheep," that is, for the sake of the brokenhearted and oppressed among the people, for the weak, lowly, and rejected I will preserve for myself, after the fat and hopeful in Israel are slain. To the proof that this is the context of the text, also serves what follows [v. 13]: "Throw it down that it may be

be given to the potter. And I cast them into the Hans of the Lord, that they might be given to the potter. 1)

And I took unto me two staves.

He describes how he administered the teaching office, which was given to him by the Father. But the Hebrew word, which our [Latin] interpreter has translated by VITga, actually means a staff, namely such a staff, which the shepherds use to tend the sheep. For here it indicates the wife of a shepherd who feeds his flock. I would rather that the Hebrew words had remained, both meaning a staff, and that they had not been translated. The first staff he calls Noam, the other Choblim [XXXX] There is no doubt that Noam means something lovely, in German: "Lust". But what it is, I do not understand yet. I am uncertain what it actually means; some translate it by rope, others by all-leader, others by skipper. Everyone may assume what he likes. I, if I may follow my thoughts, think that it designates those who feel pain, so that he wants to be understood as different kinds of sticks, the first as a sweet one, which does not hurt the sheep, does not scatter them, but only gathers them and brings them together to pasture; the other as a hard one, with which he can protect the sheep and keep the wolves away, as if he wanted to indicate a club. But because we cannot put anything certain here, we do not want to depart from the interpretation of the Septuagint and Jerome, who have translated by "rope," so that we understand by the first stick "a fine little stick," a lovely and soft twig, but by the outer one a stick that is to serve as a scourge, or the scourge itself. And this is what concerns the grammar; we will add the opinion later.

V. 8. And I destroyed three shepherds in one month.

Now he describes the one who administers the Magisterium as if to say: With an even

I began my teaching ministry with a happy start, since I eradicated three shepherds in one month, that is, in an extremely short time. Here all interpreters have struggled extraordinarily what he wanted to be indicated by the three shepherds. I remain absolutely in the simple context: The Jewish people was governed by three kinds of superiors, namely the elders, priests and prophets. The elders are the kings, princes and judges who have the regiment in their hands, who preside over the administration of the sword. The priests ruled by the word, they administered the teaching office. The prophets had [divine] inspirations. The prophets were followed by the scribes, who are called teachers of the law $(vo\mu o \delta i \delta \alpha \sigma \kappa \alpha \lambda o i)$. But the Pharisees and the Sadducaeans did not administer a proper (legitima) office of government, but were sects. I think that the prophet is alluding to these three classes, as if he wanted to say: By my preaching I have put an end to the Jewish kingdom, I have destroyed it spiritually, namely by the word, which happened from the baptism of John, when Christ received the teaching office according to the revelation that came from heaven 2c.

Because I did not like theirs.

[Et abbreviata est anima mea] is a Hebrew way of speaking. But it means: to suffer something with impatience, to be peevish, as we also say in German almost with the same manner of speaking: "He is short-tempered," that is, he is impatient, he easily takes something ill. Therefore, the opinion is: I hate this people, I cannot but reject and scatter them, but I want to preserve few. Again, their soul also had a disgust for me, satiety and hatred against me has caught them. "I do not want them, so they do not want me again." Therefore I said:

V. 9. I will not watch over you; that which dies, die; that which languishes, languish.

Here the prophet [in Hebrew] used words in the feminine, therefore, I believe, to indicate the misfortune that the people suffer, since these godless masters are in the regiment, namely, that they lack a head and a man and a right shepherd, who is

In unbelievable thoughtlessness, this entire citation is incorporated into the following keyword in both the Erlangen and the Weimar editions.

Christ. Therefore the opinion is: Because you despise me. I despise you again: I do not care whether you perish or are saved. He who dies, let him die: he who is destroyed, let him be destroyed; I will not protect, I will not restore, I will not save. I will leave you sunk in the ephah (above Cap. 5, 8.), so that you cannot come out. And this judgment of God is felt by the Jews enough and more than enough today, since they, entangled in their errors, cannot wriggle out of it, so that they would repent and become blessed: they cannot come to the knowledge of the truth. For he speaks here of spiritual death and destruction, by which they are cut off from the fellowship of the blessed, and go astray no differently than if there were no God to take care of these matters of men. Thus, out of His judgment, the dear God also caused the whole world to go astray before He restored to us His gospel, through which we, snatched from Satan, are transferred into the kingdom of the Son of God 2c.

V. 10. And I took my staff Gently.

It is disputed among the interpreters in many ways what these two rods mean. I have also thought in many ways, but I see no better understanding than that which the text itself brings with it. For it clearly says that abscindere [baculum], or, to translate it more correctly, "to break the rod." is the same fei as "to cancel the covenant." which is well to be observed. But these two staves mean two sermons, the Gospel and the Law. The first rod is the gospel, that sweet and exceeding lovely word by which the sheep are fed and led and gathered together, that they err not, but are fed with kindness and lovingkindness. The other rod is the law, which is preached to the hard and stiff-necked works saints, that they may be terrified, threatening them with death and hell. So Christ also used both staffs, but he mainly used the first one, namely the gospel, because he came to preach the gospel to the poor, the broken and afflicted spirits, and the poor who were in need.

He healed those who were weighed down by the burden of the law. But against the stiff-necked, severe severity was needed. But he says that he broke the first staff, that is, he took away the sweet gospel and the light from the Jews, so that this breaking refers more to the people than to the staff, as if he wanted to say: I have cast out the largest part of the people, so that they go astray in the highest blindness, from which they shall never be brought back, but I have preserved a few remnants. It is just what Paul also says [Rom.9, 28.] "The Lord will do a tax on earth", that is, that it bears fruit with a few, many he controls, who become unbelievers, and are rejected from the fellowship of the godly 1) 2c., as he adds:

V. 11. And he was lifted up that day.

Namely with this people. "My covenant", that is, the promise of the gospel. And so, to this day, the gospel has been taken from them.

And the wretched sheep who were waiting for me realized that it was the word of the Lord.

"The miserable sheep", that is, the very small part of the broken staff that is still left in my hand. These very few remains that have been preserved recognize the sweetness of the Gospel and what an exceedingly great treasure it is. Therefore they accept it and believe it. To all others it seems to be a word of the devil, which is evident everywhere from the history of the Gospel, where it is described how the godless Jews were most bitterly hostile to Christ, who did not want to recognize this light and salvation of the whole world. This is what this whole passage contains, that when the gospel is preached, everything that is high, glorious and wise in the world is angry. There are hardly a few who accept it, the wretched and despised by the world, but among the rest, the despisers, it is broken; not as if the holy gospel were broken, which is always a power of God, but according to the we-

1) Weimarsche: priorurn;. Erlanger: piorurn. We have adopted the latter reading.

The condemnation it produces in the hearts of the despisers, just as Paul makes the Antichrist sit above God 2c.

V. 12 If it pleases you, bring how much I am worth.

[Si bonum est in oculis vestris,] that is, "Do you like it." For this Hebrew way of speaking is frequent in Scripture, as, in the first book of Moses [Cap. 1, 31/: "And GOD looked at all that He had made, and behold, it was very good," that is, it pleased Him. Here the prophet inserts a remarkable passage in which he deals with the reason why the staff of which he had just spoken was broken, and he describes the godless Jews who despised Christ and treated Him in the most unworthy manner. For they held him in such contempt that they preferred even the murderer Barrabas to him, and then bought him for thirty pieces of silver, which is clear from the history of the Gospel. This is the contempt that the prophet draws on them, as if to say, "You would have rightly esteemed Christ, the true King and your Savior, but you despised him, bought him, considered him nothing, and therefore he rightly rejected you.

"Do you like it", that is, do you want to buy me or do you not? Since all this is perfectly consistent with the Gospel story of Christ being sold, let us not seek another, more remote interpretation. But he leaves it up to them to buy or not to buy. He says that it is up to them, not that God commands them to buy, but that he punishes the carelessness of their hearts, because they held Christ so low that they even discussed whether they should pay the price of thirty pieces of silver for him to Judas or not. And so he imitated their deliberation in which they discussed the selling price.

V. 13. Throw it, that it may be given to the potter.

The evangelist Matthew [Cap., 27, 10/ translates [instead of ad statuarium in the Vulgate]: "to the potter", and quite correctly. Because the Hebrew word means a potter, which is

is quite clear from many passages of Scripture. Ps. 2:9 [Vulg/: "Like a potter's vessel you shall break them." Likewise in the 103rd Psalm, 1) [v. 14/: "He knoweth what manner of vessel (figmentum) we are." Likewise in Sirach 2) [Cap. 33, 13/: "Like clay in the potter's hand" 2c. Because the Jews cannot resolve this passage, which is so clearly against them, they translate it differently. Some also translate: God's box [thesaurarium = treasure house].

Ei, an excellent summa!

Decorum pretium or a glorious prize. It is irony, as if he wanted to say: This is certainly my excellent people, which I have esteemed so great, which I have brought back from Egypt with such great miracles and such great power, which I have chosen before all the peoples of the earth; see, how they despise me, what thanks they give me for my exceedingly rich goods, for my miracles, services and sermons, "is it not a beautiful money", for which they buy me? Their leader and chief is Judas, who sells me. But what shall I do? they despise me, they sell and buy me, they appoint me innocent to death; I will suffer to be led to death as a sheep does, I will not resist.

And I took the thirty pieces of silver.

This is exactly in accordance with the passage in Matthew [Cap. 27, 3. ff/, which writes that Judas, when the betrayal had soured him, was smitten by his conscience over the sin he had committed, and hurried back to the scribes and Pharisees, and threw the purchase price at their feet in the temple, and relieved his suffering with a rope; after that the money came to the potter, namely for the purchased field 2c. Here the sacred writers struggle, and Jerome raises the question why the evangelist Matthew quoted this testimony as if it were from Jeremiah, while nowhere in Jeremiah does it say that the money came to the potters.

¹⁾ In our prelims: in Isaiah.

²⁾ In our template: npuü Hiererniarn.

but in this prophet Zechariah. I have to answer this recently: The evangelists are not used to quote the testimonies of the prophets literally, but only to give their opinion, which also Matthew does in the passage that is written in the ninth chapter, v. 9, where the prophet said: "Daughter of Zion, rejoice greatly, and daughter of Jerusalem, exult" 2c. Matthew adduces it thus [Cap. 21. 5.]: as it is written, "Say ye to the daughter of Zion, Behold, thy King cometh unto thee," 2c. where the words are quite different, vet nothing is changed in the mind. Then Matthew [Cap. 27, 9.] also added this: "Of the children of Israel," which is not in the prophet, namely, that he might explain the selling and the buying, remembering that it was done of the children of Israel. Then, to the fact that he quotes it as if it were from Jeremiah, I have nothing else to answer than this wellknown word, that the prophet may have had two names, or that he may have quoted in general according to the manner that the other evangelists also have, unconcerned about the name of the prophet. Augustine treats this subject carefully, see after. I would not easily believe that the books of the prophets were confused by changing the titles. Then, in Matthew's case, there were undoubtedly holy and learned people, full of the Holy Spirit, who reminded him that this passage of Scripture he had cited was in Zechariah, not in Jeremiah. Prompted by their recollection, he could easily have corrected this minor error if it had pleased him, or if he had thought there was much in it. But there is no reason why we should anxiously agonize over these and similar concerns, since in these things does not lie the main and epitome of our faith. Those are exceedingly nonsensical who labor in such unnecessary matters, which, nevertheless, the prophets of our time are bent upon solely by reading the Scriptures for the purpose of finding out such passages as may give rise to disputes and guarrels. In the meantime, they leave the main points of religion pending, while they should do this one thing above all, that they should teach Christianity.

stum who reigns. This is what all the apostles do unanimously, who everywhere teach the mystery of the passion and resurrection of Christ, as if they had forgotten all the other miracles and deeds of Christ 2c.

V. 14. And I broke my other staff Woe.

This staff is the administration of the law, as I have also interpreted above. But he says that this last staff is broken, that is, in addition, that the gospel is taken away from them, this lovely and exceedingly sweet preaching, the law is also taken away for them, namely in such a way that they no longer have the law, from which they could establish the priesthood, kingdom, ceremonies and sacrifices, but all this ceases after the law is taken away from them, that is, they can no longer keep the law, they lack the city, the temple, the priesthood, therefore they cannot perform sacrifices; Nowadays they carry around only the Bible and their more than ridiculous dreams. This must not be taken from the spiritual abdication of the law, as it is abdicated for all the godly, that it no longer has the right to accuse and condemn, but it indicates: neither in the letter nor in the spirit is it abdicated for them, that is, they have no use of the law.

That I may raise up the brotherhood between Judah and Israel.

That is, between the right Jews and those who are so according to the letter (litera- les). Those of the children of Abraham who have believed are called "Judah"; those who have not believed, "Israel". For in this prophet these words must be taken spiritually, as also the apostle Paul interprets [Rom. 2, 28. f.], so that by the name "Judah" are signified the faithful 2c. For nowadays Jerusalem is all over the earth, wherever there are believers, which is clear from the 87th Psalm, v. 4: "Behold, the Philistines and the Tyres together with the Moors are born there." This struggle between the true Jews and those who are (literal) Jews in name never ceases.

are. Even today, the law is still the subject of heated debate, as we see in the epistle to the Romans. But because the Jews stubbornly defend their righteousness, they do not attain righteousness.

V. 15: Take unto thee the tools of a foolish shepherd.

This whole passage is drawn by the holy writers with great agreement to the Antichrist, and especially Lyra, whose books, as I believe, deal well to the third part with the Antichrist. I do not understand them differently than that here a sign is given to the preceding prophecy, in order to confirm it. For so it happens in all prophets that signs are added to the sermons, which we have abundantly reminded above. Thus Jeremiah carried a wooden yoke [Cap. 27, 2.], thus Isaiah went naked [Cap. 20, 2.] 2c. Thus a sign is here added to the preceding sermon of the rejection and ruin of the people. But the prophet is commanded to take with him the tools of a shepherd, that is, tools such as a shepherd uses: a hat, a sackcloth, a mantle, a staff, and also the flute. But "a foolish shepherd," that is, one who in all things resembles a shepherd in outward appearance (habitu), but in fact does nothing less than what befits a shepherd.

V. 16 For behold, I will raise up shepherds in the land.

The prophet interprets the sign. But it is the singular [pastorem] for the plural, as if to say, They bought and sold me, who was the right shepherd and savior; they sold me for thirty pieces of silver. "I came in my Father's name and they did not accept me. Another shall come in his name, and they shall receive him" [John 5:43], and that to their great hurt, for he shall be a ruin to their souls and to their goods. For that which is scattered shall not be gathered together, neither shall that which is broken healed 2c. What this is, is abundantly treated by me in a

Sermon 1) on a similar passage of Ezekiel. In sum, however, it is this: A right shepherd must be watchful, diligent in word, he must take account of consciences, that he may comfort the sorrowful, strengthen the afflicted so that they do not despair, bring back those who have turned away, in short, that he may win many to Christ. But a foolish shepherd, he says, does none of these things, because they no longer have the word. It is taken from them, both staves are broken. But if the word is not there, then all preaching is in vain; indeed, it is exceedingly harmful and destructive to souls, like the most effective poison, as he soon adds:

They will tear their claws.

This is a beautiful passage and worthy of attention; that is, they will make them unfit. Thus the false teachers are constantly told in the Scriptures that they corrupt both bodies and souls. But to the claws is ascribed the power of preaching, as appears from Micah [Cap.4, 13.]: "I will give thee claws of iron." Since the prophet says here that those foolish shepherds will tear the claws of all, he indicates the misfortune that results from ungodly teaching: that the sheep are hurt and afflicted and prevented from going to pasture, that the consciences cannot come to the knowledge of the truth. But to this day, the ungodly teachers of the Jews resist the wretched in such a way that they cannot come out of error, and are even more entangled and immersed in error from day to day.

V. 17. O idolaters!

That is, you represent a shepherd in outward appearance, but without any service, not unlike how a painted idol represents someone's person.

Who let the herd.

This is read [instead of derelinquens in the Vulgate] in Hebrew plainly so in the plural.

¹⁾ The sermon on the Sunday Misericordias Domini is meant. Walch, St. Louis edition, vol. XI, 782, 8 10 ff. Luther also refers to this. Col. 1947.

That is, though you are lumps and idols, adorned with the garb of shepherds, yet in truth you are far from being shepherds. For you do not feed the sheep, you only fatten yourselves with the milk and the yield of the sheep.

The sword comes down on her arm and on her right eye.

That is, there is no power in them, which is signified by the right arm, no knowledge and no light of truth, which he understands by the right eye. For "the sword comes upon them," that is, the wrath of God and the judgment by which they are punished and weakened and made strong, so that they are unable to do anything. That is, they are without the light of truth, overwhelmed with darkness and error in every way, in which they lie buried and enclosed, as it were, so that they cannot even breathe after the truth. Therefore they can do nothing right, nothing good. They have one arm, but a left one, that is, they labor and are even concerned in the righteousness of the works of the flesh, but they are not the right works, they are without light and truth, they are foreboding faith, therefore they are all only sins. Then

they also have a left eye, that is, they are quite perceptive in the prudence of the flesh and of this world, so that in this respect they also surpass the children of light, as Christ says [Luc. 16, 8.], but left is everything, everything they hold is carnal. This cleverness is death and enmity against God, as the apostle says in the letter to the Romans [Cap. 8, 6. 7.]. Such a sword is over all who are cut off from grace, that they can do nothing, know nothing, or understand nothing. Others understand this passage simply of the downfall of false teachers; but the former view is more appropriate and fills me, namely, that the ungodly is the punishment for himself, as St. Augustine says. For as soon as the ungodly has departed from godliness, he has his punishment; there is nothing lacking in it but that it is not yet revealed. Therefore, this whole passage can be very appropriately drawn to the Roman pope and the bishops of our lines, who, except for the outward appearance and insignia of bishops, do nothing that befits a bishop. They are clogs and idols, born only to the ruin of souls, while they also lack the right eye and the right arm, that they teach nothing wholesome, but only the ruin of souls 2c.

The twelfth chapter.

chapter, one twisting it here, the other there. Lyra for the church of Christ, since the gospel first began in interprets it from the persecution of the first church, and this people, and the apostle Paul also expressly goes over to the Antichrist, that he will sit in the temple at Jerusalem, and I do not know what other trivial things he tells. I do not blame those, but rather want to follow them, who interpret it from the next time after Christ, which fruit was finally brought by the word of the apostles, who were first sent to the Jewish land, and then to all peoples in the whole world.

V. 1. This is the burden of the word of the LORD upon Israel.

The exegetes make a strange effort in explaining this |We are forced to take "Israel" here as a transferred name distinguishes the right Israel from the carnal: they are not all Israelites who are of Israel [Rom. 9, 6.], but they are of the believing seed [Gal. 3, 7.]. Israel according to the flesh has never been restored, nor shall it be restored. Therefore, since he speaks of a certain burden that is to come upon Israel, we must understand it of the believing Israel, since when this was prophesied by Zechariah, the kingdom of Israel was already scattered and desolate.

was. But he says it will be such a burden that Israel will suffer persecutions from the neighboring nations and all the wicked, who will exercise their tyranny against the believers who accept and believe the gospel. Then there will not only be outward violence, but also danger from false brethren who challenge the truth with cunning and deceit. This battle against the church of Christ goes on and on, so that some attack the believers by force, others by deceit and intend to 1) destroy them. All this will he hereafter abundantly expound.

Says the LORD, who stretched out the heavens, and founded the earth, and made the breath of man in him.

With necessity the prophet sends this title before,

because in it lies the summa of comfort against this extremely heavy burden of the enemies of the gospel, as if he wanted to say: The evil, the cross and the tyranny of the adversaries, will indeed come, likewise the deceit of the false teachers, but all this shall not concern you. The Lord is on your side, it is he who founds heaven and earth, it is he who forms the breath of man, so that he can think of nothing without his will. But the word Spiritus indicates the heart, the movement or disposition of the mind. This, says the Lord, is like clay; as the clay is in the hand of the potter, so are the counsels, the reasons of the counsels, in short, all the thoughts of man in the will of the Lord; he is the molder, who changes our counsels, directs and guides them according to his will, wherever he wills, like a potter. For here is the same word which we translated by "potter" in the previous chapter [v. 13]. Thus the prophet does not speak of the creating of minds, but how the dear GOD directs and drives the already created hearts and counsels as he wills and where he wills, so that without the will of the LORD we cannot even think anything, let alone carry out what we have thought 2c. And this, I have said, is an exceedingly rich consolation for the godly, when in the cross.

1) Instead of eoKLntur we have assumed eoZitent.

When they are imprisoned, when they suffer persecution, when they are sentenced to death, that they do not fear the violence and tyranny of the enemies of the gospel, however much they do evil against them and threaten them with destruction; then, however much the false teachers attack them and oppose the teaching of the faith: When they suffer all these things, I say, let them not despair; let them know that the tyrants will not counsel anything but what the Lord wills, who is the maker of their breath. And so we are quite sure that it is not in the power of our enemies to harm a single hair of our head if the Lord does not allow it, no matter how much they rage against us and how many ways they use to bring us to death. 2c.

V, 2. Behold, I will make Jerusalem a cup of stupor to all the nations that are round about.

Most of the translations in our [Latin] Bibles are extraordinarily inconsistent. Jerome followed the Septuagint here and translated it by Superliminare, but I do not like this. Now first of all let us get rid of that which concerns grammar, for this passage is very obscure. I translate and connect this passage like this: I will make Jerusalem a cup of stupor to all the nations round about, which are also against Judah in the siege against Jerusalem; that is, in that they besiege Jerusalem, they will also besiege Judah. But that I translate "a cup" or a bowl, and not "lintel," is proved by Exodus 12:22, although Jerome also translated the same word here by limen, but badly. For it must be read like this: "And put a tuft of hyssop in the blood that is in the basin, and sprinkle it on the threshold" 2c. Next, what we have translated by COMMOtiO [staggering] is a very significant word, which actually means; to stagger, to stagger, as the drunkards are wont to do when neither the foot nor the mind do their duty properly. Habakkuk 2:5: "But wine deceiveth the proud man, that he cannot abide. "2c. [V. 16:] "Now therefore drink thou also, that thou mayest stagger," that is, stagger.

like a drunkard. So it is also said in Is. 51, 1) 17: "The yeasts of the cup of staggering thou hast drunk out, where the same word is, but [instead of SOPOTIS, of deep sleep] it is more correct to read: COMMOtionis [of staggering]. Thus it is said in the Psalm [Ps. 60, 5.]:2) "Thou hast given us a drink of wine, that we staggered. "2c. Therefore, the opinion is as if he wanted to say: all nations, especially the godless Jews, who are around the believers, will stagger like the drunkards. They will indeed devour Jerusalem, but to their great misfortune. because by devouring it will happen that they stagger, "it will not get them the food". They will attack Jerusalem and Judah, which they think will swallow them whole, but by swallowing them up and overthrowing them, they will rather be swallowed up and overthrown themselves. So this again is an exceedingly rich consolation for the godly hearts that are oppressed under the cross, that they know that they will be victorious among the evils. For even though Christians are killed, they still rule over those who kill them, and through the cross they rule against persecution, through death they gain life 2c.

Now let us deal with the movement of the heart. This victory can happen in two ways, either in kindness or in severity, that is, some of the enemies are devoured in wrath, some in mercy; namely, by the Church obtaining through prayer that many of the enemies and persecutors of the faith are converted to the faith, but others are devoured and perish by the terrible judgment of God. This is what happened to the Romans, many of whom, awakened by the blood of the martyrs, were converted to the faith and thus preserved, although they had previously persecuted the Christians most bitterly. But those who continued in their godlessness and did not cease to devour the Christians finally suffered great punishments for devouring them, and that for the sake of Jerusalem, that is, for the sake of the Christians, whose blood is esteemed in the sight of the Lord.

so that it would have been better if they had not even touched the Christians. The same happened to the Jews, and it will also happen to our popes and princes, who do not cease to gnash and rage against the gospel of the great God, setting fire to their own house. And they have no hope that the Lord will not avenge their wickedness, who sees the cry of his servants and the cry of innocent blood, as he says in the first book of Moses [Cap. 2, 10]: "The blood of Abel cries out to me" 2c. Next, that he says:

For it will also apply to Judah when Jerusalem is besieged.

This shows the extremely bitter hatred and tyranny of the enemies of the gospel, that they are not satisfied with having subjugated the Christians, as it is customary according to the law of war, but want to see them completely and utterly destroyed from the bottom up, so that not even the name remains. So from the bottom up they want the church of Christ to be destroyed, but Christ said [Matth. 16, 18.]: "The gates of hell shall not prevail against it."

V. 3. Yet at that time I will make Jerusalem a burden stone to all the nations.

Another simile. "Burden" actually means "a load that one loads on himself," 3) as it is written in the first book of Moses, where Joseph commands that the sacks be filled and loaded on the donkeys 2c. [Gen. 42, 25. f.] For with this the German idiom is true: "Thou shalt load it upon thee." Hence the opinion is, The enemies of the godly load themselves with a great burden: they wish to lift this stone on high and hurl it away, that it may be utterly shattered; they wish to have it thrust away from the earth; but while they think nothing of the kind, it falls upon their heads, and turns them, as it were, to dust, And so they themselves are shattered, and the Lord receives his own, whom he does not esteem less than his own apple. This again can happen in two ways: the one to salvation, the other to condemnation, as I mentioned above.

3) In the original: eyn load das eyner auff ßich leth.

that some will be converted and brought to judgment, while others will be condemned more severely.

For all the nations of the earth will gather against them.

As if he wanted to say: There are great and very strong enemies, who all set themselves against Jerusalem, stretch out all their sinews to tear it apart, so that they destroy it completely, but they may rage as they please, "they will not succeed in their intentions, for I will turn their evil deeds on their own heads. 2c.

In that day, saith the LORD, I will make all horses afraid, and their riders afraid.

This is a declaration about the party that is angry, that is, he describes the punishment of the adversaries who cannot be moved or converted, that they should stop setting themselves against God in vain. Their horses are made timid, they themselves are smitten with anguish. And this is an interpretation of the staggering of which he said shortly before [v. 2.), namely, in that^ the HErr makes the hearts of the enemies despondent, so that they cannot help distrusting their cause, as he says in Habakkuk [Cap. 2, 16.) to the king of Babylon: "So now you also drink that you stagger," that is, just as you have raged, disturbed many kingdoms, destroyed many nations, so now the same will happen to you, you will again become a prey to the enemies 2c.

But over Jerusalem I will have my eyes open.

Namely, everything happens in such a way, - contrary to what the wicked hope: while they think that they alone rule, and safely exercise their tyranny against the godly, they perish, as the Psalm says [Ps. 37, 35. f.]: "I have seen a wicked man, who was defiant, and spread himself out like a laurel tree. As one passed by, behold, he was gone." But the godly are exalted, and GOD takes care of them. While the world thought that it was over for them, the Lord looks at them with mercy and a favorable attitude, does not leave a hair on their heads.

He is very close to them in the midst of death, in the midst of misfortune. Namely, he gives the spirit of the wicked a form (est plastes spiritus) in such a way that they cannot harm the godly, however much they may attack them, however much they may plot against them and threaten them with evil 2c.

V. 5. and the princes of Judah will say in their hearts.

That is, even though Judah will be so oppressed, even though it will feel the violence of the tyrants, there will still be comfort left in the hearts of the rulers, who will uphold the weary and fainthearted, so that they will not fall into miseries, that is, the ministers of the Word will anxiously care for the brethren, they will strengthen and fortify them by the Word, so that they will stand firm. They will be made confident, not in their strength, not by horses and weapons, as their adversaries, but in the Lord of hosts, their God. Thus the cross, the blood, the tyrants, the violence, the prison, the calamity, the death, 1) the persecution. - all these are seen before the hands and are before the eyes: and yet we triumph through a wonderful victory, which is not seen, which is not before the eyes (yes, the opposite is before the eyes), in all these things, and come forth as conquerors, namely through him who turns his face toward us, in whom is the embodiment of victory.

v. 6. I will make the princes of Judah a fiery furnace in the wood.

What our (Latin) interpreter translated by Caminus is according to the Hebrew a hand barrel. But he (the prophet) takes it for a fiery mass, as red-hot iron is. For he alludes to the brazen hand-barrel for washing [Ex. 30:18.], which shines like filers. Now he describes the victory of the godly with other parables, as if he wanted to say: So much is lacking that the ones of mine should perish, that they should be oppressed or devoured, that they themselves should be the ones

The seven necessary commas preceding in this sentence are all missing in the Weimar one.

They will devour those who threatened them with death and all kinds of evil. For so shall the princes of Judah be against the enemies, as a fiery mass brought in wood, and as a torch in straw, where nothing can enter but conflagration and burning. Namely, they will prevail against all the tyranny of the world, as fire prevails over wood, a burning torch over straw. Again, we are presented with an exceedingly rich consolation, in which we see that the dear God compares all enemies altogether and all the power of the world to wood and straw, but we, who are weak before the world, who are thrown into prison, who are also killed, we, I say, he says, are torches by which this straw and dry wood is burned. This is what we are commanded to do, to fill our hearts with such rich consolations, so that we may use them when the need arises. For faith alone can grasp this; to the flesh it seems impossible, because in everything the opposite is before our eyes. So much is lacking that it could believe 2c.

And Jerusalem shall also remain in her place at Jerusalem.

This also serves as a consolation, as if he wanted to say: Although the tyrants want the church to be completely destroyed, it will still exist, although not only the world, but also the gates of hell say no to it; rather, the church will remain unharmed, but they will perish. For the passage must not be understood of the bodily Jerusalem, as the words seem to read, for in the Hebrew this is expressly added: Sub ea, that is, wherever it is, there it will be preserved, will not perish.

V. 7. and the LORD will save the tabernacles of Judah 2c.

This is what I said above, that the church is constantly attacked, partly by force, partly by the deceitfulness of false prophets. Here we have nothing better to hope for, for we also experience both of these things today, which can serve as proof that we have received the Word of God rightly and truly from God. For it is not lacking

of such people who do violence against us, who would prefer that we all perish in a moment, then there is also no lack of false brothers and false prophets, ves. we have an abundance of them. But against all this the Lord saves the tabernacles of Judah, that is, he protects and preserves the church by the same Spirit by which he has always preserved it. "The house of David" was the royal house, therefore by the appellation "the house of David" the royal lineage is expressed. "The citizens" ninth the inhabitants of the fleshly Jerusalem. From all these he takes away the glory, so that neither the royal tribe nor other citizens may boast of any thing according to the flesh. For this alone do the false prophets chiefly, that they seek their glory. For honor, as St. Augustine says. is the mother of all heresy. And yet they do not want to be regarded as anything less by always having only this one thing in mind, that they do everything for the glory of God. It is therefore the summa of this passage: I will humble them through the cross and through tyrants, so that they, taught by experience, may know that it is with me alone that they are saved, and thus boast of me alone, not of their wisdom, not of their strength, not of their power, but "he who boasts," says Paul, "let him boast of the Lord" [1 Cor. 1:31]. Otherwise, the house of David will soon confront Judah, one will despise the other in comparison to himself, and the false teachers will want to be considered the best. For this evil there is no other, more effective remedy than that one comes to the knowledge of God; and this happens through the teaching of the cross, when they are pressed by adversity, that they are forced to despair of their strength and efforts, but assign the honor to God alone. Otherwise they cannot but boast of the flesh of their hearers, as the apostle Paul says, who everywhere deals with depriving the false teachers of their honor, and does not give them a nail's breadth. Many passages in Paul's letters are well known [2 Cor. 11, 22]: "They are Abraham's seed, so am I; they are Israelites, so am I; they are servants of Christ, so am I" 2c.

V. 8: At that time the Lord will protect the people of Jerusalem.

The prophet goes on to describe the figurative or rather spiritual Jerusalem. "At that time", namely of the New Testament, when the kingdom of grace will be, the Lord will protect. The prophet speaks in the manner of a had, as if he wanted to say: Until now he has also protected Jerusalem, but hardly in a small measure. But when the gospel reigns, when grace is revealed through Christ, it will be a perpetual and constant protection, but in the way it exists in the spirit. For to the flesh it does not seem to be a protection, but a persecution, since the enemies attack and persecute the believers and treat them in the most shameful way, as is abundantly described above. Therefore, this protection is spiritual, which is grasped in faith, which believes the victory in death, righteousness in sin, deliverance in captivity, in short, in the cross the Lord 2c.

And it shall come to pass, that he that shall be weak among them in that day shall be as David.

I think that the simplest view of this passage is that in the kingdom of Christ the merit of the believers is no longer considered, but only the mercy, grace and goodness of God; therefore, the kingdom of Christ is also called a kingdom of grace. In short, this is his opinion: that everything serves the believers for the best, because they are children of grace; everything is credited to them, "they cannot spoil it". Even if they have been foolish and infirm at times, the divine goodness closes their eyes; nothing is imputed to them. For all the sins of believers, though mortal sins, are nevertheless venial sins. But those who are out of grace are still not approved, however much they labor with many, very great, and very good works. They are no less displeasing to God than Saul was; because he fell from grace, nothing in him pleased God. On the other hand, he gave David credit for the greatest shameful deeds: the adultery, the murder, that he had given the Gentiles cause to blaspheme the Lord 2c., as

is written in the sacred histories. All these sins, I say, although they were mortal sins, nevertheless became venial sins, "because he was one of the dear children, who 1 [it] cannot spoil". And so, says the prophet here, will be done with all the godly. David is the figure and image of all believers, so that, just as even the greatest sins are forgiven David, so all things are forgiven Christ's believers, if only they do not fall from the faith. Therefore, the kingdom of Christ is well described here, namely that it is nothing other than a kingdom of forgiveness, of granting and forgiving of sins. But it costs work, it costs effort, that we remain in this kingdom, that we do not fall out of it. For it is to be feared that a vain delusion will deceive us, which deceives many, thinking that they are in the kingdom of Christ, while they are not. These top sentences are quite certain: Every child of the church is a child of forgiveness and grace; likewise: No child can sin unto death (mortaliter). But if you make the subordinate clause: I am a child of grace, you are, he is, then you will indeed be able to deceive yourself very easily. Hence it is that unclean swine break into the sanctuary and defile everything, and become a cause for others to blaspheme against the grace of Christ. But David comes to grace, not through any merit that he has, if you want to look at the merit 2). He deserved judgment and wrath, but because he was guilty, he immediately obtained grace, where he said [2 Sam. 12, 13.], "I have sinned." For immediately the prophet [Nathan] 3) adds, "So also hath the LORD taken away thy sin." For if this confession is righteous in the heart, God cannot fail to make them children of grace.

¹⁾ Here Spalatin has made a correction, namely inserted "it", but accidentally after "not".

²⁾ In our template: Liquidem si. For us, the si seems to be too much.

³⁾ Inserted by us because both the Erlangen and the Weimar editions have understood "the prophet" from the prophet Zechariah, because they have put the quotation from the second book of Samuelis as a keyword for the following!

And the house of David will be like God's house.

peaceful; joy, delight, security, peace, mercy reign in it. So, he says, is the Church of Christ, in which, as in the house of God, there is no lack of good, and even if some evil remains, as long as we live in the sinful flesh, it is not imputed to us.

Like the Lord's angels before them.

This is added to describe the figure or the way of the church, how this kingdom of Christ is arranged in us while we are still alive, so that no one may dream himself a visible and bodily kingdom. He [a Christian] 1) is, he says, like an angel, that is, like a messenger, as if to say, He still has an angelic house, that is, everything is still hidden in word, there is still a kingdom of faith, everything is still in a dark word, as Paul [1 Cor. 13:12.] says, until the time comes when everything will be revealed face to face. Therefore, by this word he points us to the still contending Church, for everything is still covered, it is only believed. But before God it is visible and always before our eyes; for this revelation we also wait.

v. 9. And in that day I will remember to destroy all the nations.

This is a comfort by which he declares that he speaks of a kingdom of faith and a spiritual kingdom. For he also said the same thing at the beginning of this chapter about the ungodly opponents of the word and those who follow the word, how they strain all their sinews to completely destroy and destroy the church of Christ. Against all these evils he comforts the believers, as he did above. as if he wanted to say: The godless persecutors oppress my church, they want to destroy it in every way, but I will avenge them; I will protect them, and protect them in such a way that my Christians shall be unharmed: but the adversaries shall perish. I will look out, I will look at

1) This is how Luther interprets it in the previous relation.

You, my faithful, enjoy my goods safely and let me have In the house of God everything is joyful, lovely and my revenge. I will preserve you, though the gates of hell and all the power of the world oppose you; this also he has gloriously fulfilled. For the kingdom of the Romans, as well as the kingdom of the Jews, he has destroyed, and all those who have ever opposed the church of Christ have perished, 2c.

V. 10. I will pour out the spirit of grace and prayer.

This is another description of the kingdom of the church, and it is the opinion: I will not allow my Christians to protect themselves with weapons and teams and warfare, because they will turn their swords into plowshares and their spears into sickles 'Jes. 2, 4.]. It will be a kingdom of peace, but I will give them other weapons with which to fight against the enemy, the spirit of graces and prayer (this is what he calls the Holy Spirit). "The Spirit of graces" he calls the Holy Spirit because He makes us a gracious GOD, and because we love one another in the closest union of hearts. In fact, this word is very broad when explained in more detail, because it is the feeling and awareness of the fullest favor among believers. Here, friendliness, cheerfulness, forbearance, philanthropic behavior and everything else that can be found in an extremely loving disposition prevail. Set against this the nurturing of anger, impatience, sullen disposition, and such other bitter movements of the heart, which are not in the church of Christ, where there is only favor, for they are favorable to God and to one's neighbor, even to one's enemies. This is what the apostle Paul says [Rom. 5, 5,]: The Holy Spirit is poured into our hearts 2c.

Of prayer.

This is what the apostle Paul declared [Phil. 4, 5. 6.]: "The Lord is near. Do not be anxious, but in all things let your petition be made known in prayer and supplication with thanksgiving before God." As if he wanted to say: Do not be anxious, you have the Lord to pray for you.

Protector, the Lord is on your side, he will take up and uphold your cause; put away all fear, anger and bitterness. But if you want to fight something, fight through prayers. For there is nothing else by which we can fight Satan and make him waver than by prayers, or, to translate it more correctly here, by urgent supplications (obsecrationibus). For obsecratio is something stronger than oratio, as if he wanted to say: to pray in a holy cause, than if we add to our prayers: Through Jesus Christ our Lord 2c.

Because they will look at me, which one they have punctured.

This passage is quoted by the evangelist John in the 19th chapter, v. 37. But there is a wonderful sequence here. What follows until the end of the chapter is about lamentation, namely such a lamentation, which should be about Christ. This is also said in the Gospel [Matth. 24, 30]: All generations on earth will howl over him. But we do not want to refer it to the day of judgment, because we are dealing here with the description of the church. Therefore I understand it thus: the life of a Christian man is twofold, a life of the spirit and of the death of the flesh, since after we have been made righteous and transferred into the kingdom of God's grace, it still remains that we also mourn over our flesh, that we not only mourn and lament Christ who has suffered, but also follow him, that we at the same time die with him and crucify our flesh. And it is of this death of the flesh that he speaks here, not of the howling of the last judgment, when all eyes will see Christ as the judge who convicts all the ungodly of the guilt of having stabbed him. For the hands of the Jews who pierced Christ are the hands of all the wicked. But the Christians, as long as they live here, grieve at the death of their flesh, and that for the sake of Christ, since our old man was crucified together with Christ, died with him and was buried, as the apostle says in the letter to the Romans [Cap. 6, 6. 4.]. Therefore, to grieve for Christ's sake, is to be saddened by Christ's crucifixion, the

He says that we will follow death and burial, that our flesh and carnal mind will be killed, both by ourselves and by others, when we are attacked by the devil, by the world and by enemies. And so this is beautifully connected, as if he wanted to say: they will see how I was crucified for them, yes, how they themselves crucified me. For he bore our sins, says Isaiah [Cap. 53, 11.]. Therefore they immediately say with the apostle Paul [Gal. 5:24], "Those who belong to Christ crucify their flesh together with lusts and desires." They gladly bear poverty, hunger, weakness and any kind of adversity, even if life has to be put in danger, all of which is certainly hard and deserves the name of the cross. And this affliction is like the affliction for a first child, that is, harsh and violent.

V. 11: At that time there will be great lamentation in Jerusalem.

This is an extension of that mourning. "At Jerusalem," that is, in the Church of Christ.

Like that was with HadadRimon in the field Megiddo.

He looks back to the holy history [2 Chron. 35, 22. ff.] of the death of the very godly king Josiah, who, as he wanted to fight against Necho, the king of Egypt, was killed by bullets. This death gave all Israel cause for very bitter mourning, as can be seen in the history of 2 Chron. 35, 24. The prophet Jeremiah also wrote a lament or funeral song for him. Such great sorrow arose when the godly and blissful king was taken away. Such mourning, he says, will also be in the church over the dead Christ; the godly will follow his death, so that they will be conformed to their Lord.

V. 12: And the land will mourn, every generation in particular (per familias et familias).

That is, one will lament in every family especially. For this is how the Hebrew language tends to connect two words when it speaks distributively, as in Genesis [4 Mos.

17, 2. 6. (?): 1) Attulerunt virgam et virgam, that is each one a stick especially. The opinion is: In the synagogue, the people are separated according to a certain order, which the Jews still observe today, as the men take their place, the women also theirs. He reminds the people of this custom here, so that they could grasp the matter more easily, as if he wanted to say: Everywhere in the whole world the sexes will mourn in the church. But there is a special emphasis on the word "especially", as if he wanted to say: There will not be a certain general rule prescribed for the killing of the flesh, but each individual, not bound by any certain laws, will restrain his flesh according to his opportunity. The foolish pope and the bishops should have been mindful of this, who impose fasting on the elderly alike, without any consideration of age or body condition, just as they do on the monks 2c. St Augustine, in a place where he prescribes the customs and ceremonies for his own, said most sacredly: Not equally for all, because you are not all equally strong. But the monkish envy has despised this, that of course one did not leave one nail's breadth to the other. This has also been the undoing of many: many have become senseless and have never again come to terms with what Satan intended with such foolish laws of ceremonies. Christians afflict themselves "especially," that is, each one martyring himself and afflicting his flesh as is fitting for him, so that the evil lusts may be subdued. For this is the right custom of torture. For every man has his cross, as Christ expressly says [Matth.

16, 24.]: "He takes up his cross and follows me." He does not say, "He takes up my cross. Thus the prophet very finely transfers the use of the synagogue to the spirit, that every Christian should deceive himself as much as he can bear, so that the lusts of the flesh may be killed, but in such a way that we give the body its glory, so that it may not perish. For we did not receive the body from God for this purpose. The Lord will set a measure for affliction, and the Spirit will teach each one how far he should afflict himself. The Lord will give us temptations that we can bear, and at the same time with the temptation also an exceedingly rewarding outcome, as the apostle [1] Cor. 10:13, Vulg.] says. For everywhere the apostle condemns "the spirituality of angels" [Col. 2, 18.], which labors with food, clothing, and other such trifling things, since the constitution of bodies is unequal, and not all can equally endure the same. Therefore, I will not let the examples of the saints be forced upon me, be it that of Jerome or Bernard, who also tortured himself so much by abstaining from food that he could not distinguish the taste of oil from that of water. And although Jerome tormented himself in a strange way, lay down naked on the ground, and I don't know what else he did, all this could not dampen the heat and the evil desire of his heart 2c. One must strive to suppress the evil desires and all heart movements that fight against the spirit, anger, pride, envy, sloth, avarice, unchastity 2c. So much is lacking in the fact that the monks have subdued these by abstaining from food, that rather they have ruled primarily alone in the monasteries. And this is the appearance of the church according to the inward and outward man.

¹⁾ In the second verse of the 17th chapter (according to the counting in Hebrew: Cap. 17, 17.) is this doubling.

The thirteenth chapter.

The prophets, who had the custom of the law and the ceremonies in the law, had at the same time the understanding of the future things, because the Holv Spirit taught them inwardly. Therefore, they often use the legal things as proverbs, often as images. Zechariah does the same in this passage. For after he has described the state of the church in relation to the justification of the Spirit and the putting to death of the flesh, he now plays, as it were, with a secret interpretation, and confirms what has gone before, whether to amuse himself or out of the fullness of the Spirit. The apostle did the same in his letter to the Galatians [Cap. 4, 22. ff.), when he speaks of the son of Abraham, who was born according to the flesh .and of the right seed according to the promise, finely distinguishing between the fleshly children and the right spiritual seed, which is of the faith of Abraham 2c. It is therefore the opinion of this passage: We have in the legal usages divers and many washings, we are tormented with divers righteousnesses of the flesh (as the epistle to the Hebrews finely sets forth [Cap. 9, 10.]: "With meat and drink only, and divers baptisms, and outward holiness, which are laid up until the time of reformation. But Christ" 2c.). By the way, when this kingdom comes, in which everything depends on the spirit being made righteous and the flesh being put to death, as has been said, then the right washing will take place. This will be exceedingly different from those many outward ablutions commanded in the law.

V. 1. At that time the house of David and the citizens of Jerusalem will have a free open fountain against sin and uncleanness. 1)

"At the time," namely, of the New Testament under the kingdom of Christ. - "If a spring

be." There is an emphasis in the word "spring", as if he wanted to say: There will be a living vein of water, which is the word of the spirit, as Christ savs in John [Joh. 7, 38, f.]: "From the body will flow rivers of living water. But this he said of the Spirit" 2c. This spring cannot be dried up and exhausted, as happens with washing vessels, nor will it fall into decay, but will always be fresh and bubbling, as also John says [Cap. 4, 14.]: "That quilteth unto life eternal." - "Which is open" or "freely open," that is, poured out in common, publicly given to the whole world. But always, as I have said, the prophet turned his eye to the law and the legal usages. There were also in the law many vessels for washing, but they were set up in a certain place, everything was enclosed and limited by certain places, times, also by persons. To this being bound by law he contrasts grace, which is offered through the gospel throughout the world to all nations, as he adds: "To the house of David." That is, not merely for Levi, as in the law of Moses, but also for the house of David, yea, also for all the inhabitants of Jerusalem, that is, for all believers in the whole world. For I have mentioned this above. that the prophet thus uses these words in a spiritual way: house of David, inhabitants of Jerusalem, Israel, Judah 2c. - "For the washing away of sin." The Hebrew does not have the word "wash away," but it is not evil added. But so the Hebrew reads: in sin and in separation, as if to say, This fountain will be prepared both to take away sin and against uncleanness. there But are two kinds uncleanness: one that is dependent on the will, the other is in nature. The impurity dependent on the will cleansed the outward washing of the law; the natural we could not prevent. Therefore, a twofold purification was

1) Vulgate: In <tis ilta since lons patsris äoinui David 6t dabitantibus dsrusalsrn in adlutionsin pseeatoris st nwnstruatas. This is what the interpretation refers to.

we do ourselves, 1) as there was when someone had touched a dead man, a leper, a woman having her blood flow 2c., the other for the cleansing of natural sin, as there was the uncleanness of women from childbirth 2c. All this can be seen in the third book of Moses.

Now the prophet alludes to these legal things as if to say, "We who are under the law are afflicted with many impurities. The law makes many things unclean, and so we are tormented with the purification of all these impurities. But everything is ridiculous, it is not serious. But the task of cleansing the sins and the right impurities will be the Holy Spirit, who will finally cleanse the present and the past sins. Therefore, I call sin here actually the original sin with all its fruits. The Holy Spirit takes these away completely, but there still remains the impurity in the flesh, which is the blood-fluid or impure woman. But the Holy Spirit encourages and comforts the heart through the grace that sin is forgiven, so that it no longer fears condemnation or judgment because of sin. Then, after the heart is thus justified, Christians crucify their flesh more and more every day, so that the remnants of the old man may be cleansed, and so gradually the flesh may also be cleansed, until it perishes completely. And this is what the prophet abundantly said in the previous chapter about the justification by the Spirit and the affliction of the flesh in all generations [Cap. 12, 10, ff].

In that day, saith the LORD, I will cut off the name of the idols out of the land.

Again, he compares the Old and New Testaments, as if to say: In the Old Testament, people struggled to drive out idols. This was done by many godly kings who destroyed the idols' statues and the groves. But they could never destroy the names of the idols.

appointed to cleanse sins, [the one for those] which tigen. Everything that has therefore been carried out by them has only been accomplished according to the letter. But the New Testament stands in power; it not only takes away the idols, but also the names of the idols. For when the truth is known, when the Holy Spirit is sent, the idols fall away of their own accord. They are not broken with the hand, but by the Spirit, for those who have the Spirit of GOD are free from all idolatry. But he says according to Hebrew "the names of idols". Thus the prophet also used it in the Psalm [Ps. 9, 7.]: "Their memory has perished along with them," that is, their praise and esteem. For this means to remember someone, as Christ also says, "Do these things in remembrance of me." That is, praise, proclaim, extol and honor it, that my esteem may be increased. But the memory of the Jews has perished, that is, they no longer have a priesthood or a kingdom; all theirs is infamous and lowly. And this is what the Scripture calls: that God forgets us, as it says in the Psalm [Ps. 16, 4]: "I will not take their name in my mouth" 2c.

I will also drive the prophets and unclean spirits out of the land.

That is, not only the service of idols, but also the teachers of this service I will take away after the Holy Spirit has been sent. He distinguishes the Holy Spirit from the unclean spirit, because only the Holy Spirit is that freely open and ever-springing; all other spirits are unclean spirits. Thus, nowadays, after the Gospel is revealed, the impure teachers in the monasteries are removed together with the monastic clergy (religione), because they do not like the Word of God.

V. 3: So that if anyone knows further, he should go.

He uses a fine simile, but still compares the Old Testament with the kingdom of Christ. Everything ungodly, he says, shall be cast away, the laws, the doctrines and the ungodly teachers, likewise those who will say that they have new visions. For the

¹⁾ Thus Luther himself, in the previous relation, expresses the opinion of votuutariis. - The immediately preceding insertion (of altsra) seemed necessary to us.

Christians distinguish sharply between the voice of Christ and the stranger, as Christ says [Joh. 10, 4. 5.]: My sheep obey my voice, but from a stranger they flee 2c. It is therefore the opinion of this passage, as if he wanted to say: In the old testament teachers and judges were appointed, who should judge about the visions and prophecies, but this will completely cease in the new testament, because all, from the smallest to the greatest, will know me, since all have the same spirit. In sum, he shows that the power to judge the false prophets will be with all Christians.

Let his father and mother, who begat him, say to him.

That is, those from whom they have been previously instructed.

And so the father and mother who begat him will cut him to pieces.

Namely with the word of the spirit. We see the same thing happening in our times. For our children also want to bring forth new visions and a new teaching. But because they prophesy false things in the name of the Lord, we cut them to pieces 2c.

V. 4 For it shall come to pass in that day that the prophets shall be put to shame with their visions.

From the following it is clear of which killing or stabbing he speaks, namely of the friendly scolding of the godly, who would like to see the godless turned away from their error. For the false prophet himself will say afterwards [v. 6], when he is questioned about the wounds in his hands: "Thus am I smitten in the house of them that love me" 2c. He is therefore speaking of the spiritual bruising. But concerning the defeat of the false teachers the apostle Paul says: "Their foolishness will be revealed to everyone," for they will finally be put to shame after their error is made manifest, and cannot stand in judgment, as it is said in the first Psalm [v. 5]. All this is said for the comfort of the church, that the false teachers shall not prevail, but shall be put to shame 2c.

And shall no more put on a rough cloak, that they may deceive.

Thus we see that the prophets used a special clothing by which they could be distinguished from others. Thus it is said to Isaiah [Cap. 20, 2]: "Remove the sackcloth from your loins." But the sackcloth is the very worst clothing that the prophets used, because they were always switching and biting the people, and so the clothing and the teaching coincided with each other. Such was also the hard and rough garment of John the Baptist. Therefore, the opinion of the passage is: "The outward use that makes hypocrites will also be removed. No longer will false prophets be able to deceive Christians under the pretense of right and godliness, for Christians, taught by the Holy Spirit, will judge any falsification of doctrine, no matter how much false teachers pretend to right doctrine and godliness. No pretense will deceive the Church; the godly will immediately hold the teaching of false teachers against the Word of God, and examine whether it is similar to the faith.

V. 5. But shall say, I am no prophet, but a husbandman.

That is, the false prophets will be humiliated, convicted and disgraced that they do not want to be prophets. They will no longer have a hopeful or high opinion of themselves, but will easily give way to anyone who admonishes them. This is what the apostle wants, that the Christians are unanimous in their attitude, that one hears the other, that one follows the other, that they do not bite or quarrel among themselves, but that one precedes the other with reverence (Rom. 12, 10.). It is therefore the summa of this passage: I will no longer follow these heresies, but I submit myself to the unity of your faith; I no longer exalt myself or praise myself exceedingly insolently, as before. For I am

¹⁾ In our original: Hierenaiae instead of 468aia6. - Immediately following in the Weimar edition: sutvs instead of: 8otv6.

I am too little to offer myself under the name of a prophet. But the prophet alludes to the way of earning a living There seems to be no connection between the preceding among the Jews, who, since they had no trade, lived on fruits and cattle, following the example of the patriarchs. For this was the rightest and best way in the sight of God to gain a living, without all usury 2c.

I have served people (homo possedit me) from my youth.

These are words of confession and humiliation, by which he submits himself to the judgment of others, who judge more correctly about godliness, and lets of his kind by indicating that he is not different from others of the common people. But it is a Hebrew way of speaking, since he says: possedit me. It is also written in Genesis 4:1: Possedi hominem per Deum, that is, I have obtained him. Likewise [Proverbs 8:22, Vulg.], "The LORD possessed me in the beginning of his ways." We translate it quite actually by the word "have," which the Hebrews lack. The opinion, therefore, is, I have been with farmers in the pastures and in the fields from my vouth, so much is lacking that I should have learned anything of mysteries or new revelations concerning the divine majesty. All these things the false prophets boast that they know; I will follow them no more.

V. 6. What are these wounds in your hands?

Bruised, disgraced, and humbled by the Word and the Spirit, he has wounds, that is, signs that he is disgraced. Signs that he has been put to shame. But when he is questioned, he answers that they are good, kind and loving wounds, namely paternal, as if to say: "Those who begat me in Christ, from them I received these kind wounds, because the church strikes by shouting, not raging with force or weapons, but so that it may call hearts back from error and win many souls for Christ, 2c.

V. 7. sword, open upon my shepherd.

and the following part of this chapter, because the prophet has so far dealt with the kingdom of Christ, how the faithful are to be justified in the spirit, and how, after the law with the ceremonies is done, they are to be put to death according to the flesh. And immediately he brings in that of the shepherd that shall be smitten, and of the flock that shall be scattered. But one thing was missing in this prophet so far, that he explained the previous vision of the stone to be cut out, which he presented above in the third chapter [v. 9]. Therefore he interprets that vision here with clear words and revelations. That is why I connect this part with the previous one: The prophet has described the kingdom of Christ, how it will be constituted, now he continues to describe who will be the head or prince in this kingdom. and how this head must be constituted, likewise how this kingdom should be set up. Therefore, in sum, the prophet indicates two pieces. The first is: this kingdom must be established in a far different way than it can be understood or believed by the world, namely through a defeated and humiliated shepherd, as it is also depicted in Isa. 53. That is to say, the kingdom of Christ is a kingdom of offense, for many will take offense at your defeated king and fall back, since hardly a few remnants will be preserved. And this is said against the carnal delusion of the Jews, that not all should be admitted to this kingdom, but many would fall back, vexed by the lowliness and the wounds of this king. The other piece is that a godly man should know that all this was done by decree and according to the will of God the Father, that the shepherd is smitten, and Christ himself says in John [Cap. 11, 49.]: As the Father has given me a commandment, so do I 2c. It is therefore God's good pleasure that this King first suffered and was humbled; at last he will be crowned with glory and honor.

But we should not be concerned that the evangelist Matthew [Cap.26, 31.] this passage.

person it is said, since it is the same opinion, as I have also widely reminded above. It is certain that in Matthew it is said in the person of God the Father, but it is completely the same opinion here, since God tells the sword to strike. These things are too small for us to dwell on, but Jerome holds them very high.

About the man who is closest to me.

That is, with me or beside me, as John also says [Cap. 1, 18.]: "The Son who is in the bosom of the Father, he has declared it to us." Therefore the opinion is: My most beloved Son, who is in my bosom, whom I have appointed king, my native, I will so smite that the whole world will be offended at him. For through the cross and death he will obtain that eternal and exceedingly glorious kingdom. And this is what is said in the Psalm [Ps. 8, 6. Heb. 2, 7.]: "Thou hast made him lack a little time of angels; with praise and honor hast thou crowned him, and hast set him over the works of thy hands" 2c. But the sword means persecution and crucifixion.

This is how the herd will scatter.

That is, many will be angry, even the apostles were scattered. But it seems to me that this statement is made in general, not only about the small part of the time when the apostles fled, but also about the whole time of the kingdom of Christ. For at that time Christ began to be beaten, and he will be beaten until the end of the world, as often as the wicked persecute and oppress the Christians, likewise when heresies arise, which also Christ says [Acts 9:4]:. "Saul, Saul, why persecutest thou me?" The opinion is therefore: this Christ is set for the fall of many. Always he is oppressed, always he is beaten. Therefore, always many are annoyed and are shattered. Thus, at the time of the Arians, Christ was miserably beaten and afflicted throughout the world, since with great unanimity all the best and most learned people denied the deity of Christ. Therefore, we must be sure that

in another person. For it does not matter in which That sword is also drawn against our Christ today. Thus he is spit upon, crowned with thorns, crucified and blasphemed to this day by the godless teachers and persecutors of the church, as he was spit upon by the Jews. If we were not completely sure of the word of God, all this could give us a reason to despair. If we were not completely sure of God's word, all this could give us reason to despair and abandon the word, since we see the great bitterness and the great rage of so many and extremely powerful enemies of the word, who all want to see the word destroyed and suppressed in every way. Therefore, the striking of the sword is necessarily followed by the scattering of the host, which we have experienced more than enough nowadays, since many flee from the gospel who seemed to be on the side of the gospel before the striking. And the whole crowd at first received the gospel with great acclaim; but they jump away and get angry, so that hardly few persevere. Thus Christ is a reproach to men, and a contempt of the people for our sakes; but when we are gone, then shall it at last be made known that this our King is the Lord of glory.

> All this is said to us for our comfort, so that we will not be offended by the reputation of the defeated Christ, which is otherwise so great that if God did not leave us a little, we would all become like Sodom and Gomorrah [Is. 1:9]. It is God's power that we do not leave the defeated king. For this is by all means something too great for the world and human reason to accomplish. Here the powers of free will are nothing.

So I will turn my hand to the little ones.

That means, in this trouble, in this case of many, I want to keep my remaining ones, my little ones, otherwise all who are the highest and best in the world will stand against Christ, as Paul I Cor. 1, 26. f. says: "Not many mighty, not many noble are called, but what is foolish in the world, that God has chosen" 2c. And Christ seems to have often looked at this passage, since he so often remembers the little ones in the Gospel story.

V. 8. 1) And shall come to pass.

That is, this is how it will come, this is how it will happen in all the lands, not just in Judea.

In whichever country there are two parts, they shall be exterminated.

He himself interprets the trouble and what he wanted to say with the scattering of the flock, the defeated shepherd and the miraculous preparation of this glorious kingdom, as if he wanted to say: The gospel will be marveled at, no one will easily believe it, as Christ also quotes from the Psalm [Ps. 118, 22. f.]: "The stone that the builders rejected has become the cornerstone. This is done by the Lord, and is a wonder in our sight," that is, He gives us exceedingly great impetus, and if we were not exalted by God, we could not persevere. The same is held up to us here, since two parts are scattered and fall away, only one part is preserved. Thus the larger part always perishes, the smaller is preserved. At first, when the gospel is proclaimed in the world, it is heard with great acclaim; there are few who do not admire it. But when the sword is drawn, when the shepherd is struck, two parts immediately jump away, guided by their reason and the cleverness of the flesh. They cannot suffer the pain of the cross, and who could suffer it if he were not encouraged by God through the Holy Spirit? For to believe in life in death, honor in disgrace, righteousness in sin, peace and God's favor in the greatest persecution: this is truly beyond all comprehension of reason and indeed a miracle before our eyes.

V. 9. and will lead the same third part through the fire.

We must suffer the shame of the cross of Christ, says the apostle; the weakness of our King is reproached to us; meanwhile he presses his eyes to the branches-.

of the ungodly and remain silent. In addition, we must also bear our own special sufferings, each according to the cross laid upon him by God, so that we may make up for what is still lacking in tribulations in Christ, as the apostle says in the letter to the Colossians [Cap. 1, 24]. And this is what he calls here: being led through the fire. But this, he says, will be a test for you, that you will be proved by the cross, just as silver is proved by fire. There are many today who act the gospel to our great shame, newcomers who have never been exercised by the cross. These are a part of the sword against us. While they sit securely under our peace and under our fig tree, they nevertheless rage against us. If they were also threatened with danger, if they were also oppressed by misfortune and the cross, then they would learn to cling to the goodness of God alone and despair of their advice and inventions, which are otherwise a source of many heresies. For since they are not busy with important things, their hearts, which are open to idle thoughts, cannot help but invent new doctrines.

They will then call my name.

A similar passage has been interpreted above in Hosea 3). In sum, however, this passage has this in it: the kingdom of Christ, which is plagued both in His King Christ Himself and in our own bodies, is ruled by faith alone and by calling on the name of the Lord, which is also taught by the apostle Paul in his letter to the Romans [Cap. 10, 13. f.]: "Whoever shall call on the name of the Lord shall be saved. But how shall they call upon him in whom they believe not?" 2c. Therefore, this kingdom is not preserved with us by the protection of arms or our forces, but by calling upon our Avenger and Protector, who does not forsake those who call upon Him. Therefore, Christians must necessarily be secure against all violence and tyranny of the enemies and princes who conspire with each other against the Lord. They know that God cares for them.

3) Such a passage is not found in Hosea. It will probably be "Joel" [Cap. 3, 5.) to be read.

In the Weimar edition, this verse number only precedes the following paragraph. - Instead of: Lt srit, which is given as a keyword, should be read according to the Vulgate: M tzruut.
 Weimarsche: possumus instead of: possewus.

They should only call, he is there who hears those who call. This is what Paul says [Phil. 4, 6.]: "Do not worry, 1) but in all things let your petition be made known in prayer before God." But one must call in the name of Christ, that is, in faith alone in Christ, without any reliance on our righteousness or holiness 2c.

They are my people, and they will say: Lord, my God.

This is the preaching of the gospel. For those who believe are sheep, are the property of Christ, in short, they are children.

1) In our prelims: niUUi soUioiti etc., while the Vulgate offers: niUil sollioiti sitis.

God, co-heirs with Christ. Believers have this praise before the angels and before the Father. Then Christians also confess this in their hearts before God, and likewise with their mouths before the world. For in these two pieces is the sum of our justification. But this confession must necessarily be followed by the cross: immediately the world and the gates of hell set themselves against it. For the world does not suffer its powers, its righteousness and wisdom to be condemned, therefore it is most bitterly hostile to those who condemn it, persecutes them and removes them from the way 2c. 2)

2). Here the manuscript closes, without signs of sudden breaking off (Weim. Ausg.).

Q. D. Martin Luther's interpretation of the prophet Malachi. *)

Probably laid out in 1526; printed in 1552.

About Malachi.

The first chapter.

V. 1. This is the burden that the LORD speaks against Israel through Malachi.

The summa of this prophet is that he rejects the synagogue and describes it as contemptible, as it were, as an old haq, which is now

should be abandoned. Therefore, almost all the words that are spoken here in the name of the Lord express a kind of weariness, lind the Lord is fed up, as it were disgusted with their ceremonies, which he has certainly held.

^{*)} Although the Zwickau manuscripts do not contain the interpretation of the prophet Malachi, and the Altenburg manuscript breaks off with the thirteenth chapter of the prophet Zechariah, it can be concluded that this interpretation also belongs to the same cycle of lectures as the previous prophets, and that it immediately followed the prophet Zechariah, thus belongs to the year 1526. Only the Hall manuscript, apart from the Wittenberg edition, also brings the explanation of this prophet. Our writing is printed for the first time in the Latin Wittenberg edition (1552), tonr. IV, toi. 6586, then in the Erlanger, tom. XXVIII, x>. 289, and finally in the Weimar, vol. XIII, p. 676, with the Haitian manuscript (complete) in the form of notes. In 1555, our writing was translated into German by Stephan Agricola and included in the German Wittenberger (1556), vol. VIII, p. 5626. From there it passed into the Altenburger, vol. VII, p. 701; into the Leipziger, vol. VIII, p, 621 and Walch, vol. VI, 3866. We have replaced Agricola's good but outdated translation with a new one. The Erlanger also cites a single edition of a German translation (Agricola's?), which is found in the library in Berlin: "Der Prophet Maleachi. Mart. Luth. Wittemberge. Printed at Magdeburgh by Hans Walther."

fair but out of a stingy heart, considering God's honor as nothing. The whole matter, therefore, is this, that both the people and the priests defiled the idol in every religion. Unbelief is the cause of avarice, which the prophet punishes the most here. Israel was then to some extent gathered from the remnants and brought back to Jerusalem, although the kingdom of Israel was not restored, and at that time all the tribes were mixed together.

V. 2. 3.2) I love you, says the Lord. So you say: With what do you love us?

He begins with the advancement [of his goodness], as if he wanted to give valet to the people, who resent and do not recognize the grace of God. And such licks were the listeners of the prophets. God always seems weak in His people and cares little for them, but He wants our strength to be hidden in Him, and the weaker we are, the more powerful He wants to be in us. Thus Paul says 2 Cor. 12:10, "When I am weak, then I am strong." As if he wanted to say, I put my strength in GOD, and so I succumb in weakness, and triumph in weakness. This is felt by the spirit, not by the flesh, which rather feels that the world succumbs. Thus the prophets told the people that they had a gracious God. On the other hand, the people, when they saw the adversities and that they were in a bad way, thought that God was very far from them. Thus the flesh judges that God is far away when it lacks good, and again it does not recognize God's good will toward it and does not suffer the trials, but despairs. But God lets His own sink, yet not sink. He says [Ps. 55, 22]: "He will not leave the righteous forever in restlessness"; likewise Proverbs 11, 8: "The Lord will not leave the righteous forever in restlessness.

until the time 1) of Elijah [Cap. 4, 5]. But they kept right is delivered from adversity, and the wicked them for their own profit and advantage, not out of a comes in his place." Therefore, these are words of faith and spirit, when God says: "I love you", I am favorable to you, I am a merciful Father to you. These must be looked at, not what is before the eyes. But ceremonies of God. The belly is the most powerful the unbelievers, yes, even the saints, say ill protracted temptations: Where is your former mercy? 2c. And the prophets are considered liars.

> Is not Esau Jacob's brother? saith the LORD; yet have I loved Jacob, and hated Esau, and made his mountains waste, and his inheritance a desolation to the dragon.

> With an example he proves the love of God towards the people. Remember, he says, how I have preserved you in the midst of the tribulations which the Assyrians, Babylonians and others have stirred up against you; but Esau, who had the same claim to love because he was Jacob's brother, I have not loved nor preserved. But Jacob I have loved from the beginning and still to this day. From this you should certainly have known that I love you, even though love is mixed with cross and covered under it. If you look at the matter from the outside only, you will judge that Esau was loved more by God because he had dominion and was more powerful than Jacob. But all of God's works begin in weakness and are completed in power. If you are weak, wait; this weakness is a test of faith, whether you will trust in GOD or in your strength. Esau fell and was not raised up again, but even though Jacob fell from time to time, he was raised up again, which is a sign of my love for him. And he was raised up by his adversaries, by the kings of the Gentiles, Cyrus, Darius 2c. This did not happen to Esau, with whom it is now finished. Jerusalem did not become a dwelling place of dragons like the land of the Edomites. For the remnant of the poor people remained in the land of Judah, that they might cultivate it, that it should not become a desolation; kings and priests were preserved 2c.

¹⁾ Wittenberger: Dsnrn instead of äism. The Weimar one has

²⁾ These verse numbers are missing in the Weimar.

∨. 4. and if Edom would say: We are ruined, but we will rebuild the wilderness; thus saith the LORD of hosts; If they build, I will destroy.

1) They shall not hope to be rebuilt as you are rebuilt, though you were destroyed before, that you may see that I love you, not the children of Esau (Esauitas). These will hinder the kings of the Persians, but they are favorable to you, as they have shown you favor by restoring to you the sacred utensils, releasing you, building with you, because I willed it. And yet, because of a little persecution, you say that I do not love you.

V. 4. 5. And shall be called the condemned border, and a people against whom the LORD is angry for ever. Your eyes shall see this, and shall say, The LORD is glorious in the borders of Israel.

There will be no end to the desolation of Edom. It is indeed a wretched building that the Lord destroys, whether it is physical or spiritual. Thus Christ says [Matth. 15, 13.]: "All plants, which my heavenly Father has not planted, are cut off." But this is called the destruction of the kingdom, when everything is in confusion, and there is no order; only the yeast of the people remains, and everything stands miserable. This is how it is in Edom. Although people will dwell there, God will not be with them, nor will there be worship, but sin and wickedness will remain, and the wrath of God will rest on them. The 137th Psalm, v. 7, says: "Remember the children of Edom in the day of Jerusalem" 2c., that is, as they did Jerusalem 2c. Whereas in the borders of Israel the LORD was glorious, he dwelt among them, and his worship was among them, and there were borders of godliness which the LORD loved. Here is the temple, the priests, the prophets. You see therefore, he says, that the Lord is still glorious among you. The sign of the presence of God is the presence of the Word of God and the right use of the sacraments.

V. 6 A son shall honor his father (honorat), and a servant his lord. Am I then father, where is my honor? Am I lord, where do they fear me? saith the LORD of hosts.

Now he nurses all ingratitude, contempt and neglect of God, who loves them, but especially the stinginess of the priests, by which they have harmed the honor of God, which is his knowledge and obedience to his word. But he gives the proof by a similitude: in nature it is so, that a son honors his father and a servant his master. But if nature does this, and it is so among men, how much more is it necessary that this should be done to me, who am God the Lord, and the most almighty and gracious Father of you all? And it is also a conclusion from the lesser to the greater (argumentum a minori). "A son honors," that is, he tends to honor or is to honor. "Am I" Adonim, that is, "lords." So it is written in Hebrew, indicating the mystery of the divine Trinity, or it is done for the sake of reverence, because GOD is the Lord of all lords.

To you priests who despise my name. Thus you say: With what do we despise your name?

Paul says [Rom. 2, 24.]: "In the same way God's name is blasphemed" 2c. But this happens in a twofold way, namely through teaching and life. The greater blasphemy, however, is in ungodly teaching, where the name of GOD is added to the lie. But the prophet speaks mildly here and says: You despise, since he speaks of doctrine. The other blasphemy happens with the life and the works, when we bite among ourselves, are hopeful, are devoted to avarice 2c. And the whole world, of course, has the name of God in its mouth, but it is a blasphemy and a confluence of blasphemies, and this prayer: "Hallowed be thy name," should make this life bitter and burdensome for us. You priests, then, who should glorify me before all, you more than others despise my name, and by false teaching make my name blasphemed, - and yet you want to defend yourselves and not be thought unjust.

¹⁾ This section is missing from the Wittenberg and is inserted by the Weimar edition from the Hall manuscript.

for you say, "Wherewithal do we blaspheme thy name?" It is truly a frightening and dangerous thing that when someone is in a wrong choice, he not only blasphemes the name of the Lord, but also does not want to desist, and only protects his sect even more. The originator of a sect is converted to the truth with great difficulty or never. So they do not want to be accused of despising God, since they teach the glory of God and serve God most diligently, namely their God, who is their belly. But he answers, "By this you despise my name,

V. 7: That ye sacrifice unclean bread upon mine altar.

They had a commandment about the shewbread, Ex 24:8 and Ex 25:30, 1) that they should be changed every Sabbath. They also had a commandment about the nature of the food. These were sometimes unclean because of their ingredients (materiam), sometimes because they were obtained by fraud and robbery. 2) And the priests taught that everything was pure, whatever was sacrificed, and however it might be. "Ye say," saith he, "the Lord's table is despised." These were not the words of the priests, but their sentiments. For to teach and believe that any sacrifices are pure, is just as if they said, The table of the Lord is nothing, and it is despised. For so they said for the sake of their gain: It matters not what things thou offerest, for thus hath the Lord commanded, But appear not empty before me," Ex. 23:15. And the people guarded their poverty by using the words of Haggai, namely, [Cap. 1:6.

1) In the editions: 1^6 vit. 24. 6t 26. But 3 Mos. 26 there is nothing about Schaubroden. Therefore the old translator has omitted the

much sown, but little brought in". The surest way to become rich is to seek first the kingdom of God and His righteousness, and then, says Christ [Matth. 6, 33.], all these things will fall to you. But we turn it around by seeking first money and possessions, and after that we want to hang on to the kingdom of God. But Christ must first be a beggar. First must come God's word and that which is God's. By the way, what Christ does not get, the fiscus takes. 3) And if God did not suffer deceit in ceremonies. He will suffer it much less in love. Also you speak, he says to the people:

V. 8. 9.4) And if you sacrifice one blind, it need not be called evil 2c.

That is blaspheming God and the Law.

Bring it to your prince.

This is a conclusion from the lesser to the greater: a merchant will not accept a bright one that is only a little damaged, and GOD should accept that which is not filled to him? Do we not fear and honor GOtt in such a way. as if He were a mute idol? Bring something like this to your prince. What matter if he will be gracious to you, and if you will please him? And zero you ask God to be merciful to you for the sake of these horrible sacrifices. Moreover, you defend your godless nature: of course, this is how you will propitiate God! And now we certainly see everything full of deceit and avarice in the world.

V. 10: Who is there among you who can shut a door?

That is, God would have you have someone among you to shut the doors of the temple, so that you would not sacrifice in vain. So Isaiah Cap. 1, 12. says: "When you come in to appear before me, who will demand this from your hands?" 2c. It would be better to refrain from praying than to pray evil. It is evil to take only the semblance of worship; before the divine majesty all must be done earnestly.

about Schaubroden. Inerefore the old translation has orinited uncered place.

2) This seems to us to be the sense of the words: proptsr krantide trapinsm. The Hallic manuscript offers: Hnsnstouns ox vitiosa panik Historia, ant Yuis 6x rsxinm erst, 6t 1rsnä6 kseerdotum, hui äixorunt non 6886 poooslnm, 81 (MI8 otierret 6X male Huaesitis, ut pspa, qui secepit ex U8uri8. The bread became impure sometimes because of the defective nature of the bread material, or because it came from robbery, or by the deceit of the priests, who said that it was not sinful for someone to offer something of ill gotten things, as also the pope accented that which came from usury. accepted that which came from usury.

³⁾ Hnoä non toliit 0dri8tu8, No" toUit Ü80N8. Luther renders this thus: "What you deprive Christ of, you shall have brought together brother Veiten, the lansquenets."
4) These verse numbers are missing in the Weimar.

the going down shall my name be glorified 2c.

I will begin a new thing, he says, which shall please me. The name of the LORD is great, not because it is written with large letters, but by being praised, thanked, and commended for being merciful 2c., namely, when it is esteemed great and gloriously praised. But this he opposes to the contempt of the name of GOD, of which he said above [v. 6. You Jews, he says, despise my name, but the Gentiles will esteem it great. Further, the name of the LORD is not held glorious by our works, but by the praise of the grace of GOD and His goodness and mercy.

In every place incense shall be burned in my name, and a pure meat offering shall be offered.

Paul interprets this sacrifice Rom. 15, 16, when he says: "That I should be a minister of Christ among the Gentiles, to offer the gospel of God, that the Gentiles might become a sacrifice" 2c. So by the gospel, as by a priestly instrument, he sacrificed the Gentiles. that is, he offered the Gentiles to God and presented them clean from sins, dead in body and flesh. And through the Gospel the old errors are destroyed, and the truth awakened in the heart, which confesses God, believes in Him, praises Him, yes, also kills the flesh. Therefore the mass is not the sacrifice of which it is said here, whether one may invent that it is done in faith (ex opere operantis), or that it is only an accomplished work (ex opere operato). 1) Otherwise fornication as a work done would not be a sin either, because the woman is a good creature of God, as they say of the sacrament. But all commandments are based on the position of the one who performs the work (in opus operantis), and it is not a question of how good the thing is, but whether you use it well or badly. And for a pure sacrifice, the purity of the sacrificer is required. This is what God intended, since He forbade that the blind, the lame, or the

V. 11. But from the going forth of the sun even unto |have any defect shall serve the altar [Deut. 21, 17. ff.]. This is the new kingdom, of which God promises here that He will establish it, in which not carnal people are, but spiritual ones; "but whoever does not have the Spirit of Christ is not His" [Rom. 8, 9.]. Therefore the weak are carried in this kingdom, but only those who are not wholly without the Spirit. Those who have the Spirit of Christ, though few in number, are yet scattered throughout the world, and shine in all places through the gospel, which is everywhere, as lights in the world, that they may keep the word of life [Phil. 2:15 ff]. Incense and grain offerings were the noblest sacrifices among the Jews, which they also offered as the best in the service of idols in all valleys and under all green trees. We interpret the incense as the prayer. Therefore, the word and the prayer are the two sacrifices of the Christians. Prayer should be done with thanksgiving and praise. The sacrifice of Christians is pure because they are without guilt, washed away by the blood of Christ 2c. The unbelievers do not sacrifice. Christians do not sacrifice anything weak, blind, lame, or reprehensible, but a righteous and acceptable sacrifice. If the heart is believing, sin is not imputed. Nor can this sacrifice be understood from the legal and Mosaic sacrifice, nor could it be done in any other place; but here he says, "in all places" and "among the Gentiles," who certainly could not all come to Jerusalem, and the Levitical priests would not have sufficed "in all places."

∨. 12 But ye profane it, saying, The Lord's table is despised.

As he remembers the table, he speaks primarily of the loaves.

And his sacrifice is despised along with his food. 2)

More correctly [than in the Vulgate] it reads: And his shoot (or fruit) is despised along with his food. The table is as it were

¹⁾ For an understanding of this passage, compare St. Louis edition, Vol. XIX, 440.

²⁾ Vulgate: Ht yuoä suxsrponitur eontsraptidilo 68t 6UM 1M6, HUI illuct äsvorat.

the tree, the food, as it were, the fruit. Under the law, the table sprouted new bread every Sabbath, and the former bread was the food of the priests. As if to say: You priests say that both the new and the old bread are despised. Because you say so, that is, teach, therefore you despise the sacrifice. Fire was not on the table, nor does the Hebrew say: sammt dem Fetter (cum igne). 1) The table was defiled either by a fault in the loaves or by a fault in those who ate them; but most of all by a fault in the doctrine of those who made no distinction between that which was unholy and that which was not.

V. 13. And ye say, Behold, it is but trouble.

That is, hardly with great difficulty have we obtained these loaves. If we had better ones, we would sacrifice them anyway. God is patient and merciful, but He does not like to be tempted and despised. Avarice always has its lids and pretexts. Likewise, GOD is patient in what concerns life and walk, but not equally with the corruption of doctrine.

1) In the Latin editions there is a dot before 6 uin jZQS by mistake. The old translator has improved this.

And cast it to the winds, saith the LORD of hosts.

You have sought your benefit, you have sacrificed yourselves, not me. You are facing poverty, which you suffer through your fault, not mine, because you do not seek my honor first, but your gain.

And you sacrifice that which is robbed, lame and sick.

This is what the Prophet says about other sacrifices in which they sinned in the same way. Nowhere did they keep the teachings of God, and yet never recognize their sin. Where a false delusion has crept in, false works follow. They pretended to be poor, and were robbers, not openly, but by deceit. Behold, this is a twofold sin: Offering reprobate things, and teaching that they are not reprobate.

V. 14. 2) Cursed be the good man who has a male in his flock, and when he makes a vow, he offers an unfit one to the Lord 2c.

This is the conclusion. "A little man", that is, a good one, without fault, a strong one 2c. Debile his weak, that is, an unfit, a frail. Among the Jews, the name of the Lord actually reigned, but the Gentiles honored it more than the Jews. Therefore, the rejection of the Jews is not far off.

2) This verse number is missing in Weimar's.

The second chapter.

V. 1. And now, you priests, this commandment is for you.

Above they used poverty as an excuse for their avarice, therefore God threatens them here that he will send them poverty in truth. For what the wicked fears will come upon him. But everything depends on the administration of the word, therefore he addresses his speech mainly to the priests. For if the leaders err, how much will they err who are led? The priests

are called shepherds and watchmen, because the devil is always in the midst of the children of God, and always awakens miserly people and corrupters of the Word. Therefore, we too must always watch over the Word.

V. 2. 3) Where you do not hear nor will you take to heart that you give glory to my name.

3) This verse number is missing in Weimar's.

To teach false doctrine in the name of the Lord is to blaspheme God. Paul says 1 Cor. 15, 15: "But we also would be found false witnesses of God" 2c. All teaching that concerns the conscience comes in the name of the LORD. "To give glory to the name of the Lord is to teach the truth, what pleases God and what is the right will of God.

So I will send the curse among you and curse your blessing.

"The curse" or the dissipation of goods. "Blessings" are called in the Scriptures the gifts that we have through God's blessing. So now those priests called it a blessing when they had filled their houses with stolen goods. But it is a curse, he says, and I will make it a curse". I will make you poor.

Because you do not want to take it to heart.

You did not recognize sin, did not pay attention to it, even defended it as a righteousness.

V. 3. Behold, I will rebuke you with the seed, and cast the dung of your feasts in your faces, and it shall cleave unto you. 1)

More correctly [than in the Vulgate it should read]: I will rebuke you the arm, that is, the violence, the service and the honor of the offering and the teaching I will take from you. The prophet may have had in mind the law which gives the priests the right shoulder from the sacrifices of thanksgiving; but the dung was carried out of the camp. This, he says, I will reverse: the shoulder I will take away from you, and the dung I will throw in your faces. You seem to be clean to yourselves, as if you do not sin against me; you cleanse the outside on the vessels, but inside you are full of uncleanness, deceit, avarice, belly care 2c. Therefore I will not only take away the priesthood from you, but I will also add disgrace, namely the dung that you will never wipe off. On the feast days the highest purity was with the priests outwardly, but inwardly the highest impurity, the highest avarice. "It shall stick to you," that is, I will throw you out with the dung, or: as you throw out the dung.

1) Vu^ata: H666 6AOvokis vraeUium etc.

To teach false doctrine in the name of the Lord is to blaspheme God. Paul says 1 Cor. 15, 15: "But we laso would be found false witnesses of God" 2c. All with Levi.

Et scietis, that is, you will learn that it was my commandment that you should not do such things. - With Levi" means the covenant made with the whole tribe of Levi, the commandment given through Moses that they should teach rightly and not deceive anyone.

V. 5. For my covenant was with him for life and peace.

"My covenant." This is a prize of the good priests, to the shame of the wicked. The first priest Aaron was righteous.

"To life and peace," that is, to bliss and security. These are given to those who fear God, as Aaron and other saints are, who did not dare to utter even one syllable apart from God's word. The heretics do not fear God. Fearing God is not in human powers, but He says: "I gave him the fear" 2c.

V. 6. The law of truth was in his mouth.

If a teacher is not corrupt, the word of God remains pure, while the hypocrites teach corruption and evil. Now that godly priest taught the law rightly and purely, he did not make hypocrites, he punished works that had a beautiful appearance of outward holiness and vain confidence, because the law teaches to recognize sins. You, who are priests now, have a false law in your mouth.

And no evil was found in his lips.

That is, he did not falsify, he did not twist the word, he did not add to it, nor did he take away from it.

He walked peaceably and sincerely before me, converting many from sins.

This is said of the way of life and the good example. Good doctrine is followed by good works; a good tree bears good fruit. Mecum, that is, "Before me." He annoyed no one, he did good to everyone, he did what he was supposed to do.

He did not seek his own, he shared what he had. Behold, here the prophet sums up all Christianity, which is faith, peace, and equity. "And converted many." With a priest thus constituted, the fruit and efficacy of the divine word follows, for there is the Holy Spirit. He turns away, if not all, yet many from unrighteousness.

V. 7: For the lips of the priest shall keep the doctrine.

God could instruct and justify by His Spirit whom He wanted, but it pleased His wisdom better to instruct and save those who believe by foolish preaching [1 Cor. 1:21]. The Word is the channel through which the Holy Spirit is given. This passage serves against the despisers of the oral word. The lips are the public receptacles of the Church, in which alone the Word of God is kept. For if it is not preached publicly, it decays, and the more it is preached, the more it is retained. Reading does not avail as much as hearing. The living voice teaches, admonishes, defends, resists the spirit of error. And the devil does not care about the written word of God, but when the word is spoken, he flees. For this pierces the hearts and leads back the erring ones. Paul says Gal. 4, 20: "I would that I were now with you, and that my voice might walk" 2c. The living voice preserves the law and doctrine, instructs the ignorant, reproves the erring, condemns those who falsify. The scriptures bring forth only more blasphemies. "Doctrine", that is, the description and right knowledge of [divine] things, prudence. Therefore the lips of the priest are instruments of blessedness for others; and they keep the doctrine, not in their hearts, but in the hearts of those whom they teach, and those who are unlearned 1) will keep the law and the wil-.

God's will and desire from them. For God did not send such a priest as a scribe, but as an angel and apostle who is to do the work of the Lord with words. Therefore, such a mouth and such lips are instruments of God. The books keep the law privately, but the lips keep it publicly, and open, not closed lips keep it, that is, when they preach.

V. 8. 9. But ye are gone out of the way, and offend many in the law, and have transgressed the covenant of Levi 2c.

As if he wanted to say: You degenerate sons of such and such great fathers should be ashamed of yourselves, since you do in everything the opposite of what they did. - From the way," that is, that [, your fathers], - "you vex," you give your hearers vexation, so that they stray and go astray. And you err and make others err with you, you bring not the right opinion but vour own and another's, even though you say the words completely, and so you pour poison into the people under the word of God, which is the gravest sin. You make the covenant of Levi in vain or you violate it, for the priesthood is promised to Levi eternally before the other tribes. You have turned priests into wolves, thieves and robbers, and are therefore unworthy to carry out this office any longer. For, it is said [Hos. 4, 6.]: "You have rejected me, 2) therefore I will reject you again" 2c. As you have despised my name, so will I also make you despised and cast out among all nations, and will not accept your person, as you have not accepted the person 3) of my law. There is no respect of person with me as with you and all who do not teach purely.

V. 10. For did we not all raise One Father? Did not One God create us?

. This passage deals with divorce, and at the same time with the example of a

¹⁾ The editions offer: psrksvti, against it the Hallische manuscript: inäoati, which is without doubt a reading appropriate to the sense. It would also like to be assumed xerptexi instead of perkeeti.

²⁾ Instead of rspulistis we have assumed repMisti, because we consider this passage to be a citation from Hosea.

³⁾ That we have here given kaeikw by "person" has happened partly because Luther himself translated this verse this way at the end, partly because the Hallic manuscript offers: pro 'tsoieur' psrsoosn I686.

To take a wife of a foreign nation, which he punishes came to the descendants; this covenant is the Law of as a sin, and especially that it has been approved by God. Therefore, there is an extraordinary disrespect the teaching: it is right; because they said, "Did not for the law of God (which is also called an Abraham, the father of us all, take a foreign-born abomination), not only among the common people woman as his wife? Why should it not be lawful for us and in the countryside, but also in Jerusalem, where also? Is not our God also the God of the Gentiles? the rulers and priests are, who despise the "Why then do we despise one another?" Why do we commandment of God that one should not take wives not do what our father Abraham, Judah and others from foreign peoples. did? But the Jews sought kinship with the Gentiles in order to have peace, because otherwise they were despised by the Gentiles. And the Gentiles gave their daughters a large dowry: therefore they also ruled over the men against the commandment of God, as those who bring a large dowry are wont to do. But it would be better to understand these words in such a way that the prophet admonishes them not to take foreign-born women as wives, while they despised their relatives and the Jewish women, and that he tries to move them by reproaching them for being of one blood: "Have we not all one Father?" 2c., and that they have One God: "Have not One God created us?" 2c. And these are two excellent pieces that can serve to dissuade husbands from tyrannical behavior, namely, if they regard their wives as creatures of God, and that they have the same God with them. This is what Peter says 1 Petr. 3, 7.: Husbands should dwell with their wives with reason 2c. Here he also raises his eyes to God, indicating that God is honored when the woman is honored as a creature of God.

Why then do we despise one another?

Namely that he does not want to take his daughter or sister as wife 2c. XXX has two meanings, namely to despise and not to respect, as if it were nothing. If to a wrong is added the conviction that someone thinks it is right, then he not only despises it, but also thinks it is nothing. Thus the Jews despised their brethren, which served to desecrate the covenant of the fathers; not because the fathers established this covenant, but because it was established by the fathers.

V. 11. 1) For Judah has become a despiser, and abominations are done in Israel and in Jerusalem. For Judah hath profaned the holiness of the LORD, which he loveth.

"The holiness of the Lord", that is, the law. Now the prophet looks with an attentive eye at the corrupters of the law. For if the teaching remains pure, there is hope that life can be easily improved. The rays of the sun remain pure, even if they fall on the dung and shine. And God keeps something holy among us, by which we are sanctified if we have fallen, that is His word, by which we immediately condemn the error we have committed, and the Lord magnifies it. "Whom he loveth," namely, the Lord. But you have no conscience about it, because you falsify it in this way.

And boo with a strange god's daughter.

That is, he took the daughter of a foreign god to be his wife, and as a husband kept himself to her, recognizing her as his wife, namely, one who is of a foreign nation and is godless.

V. 12 But the Lord will cut off the one who does this from the tabernacle of Jacob, both master and disciple.

The Lord will destroy or cut off the man, so great is the guilt of falsifying the word, and no mercy is to be observed against such people. But in an evil work one must be patient with brothers and instruct them with gentleness. XX means a "master" or the one who awakens; it indicates the chiefs. Some explain these two expressions and by: op-.

ponens et respondens, others: auctor et exe- cutor.... The Lord will cut off those who cut off his law, be they who they will, princes, people and priests.

V. 13. 1) You also do this, that before the altar of the Lord there are tears and weeping and groaning.

The Lord has willed that He should not be served and worshipped in sadness, but in gladness. Be joyful, he says [Deut. 26, 11.], before the Lord 2c. By mourning the Spirit. priests were defiled, but here all was full of mourning, because namely the Jewish women mourned because foreign nations; and from them the priests accepted sacrifices in mourning, contrary to the law. Thus does One Evil cause many. He says: All your sacrifices are defiled, and I am not given an opportunity to look at you or your sacrifices, which you think are pleasant and pleasing to me. In vain serves the god that vexeth his neighbor. It is said [Hos. 6, 6. Matth. 9, 13.], "I am well pleased with mercy, and not with sacrifice."

V. 14. And so you say, Why this?

Behold, the despisers and those who do not respect [God's word] also do not recognize their sin, yes, defend

Because the LORD hath put between thee and the wife of thy youth, whom thou despisest.

The Lord, he says, has sanctified the marriage state, and said [Gen. 2:24]: "Therefore shall a man leave his father and his mother" 2c., and has called the woman "a helpmate". That is, Behold the testimony and ordinance helpmate to the man, and the man shall cleave unto her God. with all his heart. But it is no small comfort for husbands and wives to have God's testimony. And they should look to this above all things. This is what the prophet says against the abandonment of women.

1) This verse number is missing in Weimar's.

Since she is your companion and a wife of your

He explains what kind of a helpmate the woman is, namely a life companion, a woman of the covenant and the contract that God made between the spouses and that they themselves made with each other.

V.15. So the one did not, and yet was of a great

they were despised, and the Jews took wives from This is a refutation against the objection of the example of Abraham, as if he wanted to say: It is void that you say: The one, Abraham, has done it; he has taken a wife of a foreign people, therefore it is also free for us, and afterwards he has rejected her, therefore it is also permitted for us. It is exceedingly corrupt to imitate the actions of the fathers without being called by God to do so, and it is exceedingly harmful to teach such things; rather, one should imitate their faith and obedience to God's word. God wants to do and work different things through different people; this one should be the eye, that one the foot 2c. Let each one look at what he is commanded to do by God, not at what another does. But they wanted to imitate Abraham, and said: The holy man, who is our father, did this; his spirit is not quenched, and we who are his seed have the same spirit. The negation must be applied to both assertions, as is usual in Hebrew. 2) And the prophet answers: "It did not take place that you could hold this against me. Search history, and you will see that it is not as you think. For Abraham did not follow the lust of his flesh, did not seek riches, as vou do, but he did so because he was compelled to do of God: the woman is God's gift; she shall therefore be a so in order to obtain the blessing promised to him by

²⁾ This sentence, which is difficult to understand, finds its explanation in the Hallic manuscript. In the Vulgate, the beginning of this verse reads: Nonne nnns keeit 6t resiännni sviritns ejn8 68t? About this Luther says: "This I would now read thus: Lt non nnn8 keeit 6t r68i<iuunr 8piritll8 6jn8. In Hebrew, the One negation negates both sentences..... The sense, therefore, is: it does not follow, or: do not hold out to me that the One, namely Abraham, has done this; and that which is left of his, namely Abraham's, spirit (that is, we), add: will not do it."

to obtain his own seed. For when he saw that Sarah was barren, he took a wife at Sarah's command; not a rich woman, not for kinship's sake, not for pleasure, not a strange maid, but the one who was in his house, thinking that perhaps through her would come to pass what God had promised before God had spoken about Sarah being the mother. So he did not do something forbidden, like you, but by command and by the power of God. And Abraham did not leave you his spirit, because you follow the flesh and seek riches. "Therefore beware of your spirit", keep what is said to you: "He will cleave to his wife" 2c. You are commanded to take Jewish wives; abide by the word of promise by which the Spirit comes. God does not want Gentile offspring, but your offspring.

And let no man despise the wife of his youth.

That is, which you took in your youth. Some interpret according to the Latin text thus: Did not the One God make us all, even] the strange-born women? And they are 1) a remnant of his spirit. God willed that we should be left and few after the captivity, and what does the One God seek but the seed of God, that is, that we should multiply, even by whatever wives it may be.

V. 16. But let him who is unkind to her depart, says the LORD, the God of Israel, and let him give her a covering of iniquity from his garment 2c.

This is another objection, namely that one is allowed to cast out the wives on the basis of the law. The prophet answers like Christ [Matth. 19, 6. ff.], one should not leave the woman, nor separate the flesh, but let it be one. And the text of Moses does not say: If you are angry with her, but [Deut. 24, 1]: If she does not find grace in your sight, and you find any displeasure (foeditatem) in her. But if anyone wants to divorce her, he says, he will be punished for the transgression.

1) Instead of sunt in our text, the Hall manuscript has: 8UMU8.

As if he wanted to say: If you want to do according to this law, which is given and set for the wicked, hardhearted and unkind, then you shall also have the title that you are evil and wicked boys. For every one that hath put away his wife shall be accounted a violator and a wronger, a covenant breaker and a violator of the faith, in whom is no faithfulness and honor, because he hath done, not that which was right, but that which was not right. He shall wear this outrage and stain on his garment, he shall be marked to be known, namely with this title: This is he who could not bear the way of his wife. This stain covers him like a garment, as obvious and known as the garment. So Christ says Matth. 19, 8.]: "Because of your hardness of heart" 2c. Therefore you are hard and stubborn heads and unpleasant people, with whom no one can get along. Likewise, the dress sometimes means the outward change. Therefore the opinion is: Outwardly you want to appear as a holy and good man, you have a beautiful skirt, but I want to draw it, and make it obvious that you are an ungodly, unkind, unloving person 2c. None of the saints has repudiated his wife, but also from others in the people of God one does not read this, so that God also indicates by this history, 2) that law is only given to hard murderers and man-haters. But this is what the prophet punishes the most, that they not only acted wickedly, but also defended this by example and by the law, while this should primarily teach the knowledge of sin. But they wanted to excuse their sin by it, which is a doctrine of the devil. It was a great sorrow to Abraham that he had to reject his concubine, Hagar.

V. 17. You make the Lord unwilling by your speeches.

That is, you make the Lord displeased with you and ashamed of you. When the wicked see that they are doing well

Instead of deolarat should probably be read äeolarvt with the Hallic manuscript.

and they prosper well, but those who serve God suffer much adversity, they say that there is no God, or that He is unjust, or that He is a liar; they also accuse Him of His promises. Yes, even the saints in their zeal have often murmured thus against GOD. It seems that the righteous should reign, but the unrighteous should be servants, but the opposite happens. But the kingdom of God

tes stands in faith, it demands faith. And God comforts His own in the midst of tribulation, in the midst of death He makes them alive. Therefore, the words of the wicked are, "Where is the GOD who punishes?" 2c. By this, he says, you make the LORD distressed. Reason has a wrong judgment about God, and therefore Christ says Joh. 16, 8: "The Holy Spirit will punish the world for judgment" 2c.

The third chapter.

V. 1. Behold, I will send my angel.

The people are weary, the preacher and the prophet are weary. They say, "Wait here, wait there" [Isa. 28:10.] 2c. As much as we serve the Lord, the Gentiles fare better than we. But be of good cheer, he says, behold, salvation is already at the door, and this kingdom shall be changed, and there shall be an end of your murmuring and of the lamentations of the prophets, who think that they preach in vain. The godly will be separated from the godless, and the godless will no longer be more powerful and blissful. And all this is spiritual, and chiefly in the doctrine and efficacy thereof. Where there is the truthful gospel, there Christ reigns; there heretics and anti-Christians, ungodly and hypocrites are excluded, who remain in sin and death. In the old synagogue there were more godless teachers than godly ones. Two teachers who are opposed to each other cannot remain at the same time, and the people desire a more truthful and consistent teacher in whom they can trust. This is promised here by the Lord, who is to give the listeners a righteous and secure mind in all tribulations. He says, I will send you the right Malachi [XXXXX - my angel], who is John the Baptist.

Who shall prepare the way before me.

These are the words of Christ, although he himself states them differently. The prince who wants to enter a city sends messengers ahead of him to prepare what is necessary for him, and others who

make room for him, so that he would not be hindered by the influx of the people, XXX means to make empty, to make room, or also to make an appearance. John will therefore make that the appearance of the way be beautiful and spacious. For the way, that is, the work of the Lord, is hindered by many things that must be removed, but especially human reason, self-love, one's own wisdom, one's own righteousness 2c. Therefore, to prepare is to humble and to make them ready to let God work on them. For the way is the way of the Lord. Of our ways the prophet mentions nothing; only that we should turn from them. For our works are in the way that Christ cannot work or enter. John said to all the Jews, even to those who did the best works, "Repent" [Matt. 3:2], as to sinners. Let, he says, the Lord come in, he will make you righteous and do the will of the Lord, not you, not your works. That is, "punish the world for sin, for righteousness" 2c. [Those who believe in him are ready to meet the Lord and receive him; in these he can work, namely in those who have been brought to the knowledge of sins.

And soon will come.

Suddenly, unexpectedly, immediately after this angel. John 1:26 says: "He came in the midst of you, whom you did not know, who was before me," that is, he who was appointed to preach and to save.

To his temple.

Either your physical one or the spiritual one, which is the church.

The Lord you are looking for.

That he may deliver you from the wicked, who shall be your priest, and your king, and your patron. "The angel of the covenant," that is, the messenger of the covenant and the marvelous king who will reign, not in the flesh, as David did, but by the preaching of the word. The angel is such a one, who with a living delivers his office. "The covenant" (testamentum), these are the promises of God, which all aim at Christ, even the temporal ones. A testament requires death, so He is indicated here not only as GOD, but also as man who suffered, died, and reigns. That which is given out by the will is eternal life. "Behold, he cometh." The repetition indicates the certainty.

V. 2. But who will suffer the day of his future?

In the Hebrew it is written [instead of quis poterit cogitare in the Vulgate]: Who will distribute or govern the day 2c., or who will make provision, as if to say: Therefore remain in fear, humble yourselves, let this angel prepare you, for he will not come with great splendor, like the kings of the world; and before any man could make provision for when and how he would come, he will fulfill everything, mid no one will know that he is Christ. Hereby the prophet indicates the exceedingly great lowliness of the Word and the Son of God. And this is how his future is still today, namely unexpected.

And who will stand when he will appear?

This is what the prophet says about the astonishment of Christ. For he will appear as such and in such a small form that, unless you hear the voice of that first angel and follow the pointing of his finger, no one among you will receive him, nor believe that he is, but will say: Ei! is this the King who has not, as he lays down his head, crucified and dies? Therefore Christ Himself says [Matth. 11, 6.]: "Blessed

is he who does not take offense at me," that is, who does not measure me according to reason. That is why the angel is sent beforehand, so that the light of reason may be extinguished, and it may be known that the carpenter's son is the Messiah. Many who saw him did not see him, for who will stand in faith?

Because it is like the fire of a goldsmith.

"The fire of a goldsmith" (ignis conflans) or a purifying fire, that is, he will condemn all your works and pretensions, and all yours will have to be killed, as silver melts in the fire and is purified, and is separated from all dross. means a sharpness or a soap with which great stains are washed out of the clothes. Thus Christ will reject all that is of man 1) and demand only that which is spiritual. This is very painful to Satan with his scales, and the Jews are puffed up with their righteousness, from which it is very difficult for them to be torn away from following Christ. The kingdom of Christ is a spiritual furnace that sweeps out the dross of the old Adam. But the prophet seems to speak here of white and linen garments, which are mainly used by the peoples of the East. These are cleansed with soap. Christ is not merely the purifier, but also the purification itself, not merely the goldsmith, but also the fire, not merely the washer, but also the soap. And he does not sit idly at the right hand of the Father, but works in us livingly and powerfully and without ceasing, flowing through his spiritual body as fire does through metal. And that is why he is called elsewhere the salutare (bringing salvation), not merely the Savior, that is, salvation itself and the workshop of salvation. This is felt by Christians, who are not moved by riches, fear death very little, and despise all temporal things. This power is the fire and the soap.

V. 3. He will sit and melt.

Sitting means the teaching office and the judgment. Therefore, it is a wonderful realm,

¹⁾ The word tnirnnrm is missing in the Weimar.

which is not in outward weapons, but in the purification of men, in the renewal of souls, which are then brought to blessedness and eternal life. It is indeed a glorious thing, but in the spirit, but by heart all flesh is vexed.

And purify the silver (Et mundator argenti).

Thus it is said in the 12th Psalm, v. 7: "The speech of the Lord is pure, like silver that has been purified" 2c. The word of God is indeed in itself completely pure, but in us it is purified from day to day, because we are purified by the same. The Scriptures are the greatest light, but to the wicked they are darkness; God is very clear, but if you do not recognize Him, you are guilty. A light are these words: Christ is the purifier, 1) the righteousness, the redemption, the life 2c. The light, I say, can never be sufficiently seen, and it becomes clearer day by day. The matter is not in the sound of words, but in the innermost depths of the heart. And the sun is darkness for the blind, but not by its sder Sonnet fault, but the fault lies in the blind or in the closed eyes.

He will purify the children of Levi.

Now he explains what this purification of the silver is, namely the purification of the holy scripture for our sake, because all the women of the world fight and want to darken it. But while their dung stinks, the word of God becomes clearer and clearer, because finally their foolishness will be revealed to all. 2) The prophet shows that this is the purification of the holy scripture. But the prophet shows that the kingdom of Christ will be completely priestly, and there will be no distinction or respect of persons. Everyone in this kingdom will be a brother of Christ, and through Christ he will be able to go to God and pray and teach, and there will be other and true Levites, namely purified ones, after the old ones are rejected, who were only purified outwardly, but inwardly were godless and impure.

And purify, like gold and silver.

He will purify them, refine them, free them from impurities, separate the dross of false doctrine, so that the light of divine truth may be revealed through the Word by which they will be guided. The kingdom of Christ is an exercise of the Word and of faith, because of the constant attacks of the ungodly. Therefore, whoever wants to be a Christian must be prepared for purification.

Then they will bring grain offerings to the Lord in righteousness.

The sacrifice in righteousness is the sacrifice of the New Testament. For what need would there have been to promise sacrifices that had already been made? But the ones that happened at that time were all unclean, because the priests who offered them were unclean. But the sacrifices of the Christians are pure and righteous because they themselves are pure and righteous. Ps. 132, 9: "Let your priests be clothed with righteousness" 2c. Thus the prophet describes first the righteousness of the person, then the righteous work. Our sacrifice is the killing of the flesh, which is signified by the slaughter and the old sacrifice. But through the fire of the Spirit and of love, an exceedingly sweet odor is kindled to the Lord.

V. 4. and the grain offering of Judah and Jerusalem will be pleasing to the Lord.

If the people are pleasing and pleasant, the sacrifices are also pleasing and pleasant.

Like before and long years ago.

Namely, at the time before the law was given. For all these things are spoken for the reproach of the law. For with the law the hypocrites began; but the sacrifices before the law were acceptable to God because of faith. But the same faith, the same spirit, the same grace will be in the kingdom of Christ as it was before the law. Faith sacrifices voluntarily, the law compels unwilling people.

∨. 5. And I will come to you and punish you.

After the prophet describes how it will be with the saints in the kingdom of Christ,

Instead of: [wknäator will (according to the keyword) probably be read srnunäator. Vulgate: sraunäans.
 Instead of ornnium, according to 2 Tim. 3, 9. orrinlNus will be read.

He now shows what will happen to the wicked who will be separated from the godly, 1) and the pure doctrine will remain with the godly. Those will not be tolerated in this new kingdom who are tainted with obvious shameful deeds. I will come," he says, "by the word, to judgment; I will put under ban, I will condemn, I will punish.

And be a quick witness.

A punisher, a judge (censor). I will not cover up. The witches and sorcerers abuse the word of God, therefore they will be expelled.

Against those who do violence and injustice to widows.

That is, against those who rob them.

V. 6 For I am the Lord who does not lie.

I do not lie, I do not revoke what I have promised through so many prophets, and therefore do not doubt; your unworthiness will not prevent my truthfulness. In vain I have promised, in vain I will fulfill, and for this reason I have brought you back from captivity, so that I may fulfill my promises. Therefore, everything must be attributed to the divine goodness and not to any 2) merits of any man, for you have always sinned against me. And this, that he says [v. 7.], "From your fathers' time," corresponds to what he said above [Cap.2, 17.], "He who does evil pleases the LORD," 2c., and he throws the blame back on them. It is therefore mercy that it is not over with them.

V. 7. 3) Turn ye therefore unto me, and I will turn unto you also.

These words seem to speak for the free will of man. But they are words of the law, to which it does not immediately follow that one can also do it. For he has just said that they never kept the law.

- In the Weimar edition, probably reprinted from the Erlanger, superudnutur instead of sspuruduntur in the Wittenberger.
 - Weimarsche: nUu8 instead of: uNis.
- This verse number is missing in Weimar's.

although they have started to keep it. God is indeed a good hottie, but we are slow doers. The law indicates what we should do. "Turn to me," he says, to obey me, "and I will turn to you" and bless you," I will be a kind, merciful father to you.

Thus say ye, Wherein shall we be converted?

The prophet has trouble with the holy hypocrites who do not want to be punished, nor are they aware of any sin or turning away from GOD.

V. 8. Is it right for a man to deceive God as you deceive me?

Affiget Deum or: that a man may do violence to God, or rob him, for you have robbed me. It is a Hebrew way of speaking. A similar passage is in Jeremiah Cap. 2, 10: "Go to the isles of Chittim. and see" 2c. And here God refers to the customs of the whole human race; everywhere the gods are worshipped with the highest care, and nowhere is anything robbed from an idol, but only from the right god among the Jews. By the way, he does not punish the life as much as the doctrine, because it "defended their sins", which is a sin against the Holy Spirit. which cannot be forgiven, because the lie is worshipped as something godly. Reason, which guides the Gentiles, teaches that robbing God (sacrilegium) is ungodly, but the Jews also defended this as right. Thus, in Pabstism, the idols are worshipped with greater diligence than the true God. Now that we should give to the servants of the word and to the poor, we are more eager to receive and to rob; before we were very willing to give. But before, we gave not a little to the deceivers and the open jacks.

Thus say ye, Wherewith do we deceive thee? In tithes and heave offerings.

There were two customs in the sacrifices. One was by simple lifting up, and these sacrifices were called theruma; the other was by the

4) In the Weimarschen, the word tarn is missing here.

The other was done by moving to the four regions of the world, which was called Thenupha. With these, he says, which you are to give for the maintenance of the priests, you do me violence and injustice. Furthermore, God has to do with it, not as if he cared about the tithes, but so that the ministry of the word might be preserved.

V. 9 Therefore you are also cursed, so that everything slips out from under your hands.

"And in poverty" [Vulg.] you are under the curse; in that all things melt away from you, you are cursed. And because you are robbing God against me, I make all yours to melt away, and you cannot rejoice in what you possess, 1) because God's blessing is not there, or more correctly: because you suffer poverty, and throw the blame on me, therefore you rob me of what is mine.

V. 10. But bring the tithes.

This is an exhortation after the punishment. He says: "That there may be food in my house", see to it that my priests may remain. First seek the kingdom of God 2c.; first satisfy me, and see if I do not satisfy you also. God is such a physician, who punishes to mend, wraths to pity, cuts to heal. In contrast, the devil only wounds, but does not heal again. It is a Hebrew expression: "to open the heavens" means to rain; to close the heavens means not to rain.

V. 11. And I will rebuke the eater for you.

The singular ["the eater"] stands for the plural: the caterpillars, the worms, which gnaw and spoil the seeds and fruits 2c. For what would it be if there were abundance in the fields, and the worms devoured everything? Ah! where is the faith here? God gives and sustains everything, and again He spoils when He wills.

V. 12.2) You shall be a valuable land.

All the heathen will desire to have such a land as you have, that is, the fertile land.

and protected against vermin. This is the punishment and admonition of those who regard the servants of God as nothing. But no one sufficiently comprehends the harm that results when the preachers of the Word of God are neglected.

V. 13. You speak harshly against me.

This is another sermon, and another rebuke of sin (which is also mentioned above at the end of the second chapter [v. 17]) 3) namely the grumbling of the Jews about the welfare of the Gentiles and about their own misfortune, since they were the people of God and kept the law, while the Gentiles did nothing of all this. And here more is said about the murmuring against those who dwelt among the Jews, namely against their brethren. Because the Holy Spirit had not yet been given and the mystery of Christ had not yet been revealed, they were reluctant when the prophets preached the promises of God, because they always saw the opposite before their eyes. The murmuring of the flesh against God is an affliction that is very difficult to overcome. Therefore he says: invaluerunt, that is, your words are harsh, sharp, violent against me, I can no longer stand your murmuring, your blasphemies. They were therefore with works robbers of God, with words blasphemers, and moreover they defended their sins. They say, "What have we spoken against you?" We have gone along in black, dark, lowly garments of mourning, 4) afflicted in soul, afflicted in body and life, and He has answered us nothing. God does not bless us abundantly, but we see that the proud, the stiff-necked, the presumptuous, the licentious, the insolent, the sacrilegious, the impudent lead a pleasant life and are blissful, and we must praise them blessedly.

3) Set by us instead of: äs UNO stiam snpra OOP. 3. Ä principio.

The Hallic manuscript offers: In 6ns 3. oap. mnrrauradant ste. This latter error would be improved by putting "2nd" instead of "3rd". The error in our text is explained by the fact that the last verse of the second chapter was mistaken for the first verse of the third chapter.

⁴⁾ Instead of polluti in the Wittenberg and other editions, the Hall manuscript reads pultati, from pullns, black.

¹⁾ We consider that instead of proksssions should be read: po88688ion6, and have translated accordingly.

²⁾ This verse number is missing in Weimar's.

V. 15. Therefore we praise the scornful, for the wicked increase, and all things go well out of them.

"They increase" in their household, in livestock and possessions. "They are not chastised, they are not punished as we who worship the true God.

V. 16. But the godly comfort one another thus: The Lord notices it 2c.

It is, he says, not forgotten in the sight of God, but he writes it in his book for remembrance, what they speak among themselves, how those comfort one another who fear God, and do not murmur nor grumble because of the welfare of the wicked.

And remember his name.

That is, those who persevere in worship and godliness even though they suffer persecution.

V. 17.¹) They shall be mine, saith the LORD of hosts, in the day that I will make them.

"In that day" I will put an end to murmuring and blasphemy, they shall be my special possession or property, that is, it will be made evident that they belong to me and are already mine. And it is seen that this is said of the kingdom of the New Testament, for the people of the law have always murmured and blasphemed.

And I will spare them, as a man spareth his son that serveth him.

Here he promises that he will be a merciful father to those who fear him and serve him, that is, to the faithful. But since he says, "I will spare," he indicates that this kingdom will not be without sin, and therefore it will be a kingdom of grace and forgiveness of sins, a kingdom of sparing. And then, he says, you will see clearly what a great difference there is between the godly and the ungodly 2c.

1) This verse number is missing in Weimar's.

The fourth chapter.

V. 1. For behold, a day is coming that shall burn as one.

All this is said of Christ, and this is spoken by those who fear God and comfort one another. Admittedly, the godly have everything against them for a time while they trust in the word, whereas everything goes well with the godless. But it will not always be like this with both, but until the hour comes 2c. "The day is coming, namely the kingdom of Christ.

And will leave them neither root nor branch.

Germen, that is branch. For the light of the gospel has burned and consumed the whole synagogue. Now it has neither root nor

Branch, neither kingdom nor priesthood. All this was burned up by the day of the revelation of the gospel, so that nothing is left of it.

But to you who fear my name, the sun of righteousness shall rise.

In the kingdom of Moses there is only darkness, everything is hidden in secrecy 2) and confused. But then the wicked will be separated from the godly, namely when the clear truth of God shines through the gospel of Christ. Here you see that the kingdom of Christ is again described as being a ministry of the word. He says: There will indeed be a

Instead of Ministerio in the Latin editions we have assumed ro vsterio. The old translator also read it that way. 2172 oviii, 321-323. interpretation of wataon, cap. 4, 2 4. w. vi. 3004-3037.

The new sun will shine, but not the sun that animals see, but the sun of righteousness, which justifies, which sends out rays by which people are justified and freed from sins, by which all the harmful moisture of carnal desires is consumed. But the rays are the word of the Gospel which penetrates the hearts, and this sun is seen only with the eyes of the heart, that is, with faith, and is closer to the godly than our visible and bodily sun, because it shines day and night through the Holy Spirit and is not hindered by clouds; it is always rising. It will rise for those who fear the name of God, that is, for the humble, not for the presumptuous, not for those who trust in their works, but for those who recognize that they are sinners.

And salvation under the same wings.

Here you see clearly that this passage cannot be interpreted from the last day, when judgment will be, but now there is salvation and protection under the wings of Christ. Now the kingdom of Christ is such that he himself is the mediator and protector, as a hen defends her chicks against the hawk. Therefore, anyone who wants to be safe from the wrath and judgment of God, which the law urges, should take refuge under the wings of Christ. Under the law is weakness and condemnation, under the wings of Christ, under the gospel, salvation, strength and blessedness. The sun rises when the gospel is preached, under the wings of Christ one takes refuge when one believes. Therefore, even though you are a sinner, if you flee under his wings you will be healed; you will not fear death, you will not be overcome by the lust of the flesh.

And you shall go out and come in, and increase.

Here is the fruit of faith and the kingdom of Christ, namely, a joyful conscience and public confession, thanksgiving, joy in tribulation, preaching and converting others to salvation. - Instead of salietis [you will leap] it should more correctly read: you will be spread out, you shall dwell room

The Christian has to have what happiness has, while sadness narrows it down. A Christian thinks that the world is his, and goes out into the public, not looking for angles.

Like the fattening calves.

So, he says, you also will be fattened in the righteousness of faith, and valiant; your pasture is Christ.

V. 3. You will tread down the wicked.

They are always enemies of the church, or tyrants, or heretics, or false brothers. The heretics trouble the godly, but they finally become nothing, ashes, dust 2c. The truth of the Lord abides forever. The fire of Christ will turn them to ashes, so they can be easily trampled. But first they will trample us, but finally the wheel will turn around; nothing grows from the ashes.

V. 4. Remember the law of Moses, my servant.

Malachi has now prophesied of the kingdom of Christ, but it is not yet here. Meanwhile, he says, you shall be shut up under the law until that sun shines forth. The law will last until the one who will not come without the messenger being sent ahead, who will say that he is present. Therefore, do not despise Moses and do not set him aside, who testifies to you about Christ and keeps you from evil. And when the time shall come for me to save you, I will send you a messenger in the spirit and power of Elijah 2c. This text is therefore the conclusion of the sacred Scriptures, the end of the Old Testament. Here the prophecy ends, and the messenger Elijah is expected, who is John the Baptist, who will lead the ministry of Elijah, which is to convert the heart of the fathers to the children, that is, that they may know the wisdom and faith of the fathers, that they may be of one mind in Christ, who are now divided into sects. as John found when he preached baptism unto repentance, seeing many Pharisees, Sadducees 2c. in short, that this one people had one heart, one faith 2c. The time of the gospel is day, everything else is night and darkness. For Christ Himself is the Sun.

21% 5. 1) Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord.

"The dreadful day, which makes the hopeful whole, and enlightens the humble. "The great day that does glorious things, makes alive, just and blessed 2c.

1) This verse number is missing in Weimar's.

V. 6 Lest I come and smite the earth with the ban.

That is, to destroy it completely. Thus the Scripture uses this word XXX, "ban", which could not be loosed, but had to be destroyed. So that this does not happen to the people, but at least the remnants are saved, I will send John 2c.

End of Malachi.

End of the fourteenth part.